THE OLD & NEW TESTAMENTS Paraphrase of the Hard Texts

JOSEPH EXON

Wipf and Stock Publishers Bible Versions Reproduction Series: Volume #67

THE OLD and NEW TESTAMENTS

A Paraphrase on the all the Hard Texts

Translated by: JOSEPH EXON

1633 Original Publisher, NATHANIEL BUTTER, London

1058 Pages

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Printer: James Baden Binder: Golden Rule Bindery

ISBN: 1-57910-416-9

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

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Among the first publications in this Series is a reproduction of Isaac Leeser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leeser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, "'Variety of Translations is profitable for the finding out of the sense of the Scriptures.' "'Therefore blessed be they," the preface continues, "and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?" And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge "that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

It is in this spirit and for this purpose that the Bible Versions Reproduction Series has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction.*

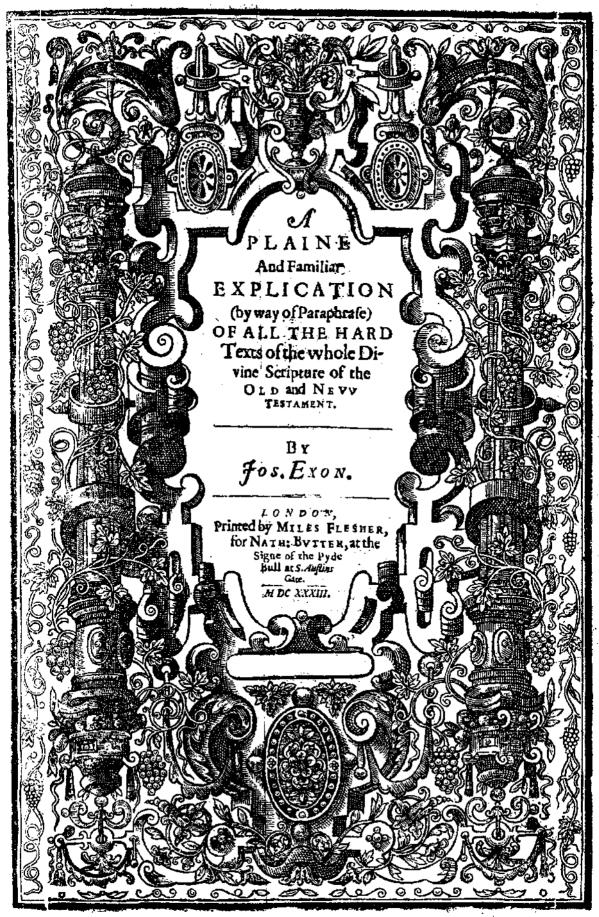
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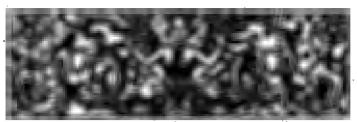
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Graham Maxwell (Charter Member #12)

Bill Chamberlain

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TO THE HIGH AND MIGHTY MONARCH CHARLES

BY THE GRACE OF GOD KING OF GREAT BRITAINE, FRANCE AND IRELAND, DEFENDER OF THE FAITH.

Most Gratious And Dread Soveraine,



Othing can so much concern a man to seeke for, as life eternall, the oneign meanes to finde this eternall life, is the knowledge of God;

there is no meanes to know God, (to purpose,) but by his VV ord; this word, though plaine, and cleare in the maine truthes, yet wants not some difficulties, in other expressions; the explication of these difficulties, is (for a great part) the occasion, and matter of our Sermons, Lectures, Commentaries; every man holding it both an high honour, and an happy service to be Godstrucheman to

THEEPISTLE

the world; the clearest and shortest way of explication, is by Paraphrase: many learned Interpreters, both of our Church, and the Roman, have undertaken this taske by parcels, the use and benefit whereof, is, and should no lesse, be universall: My meannesse hath therefore boldly endeavoured great worke, which, as I durst not undergoe, without the aide of the best Commenters, both ancient and moderne; so I do in all humility subject it to the grave and holy judgement of this renowned Church: it is so farre from my thoughts, peremptorily to prescribe senses unto a. ny, as that I am ready upon better information, to amend my owne errours: Onely my defire, and ambition is to give some light to weaker apprehensions, wherein I hope to do a fervice, not utterly unbeseeming your Majesties gra. cious Patronage; and unspeakably beneficiall to many thousands of soules; who shall blesse God for the least glimples of illumination in these divine Oracles.

The worke, such as it is, I most humbly cast downe, with my selfe, at your Majesties seet, for who but Gods Vice-gerent upon earth could seeme proper

DEDICATORIE.

proper to challenge the protection of a businesse, so highly importing the honour of the God of heaven, and among st Kings, (besides the relation of a Soveraine Master) who but the Defender of that true faith, which is infallibly grounded upon these holy Scriptures: eminent no lesse in goodnesse and piety, then in greatnesse and power; the great patterne of devotion, twice every day (even in publique view) constantly busied in this booke of God: In so many names, I have prefumed through your Majesties royall hands, to tender it unto Gods Church; not without the vowes of my most fervent prayers to God for the inlargements of his bleffings upon your facred person, family, government, as who am ever justly obliged to be

Your Majesties most loyall and faithfully devoted servant

Ios. Exon.





TO THE CHRISTIAN READER.

Reader,

Cannot be so weake, as not to presuppose, that so great, and bold a worke must needs undergoe variety of constructions: There will not want

fome, I doubt not, who will be of opinion, that this labour might have beene better spared as thinking the Scriptures to lie already too open to vulgar hands, with whom it is not now feafonable to argue that beaten question concerning the expedience of the free allowance of Gods Booke to Laick readers; wherein the Church of England (our deare and bleffed mother) hath fufficiently declared her judgement (befides words by her ingenuous practice, onely therefore taking this liberry for granted, I shall easily from hence evince the afefulnelle of forme such plaine and orthodox explication; For, since the Scriptures are through the liberall beffing of God, promiscuously allowed to all hands, laske whether it bee not much better they should bee put into the way of being rightly understood by the simplest, then to lie under the danger of an ignorant mif-construction; Neither doe I hereby indevour to make them more common, but better conceived; that, where the letter is in use; the sense may not be mistaken; The inconveniences that are pretended to have followed upon the open, and free permission of Scriptures in

THEEPISTLE

vulgar languages, have fenfibly arisen from the mif-understanding of them; remove that perill, & the frequence and universality of the can be no other then a bleffing. This fervice I have here indevored to perform; having comonly in the passages of this worke, trod in the steps (as I have judged) of the best interpretations: & seldome when, gone alone: Neither doe I offer to obtrude these my explications upon any reader, as Magisteriall, and peremptory; Who am I that I should take upo me to governe, and command other mens thoughts? but medestly and humbly propound them to Gods Church, as probable helpes to weaker judgements: leaving my reader free, in the meane time, if my sense satisfie not, to his owne further disquisition: Onely, since all men have not choice of commenters. nor leafure to compare them, nor skill to judge of the fairest sense, I have undertaken this paines for the ease and advantage of my plaine reader to cull out, and commend unto him, the most safe, and likely inter-In the historicall part, he shall need little help, in the Poeticall, or Sapiontial, more; in the propheticall most of all; in many passages whereof, every line is a riddle; I should bee vaine to brag of my fidelity herein; as who have not knowing omitted any clause, wherein there feemed to be any theve of difficulty, nor clogged the volume with gloffes that I conceived unnecessary.

Some perhaps will imagine it might have been much better, to have taken the whole text before me, then to have thus selected some noted periods of harder construction; Who may be pleased to consider how much vastnesse might so have accrewed to this labour, and how little use; To paraphrase easie texts, had beene to set up a candle before

TO THE READER.

before the Sunne; and to publish the whole Text, with a partial explication (if leave might possibly have beene obtained for so bold a project) had beene to raise the bulke, and to lose the vigour and benefit of the worke: Since there be some historical bookes of Scripture, wherein there is very little use of any Paraphrase; and some (as those of the Chronicles) wherein there is none at all; Herein therefore I have done t at, which I judged to availe most to the use and Prosit of my Christian Reader; who I must suppose surnished with a Bible at home; and willing to helpe his understanding in places of more obscurity.

To fore-mention the particularities of that benefit which may arise to Gods Church in the
use of so plaine an enarration of the meaning of
hisholy Spirit, were both too much to diffrust the
judgement of others, and to seeme to set forth
the glory of my owne indevours, the infimities
whereof, if they may receive pardon from God,
and my Superious, and amendment from more
able hands, to whose aide and correction I doe
humbly submit my selfe, and them, it shall bee
the utmost of my ayme, and ambition.

That good God, who hath graciously inabled mee, notwithstanding the throng of other occasions, to goe through with this wellmeant worke, blesse it to the behoose
of his Church, and the glory of
his owne Name.

Amen.

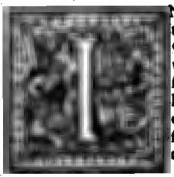


PARAPHRASE VPONTHEHARD

TEXTS OF THE WHOLE DIVINE SCRIPTURE.

GENESIS.

CAP. I



N the beginning of time, God the Father, Sonne, and Holy Ghost, made, of nothing, the whole great, and goodly frame of the world; both the heaven and the earth, and the other elements, with all the stringure and inhabitants of themall.

Yet not all together, and at once, fier in chisperfect forme, at first, wherein we now see them, but by leiture & degrees; for both the earth and elements, in their first being, were a rude and consused heape, by him newly created without any matter preceding, or without any fashionable shape at all; it being not distinguished, fashioned, beautified, as afterward, neither had this vast masse of water and earth intermingled, as yet any light, either for distinction or ornament, but even in this their consusion, the holy Spirit (the preserver of all creatures) upheld, cherished, and gave fit succour to this impersed beginning of all things.

Then God willed, and in this point brought his eterpall decree to execution, that there should be light, not of the Sunne, on staires, which were not yet created; but a common brightnesse onely, to distinguish the time, and to remody that former consused darkeesse and it was accordingly made.

And God approved this light, by him created, to be of excellent, and necessary use, and established it, by his allowance

1 In the beginning God created the heaven and the earth.

2 And the curth was without forme, and void, and darkenesse was upon the face of the deep; & the Spirit of God moved upon the face of the waters,

3 And God faid, Lee there be light, and there was light.

4 And God faw the light, that it was good and and God divided the light from the darknesse.

5 And God called the light day, and the darknesse he called night: and the evening and the morning were the first day.

6 And God faid, Let there be a firmamet in the midst of the waters, and let it divide the waters from

the waters.

7 And God made the firmament, and divided the waters, which were under the firmament, from the waters, which wereabove the firmament, and it was fo.

8 And God called the firmament heaven, and the evening and the morning were the fecond day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appeare, and it was so.

10 And God called the dry land earth, and the gathering together of the waters called in feast and God faw that it was good.

the earth bring forth graffe, the herbe yeelding feed, and the fruit tree yeelding fruit after his kinde, whose seeds in it selfe upon the earth: and it was so.

12 And the earth brought forth graffe, and herbe yeelding feed after his kinde, and the tree yeelding fruit, whose seed was in it selfe after his kinde: and God saw that it was good.

13 And the evening, and the morning were the third day.

allowance, as fit to continue, and to be interchanged with darknesse.

And God fet to either of them their due times and courfes; appointing that the light should serve for day, darknesse for night, and that man afterwards should so call them; and so was the first naturals day, consisting of evening and morning, fully finished.

Then God willed that there should be a large cleare acry distance betwixt those upper waters, which are ga-

thered into clouds, and these below.

Therefore God caused this large extent of aire, to spread it selfe high and wide, and thereby made a separation betwirt those acry, and these lower earthly waters, and it was done.

And this dilated aire (as also that above) hee taught man, after, ro call heaven, and established the due ase, and course therof, and thus was the second natural day; consisting of evening and morning, sinished.

Further, God willed that these lower waters should be gathered into one common place of receit, and that the dry land, which was till now covered over there-

with, should appeare, and it was fo done.

And God taught to call this dry land (according to the nature of it) earth: and the common receptacle of waters, leas: and God allowed this fecond dayes worke also as of necessary and excellent use for his purposed creatures.

Then God willed that by his immediate power, even before the Sunne was created, the earth thould bring forth all manner of vegetables both those that do voluntarily spront up, and those which doe since require the art, and labour of maniall buds, blossomes, herbes, trees, which both may, and doe beare fruit according to their kinde; and whose sruit by his appointment containeth in it the seed of their owne kindes, and it was so done.

And the earth brought forth, (as God commanded her) all manner of vegetables in very great variety, according to the feverall kindes, both of fierbes that yeeld their owne feed as the meanes of their future increase, and all trees that beare fruit, and whose fruit by his appointment, containeth in it the feed of their own kinde: & God allowed them as of necessary, and excellent tife, & established the benefits therof to his suture creatures.

And thus was the third naturall day, confishing of morning and evening, also finished.

And

And God further willed, that in the highest part of the aire, which wee call heaven, there should bee made the starres, which are so many glorious lights, in the sirmament, partly to make a perpetual and constant division betwixt day and night, and partly to be certaine and natural signes for mans direction in his course of judgement, and practice, for sowing, planting, failing, and such other common assaires, and partly to make a distinction of seasos: sommer, winter, spring, harvest, autumne, yeares, months, weekes, dayes, houres.

Lastly (which is their chiefest use) he willed that they should serve to give lively heate, and light, from those high places, wherin he set them to his creatures here up-

on earth, and it was so done.

And now God made amongst the rest, two great lights greater then the rest, not in body, but in glory, the greater to rule the day; to which purpose he gathered into all that light, which hitherto was dissufed through the aire; the lesser, together with the other smaller stars, to rule the night.

Thus God (I say) made these heavenly lights, and placed them in the highest part of the size, that they might

the better give light to the earth.

And that they might interchangeably governe the day and night, and diffinguish the light from the darknesse, the dawning and twilight from the cleare day; and God allowed them, as of excellent, and necessary use for his other creatures.

So the fourth naturall day confifting of morning and evening, was fully finished.

Now, that God had thus made fit roome and place for his creatures, he willed that they should in their severall rankes, and orders be framed; and first (as the least persect) hee decreed that the waters should abundantly bring forth all swimming and creeping things (proper to it selfe) that have life; and, that of the lighter and more ayrie part thereof, should be made all kinde of sowles, that slieupon the earth, and waters, in the open space of the aire.

Then God of the same Element, made the mighry Whales, Whiripooles, & all other those huge & strange formes of creatures; and all kinds of sishes, that live and move in the waters; he sramed of the same matter, in great variety and abundance, according to their kinds, and every slying sowie according to his kind: and God allowed them to be of excellent use.

14 And Godfaid, Let there bee lights in the firmament of the heaven, to divide the day from the night; and let them be for fignes, and for feafons, and for dayes, and yeares.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth, and it was fo.

16 And God made two great lights; the greater to rule the day, and the lesser light to rule the night; he made the starres also.

17 And God fer them in the firmament of the heaven to give light upon the earth.

18 And to rule over the night, and to divide the light from the darknesse; and God faw that it was good

19 And the evening and and the morning were the fourth day.

20 And God faid, Let the waters bring forth abundantly the moving creature that hath life, and fowle that may flie above the carth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth which the waters brought forth abundarly, after their kind, and every winged fowle after his kinde; and and God faw that it was good.

Then

22 And God bleffed them, faying, Bee fruitfull and multiply, and fill the waters in the feas; and let fowle multiply in the earth.

23 And the evening and the morning were the fift day.

24 And God faid, Let the earth bring forth the living creature after his kinde, cattell, and creeping things and beafts of the earth after his kind; and it

was fo.

25 And God made the beaft of the earth after his

kinde, and cattle after their kinde; and every thing that creepeth upon the

earth after his kind; and

God faw that it was good. 36 And God faid, Let us make man in our Image after our likeneffe: and let

them have dominion over the fish of the Sea, & over the fowle of the aire, and over the cattle, and over all the carth, and over eve-

all the earth, and over every creeping thing that creepeth upon the earth.

17 So God created man in his owne Image, in the Image of God created he him, male and female created he them.

Then God gave a reall and fensible blessing unto them, willing and decreeing by and everlasting Law, that these watery creatures should naturally multiply themselves by generation, in an especial manner, and measure; so as they should plentifully store both the Sea and Rivers, and that the sowies also, should by a naturall forme of generation, multiply their numbers, and successions upon earth.

So the fift naturall day, confilling of morning and evening, was fully finished.

Furthermore, God appointed that of the earth (by his almighty power) should bee made all other living things according to their kinds; all cattell that should be for more familiar use to man; all those creeping things, which live and move in, and upon the earth; and those wild beasts of the forrest, which live apart from the sight and service of man, each of them according to his nature, and kind, and it was so done.

And God accordingly made the wild beast of the

field according to his kinde, and all those creeping things which move in and upon the earth, according to their severall kind, and the tamer cattell, according to their kind, and God allowed their use as commodious and necessary.

Then God (when all helps, and ornaments were thus

prepared) decreed, and after a divine manner consolted with himselfe, the Father with the Son, and holy Spirit, concerning the Creation of his chiefe creature, Man; as it were to this effect: We have made our severall creatures, in great variety; having given to them, being, life, sense and motion; but now, let us make that creature, for whose sake the rest have beene created; consisting as of a materiall body; wherein hee shall parrake with other creatures, in being, life, sense, and motion; so also, of a spitual nature & substance, wherin he shall be like to us; being induced, as with all the faculties of a reasonable soule, so also with perfect knowledg, holinesse, righteousnesse:

And let them have dominion over all the creatures, over the fishes of the Sea, and over the fowles of the aire, and over the cattel, and over all the earth, and over every

So God, accordingly, created man, after his owne Image, both in respect of his spiritual soule, and of this integritie, and holinesse, and righteousnesse, wherewith hee was indued; hee created them in both sexes, both male and semale; forming the male of the matter of

earth, and the female afterwards of the male.

And /

And God gave a speciall blessinguate them; and said, Be yee (through that power of propagation, which I give you) fruitfull; and multiply and replenish the earth with your seed; and be yee possessions and rulers of the earth, &c.

And God said, Behold, as I have made you, and given you life, so am I carefull to provide and grant you sit sustenance for the continuance of that life, which I have given you: Take ye liberty therfore to eate of every plant, that groweth upon the earth, whether herbe or tree, &c.

CAP. II.

Hus were the heavens, and the earth, and sea, and all the hoasts of heaven (both the Angels, and starres,) and all the furniture of the carth and water (both plants, and beasts, and birds, and sishes) finished, by the mighty power of God, in the space of sixe dayes.

And on the seventh day, God having finished the thegreat worke of his creation; ceased from any further act of this kinde, rejoycing in the view of his glorious workmanship, and never since ceasing to preserve order, and governe that world, which he then created.

And thereupon God gave a special blessing to the seventh day, and honoured it with this priviledge, that it should be aiday set apart to rest and holinesse; that so by this meaner, men might be put in minde of the wonderfull worke of his creation, and might celebrate that rest of their creator.

This is the story, or just report of the making of the heavens, and the earth, in that beginning of time, wherein the Lord God (who hath eternal being in himselfe) gave a being to the earth and the heavens.

And to every plant of the field, when as before it had no being in the earth, and to every herbe that had not as yet beene, nor could have beene, as by any naturall meanes: for there had beene as yet no raine (which is the ordinary meanes of fruitfullnesse,) fent downe from God upon the earth, neither was there any man (as yet) to till the ground, and by his industry and art to draw forth any fruit therefrom.

Onely God caused a mist or vapour; to rise up from the earth, and to fall do wne againe, upon the whole face of the ground; whereby the earth was watered, and the fruits thereof refreshed; till be thought good to fend the ordinary and natural helpes of her fruitfulnesse.

28 And God bleffedthe, and God faid unto them, be fruitfull, and multiply, and replenish the carth, & subdue it: & have doing nio over the fish of the fea.

29 And God faid, Behold I have given you every herbebearing feed, which

is upon the face of all the

earth and every tree.

Thus the heavens and the carth were finished, and all the hoste of them.

2 And on the seventh day God ended his work, which he had made: and he rested on the seaventh day from all his worke which he had made.

3 And God bleffed the fevereth day, and fanctified it, because that in it he had rested from all his worke which God created and made.

4 These are the generations of the heavens, and of the earth, when they were created, in the day that the Lord God mad the earth, &c.

s And every plant of the field, before it was in the earth, and every herbe of the field, before it grews for the Lord God had not caused it to raine upon the earth: and there was not a man to till the ground.

6 But there went up a milt from the earth, and watered the whole face of the ground.

And

7 And the Lord God formed man of the dust of the ground, and breathed into his noffrils the breath of life; and man became a living foule.

8 And the Lord God planted a garden castward in Eden, and there hee put

man whom hee had for-

med. 9 And out of the ground made the Lord God to grow every tree, that is pleafant to the fight, and good for food: the tree of life also, in the midst of the garden, and the tree of knowledge of good and evill.

to And a river went out of Eden to water the garden, and from thence it was parted and became in-

to foure heads. 11 The name of the first is Pifon: that is it which compasses the whole land

of Havilah, where there

phrates.

is gold: E2 And the gold of that land is good, there is Bdellium and the Onyx Stone.

13 And the name of the

fecond river is Gihon, the same is it that compasseth the whole lad of Ethiopia, 14 And thename of the

third river is Hiddekel: that is it which goeth toward the east of Assyria: and the fourth river is Eu-

17 And the Lord God tooke the man, and put him into the garden of Eden to dresse it, and to keepe it.

And the Lord God formed the body of man, of the mould of the ground, and inspired and animated him, with a living and reasonable spirit, which is immortall. immateriall, fenarable from the body; and fo man, confifting of body and foule, became a perfect creature, indued with life and reason, and such qualities, and motions as were fit to proceed from both.

And the Lord God planted an orchard, and garden of pleasure, in the easterne tract of that goodly and fruitfull country of Eden; and there he put the man whom he had formed.

And the Lord God furnished, and adorned that gar-

might be delectable either to the eye, or to the tafte, or wholfome for nourithment: and amongst the rest caufed to grow there, that flourishing and facramentall tree

den with all variety of goodly and pleasant plants, that

of life; which as it had vertue to preferve the naturall life, so served to fignific both that eternall life of glory,

and bleffednesse in heaven, and the onely author of that

eternall life, Jesus Christ; and therewith also, that fa-

tall tree of knowledge, the cating whereof should cause man (who before knew onely good) to have a wofull

knowledge and experience of evill. And for the commodity of the place, God had so seated it, as that a river came downe out of Eden; to water the garden; and from thence it parted it felfe into

foure feverall ftreames.

The first is that chanell of Euphrates which is called Pischon, which washeth upon the land which afterward tooke the name of Havilah (one of the grand-children of Eber) where there is gold.

And the gold of that land (as likewife of his brother Ophirs) is very pure and fine; and there is store of rich gummes, or pearles, and precious flones

The name of the second streams, or chanell, is Gihon, which floweth along by defert Arabia; the inheritance afterwards of Cush, the some of Cham.

The name of the third streame is Hiddekel, or Tigtis, which floweth eastward to Affyria: And the fourth, retaining the appellation of the whole maine river, is cal-

led Euphrates.

Then the Lord tooke man from the place where see was created; and placed him in this goodly paradife of Eden, not that hee should be idle, and there spend his time in vaine pleasure; but that hee might sowe, plant, prune, keepe and dreffe it, not in any toyling, or affliching labour, but only for his voluntary, and delight-And full exercise.

And God preferibed man a Law for his diet, to this effect, Thou feels with what plenty, and delicacie of fruit I have flored this garden, for thee, all which I leave to the free choice, and full liberty: feed on which for verthou likely.

Onely one tree there is, which for the tryall of thine obedience, I forbid thee, and thine to taffe of the tree of experience to good & evill; to termed in regard of the event, for to too be as ever thou eately the fruit therof, thou shale surely bee in the state of mortality; and shalt sensibly feele evident proofes of thy frailty, and besides this budily death, thy transgression of this my Commandement, shall be punished (if I should deale with thee in the rigiour of my Justice) with the separation of thy body and soule from my presence for even

Now before this time, even in the fixt day, the Lord had thus determined, concerning man, It is neither to co-fortable an effate, nor fit for the naturall propagation of mankinde, that the man should live alone, in one onely Sex: I will make him an helper, of his owne nature,

meet for him, in both regards.

For when the Lord had formed of the earth every beaft of the field, and every fewle of the ayre, of their owne fit matter, and had brought them to man (who was their lord) to acknowledge his foveraignty, and to receive from him their names (for howfoever Adam, out of the knowledge of their feverall nature, thought goods to call them, fo was their names.)

And when Adam had given fit names to all the creatures; to all the tamer fort of cattell, all the fowles of the aire, all wild beafts; all this while, among fogreat choice, Adam found not a meet helper of his owne nature, and forme, with whom he might converse for comfort, and, generation.

Wherefore the Lord God had cast man into a deepesleep or extasse, that he might not be sensible of what he suffered, and whiles he thus slept, he tooke out one of his ribbs from his side, and closed up the breach with slesh in

the soome thereof.

And of this ribbe, thus taken from Adam, God framed the woman, in a most comely proportion, and brought her thus framed immediately to Adam, as a fir match to joyne with him.

Then Adam lovingly and cheerfully receiving her, gladly

16 And the Lord God commanded the men, faying; Of every tree of the garden thou maiest freely eate.

17 But of the tree of the knowledge of good and evill, thou shalt not eate of it, for in the day that thou eatest thereof, thou shalt surely die,

18 And the Lord God faid, it is not good that the man should be ealone: I will make him an helpe meet for him.

ground the Lord God formed every heaft of the field, and every fowle of the aire, and brought them unto Adam, to fee what he would call them; and whatfoever Adam called every living creature, that was the name thereof.

ao And Adam gave names to all cattell, and to the fowle of the aire, and to every beaft of the field; but for Adam there was not found an helpe meet for him.

21 And the Lord God canfeda deep fleep, to fall upon Adam,& he flept, and he tooke one of his ribbs, and closed up the flesh inflead thereof.

22 And the ribbe which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam faid, This

is now bone of my bones, and flesh of my flesh: shee shall be called woman, becante she was taken out of man.

24 Therefore shall a man serve his father and his mother, and shall eleave unto his wife: and they shall be one slesh.

25 And they were both naked, the man and his wife, and were not ashamed.

gladly acknowledged; this indeed, is the whom I fought among all the creatures, and found not now have I obtained of the Lord, a fit helper for me, for loc, this is not onely of the fame nature, but (as I well fee) of the fame flesh, blood, and bone, with my felfe. She shall be therefore called woman, because the is taken out of the man, that as the received her substance from me, so the may take her name also.

Seeing therefore such was the creation of woman, and the first institution of marriage, it is the everlasting will

the first institution of marriage, it is the everlasting will of God, that there shall be an intire and loving colunction betwire the man and wife: and, whether in their habitation (if occasion so require) or whether in the danger of the dissolution of this bond, the man shall rather leave father and mother, and his duty to them in this case, for his wife, the neglecther due satisfaction, & they two shall be so neerly knit together, both in body and minde, that they shall be but as one field, like as at their first creation.

And such was the purity, simplicity, and perfection of their mindes and bodies, as that both Adam and his wife were naked; and found not this estate, either unwholsome, or unhoness, or uncomby: for as yet there was no lust in them, which might breed their shame either before God, or themselves.

CAP.

CAP. III.

Cap. 3.

Ow the Serpent was, by nature, more fubrill then any beaft of the field, which God had made, and therefore the fitter to be imployed, as an infirument of Sathan, to betray mankinde: Him therefore did Sathan make choice of, and in him thus spake in double lease to the woman, as the weaker vessell: Is it so indeede that God hath forbidden you to eate of any tree of the Garden.

And the woman faid unto the Serpent, VVe have free liberty given us to eate indifferently of the fruit of the Trees of the Garden, in great varietie of diet.

Onely from one tree in the midst of the Garden, hath God restrained us, and bath charged us, ye shall not case of that one tree, nor touch it, upon paine of death.

Then the Serpent said to the woman, Tush, there is a farther matter in this prohibition, scare nor; there is no danger of dying any death at all.

But herein God rather envies your further felicity; for he wall knowes, on the contrary, that whenfoever yee shall eat of that fruit, the eyes of your understanding (which are now halfe shut) shall be fully opened, and yee shall be full of divine knowledge, like your Maker: for (as the name of that tree may informe you) whereas now you know by halves onely, that which is good; then you shall know evill also.

So the woman, being wonne by Sathan, to fixe her eiesupon that fruit, and being perswaded that it was like by the outward shew of it, to be fit for use, and finding it to be exceeding pleasant to sight, And hearing it to be a fruit of such admirable benefit, for the obtaining of surther knowledge, tooke thereof, and did eate it, and because she would have her husband partaket with her of such happinesse, the commended it to him; and he seduced by her, did eate of it also.

Then the eyes of their understanding were opened indeed as Satan had forerold, to discern between the good which they had lost, & the evill into weak they were fallen; opened therefore to their owne misery, and shame; for now the impuritie of their mindes caused them to see, and acknowledge the deformity of their bodies, which before their sin, were no other then comely to the hiding whereof, they fastned together sigge leaves, and made 1 Now the Serpent was more inhell then any beaft of the field, which the Lord God had made, and he faid unto the woman, Yea, hath God faid, Yee shall not cate of every tree of the garden?

2 And the woman faid unto the Serpent, We may eate of the fruit of the trees of the garden;

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not ease of it, the ther shall Ye touch it, lest ye die

4 And the Serpent faid unto the woman, Ye shall not surely die.

5 For God knowes, that in the day ye cate there of, then your eyes shall be opened, and yee shall be as gods, knowing good and evill.

6 And when the woman faw, that the tree was good for food, and that it was pleafant to the eyes, and a tree to be defired to make one wife, shee tooke of the finit thereof, and did eate, and gave also unto her husband with her, and he did eate.

7 And the eyes of them both were opened, & they knew that: they were raked: and they fewed figge leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God, walking in the garden in the coole of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the Garden.

9 And the Lord God called unto Adam, and faid unto him, Whereart thou?

to And he faid, I heard thy voice in the Garden: and was afraid, because I was naked, and I hid my selfe.

11 And he faid, Who told thee that thou wast maked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eate.

12 And the man faid, The woman whom thou gavest to be with me, she gave mee of the tree, and I did cate.

13 And the Lord God faid unto the womā, What is this that thou halt done? And the woman faid, The ferpent beguiled me, and I did cate.

14 And the Lord God faid unto the Serpent, Because, thou halt done this, thou art cursed above all cattell, and above every beast of the field: upon thy belly shalt thou goe, and dust shalt thou cate, all the daics of thy life.

themselves, a cover for those parts, whereinnow their corrupted nature told them their chiefe shame lay.

And now, after the conscience of their sinne; God who is the Judge, and revenger of it, gave some sensible tokens of his presence, about that time, when the heate of the day was abated, in the Garden; and therefore Adam and his wife (who had wont to delight in the presence of their God) now ranne away, to hide themselves, among the thickers of trees, from the sight of him.

But God (from whom he could not be hid) audibly called him forth, and said unto him, in the person of

both, Adam, where are thous

Who answered, I heard thy voice in the Garden, and was assaid of thy Majestie, & in regard of my selfe, Law that my nakedness had in it shame, and deformitie, Therefore I hid my selfe.

Then God faid, thou hast heretosore appeared before me boldly, and not complained of thy nakednesse, Whence therefore is thy shame, and conscience of desormity. It is a wrong cause which thou pretendest: thy owne mouth evinceth the asguiltie of the breach of my law, speake out therefore more plainly, against thy selfe; Hast thou not eaten of that fruit, whereof alone I charged thee, upon so searchall a paine, that thou shouldest not eater

Then Adam, still desiring to put off the blame from himselfe, said, It is true, I have eaten indeed; but the sault was not so much mine; for, Lo, the woman, which was of thine owne choosing, and giving, she drew me to this sinne; which of my selfe I should not have easily yeelded to.

And the Lord God faid unto the woman, How is it that thou hast committed so hainous a crime, both to eate thy selfe, and to draw thy busband into since with thee? And the woman said, Alas, Lord, how did I thinke that any of thy creatures wold have thus betraied us; behold, the Serpent, a creature of thine owne making, beguiled me with salfe promises, and induced me, in simplicitie, to eate of it.

Then God, not examining any farther, begame to pronounce fentence upon the Serpent; and faid, Because thou hast beene used, as an instrument to destroy mankinde; thou shalt be most execrable, and detestable, above all, either Cattel, or wild beast, and whereas thou didst lift up thy selfe to deceive the woman; now thou shalt for ever crause upon thy belly, in an ugly and horrible sashion, and, as thou hast brought man backe againe to

the

the dust, so thou shalt eate the dust of the earth, while thou livest.

CAP. 3.

Unto the woman, which was the next inframent of this sinne, God said, I will greatly increase those forrowes, which are proper to thy Sex, and those especially, which shall follow upon thy conceptions. And whereas thou shouldest have had children borne without sin, and borne without paine, now (seeing thou hast sought too much unlawfull pleasure) thou shalt in much anguish, and fore throwes of travell, bring forth Children; and as thou hast won thy husband, in this new act, to follow thee; so for ever thine appetite shall be subject to thine husband; & curbed by him at pleasure, and he shall with more com-

mand, & inequalitie rule over thee, in all thine actions.

Also, to Adam he said, because thou hast yeelded to the evill perswasions of thy wise, and not to me, and hast caten of that tree, whereof alone, I so deeply charged thee not to eate, behold, that earth which I made, and sitted for thy use, shall now, because of thy sinne, be accursed to thee, with barrennesse, and evill fruit; with much toyle, and paine, shalt thou procure, and eate the fruit thereof, all the dayes of thy life.

And when thou hast done thy best to it, it shall deceive thy hope, and, in stead of wholesome graine, shall yeeld thee thornes and thistles; and thou that hast thus pleased thy tast, shalt no more eate of the pleasant fruit of this Garden, but shalt be saine to take up with the herbs and fruit of the sield, else where.

And not onely with vexation of minde, but with wearifome and extreme labour of body, flialt thou procure thy fustenance; and that not for some short time, but till thou returne to the earth, for, what proud conceipt and hope soever the Serpent put into thee, of not dying, I tell thee, that as of the dust of the earth thou wert formed, so now thou art in the state of certains mortality, and to dust shalt thou returne.

And Adam, now looking for that perpetuity in his feed, which he saw he could not have in himselse, called his wives name, Hevah, because the was, and should be the mother of all living men, the posteritie whereof he saw would be large, and man fold.

And God the Lord, partly for wholfomnesse of body, and partly to put them in minde of their corruption, which had made nakednesse shamefull, prepared skinness for Adam and Eve, and taught themborn to fashion those skinnes into garments (whereby their whole bodies might be covered) and also to put them on.

16 Vnto the woman he faid, I will greatly multiplie thy forrow and thy conception. In forrow that thou bring forth children: and thy defire thail be to thy husband, and hee thall rule overthee.

17 And unto Adam he faid, Because thou hast hearlined unto the voice of thy wise, and hast caten of the tree of which I commanded thee, saying, Thou shalt not eate of it: cursed is the ground for thy sake: in forrow shalt thou cate

of it al the daies of thy life.

18 Thomes also and thistles shall it bring forth to thee: and thou shalt eate the herbe of the field.

19 In the fivest of thy face shalt thou eate bread, till thou returns onto the ground: for our of it wast thou taken, for dust thou are, and time dust shalt thou returns.

20 And Adam called his wives name Eve, bebecause the was the mother of all living.

21 Vnto Adam also, and to his wife, did the Lord God make coats of skinnes,& cloathed them.

7. Then

22 And the Lord God faid, Behold, the man is become as one of us to know good and evill. And now left he put forth his hand, and take also of the tree of life, and cate and live for ever:

23 Therefore the Lord God fent him forth from the Garden of Eden, to till the ground, from whence he was taken.

24 So he drove out the man: and he placed at the East of the gardé of Eden, Cherubims, and a flaming fword, which turned every way, to keepe the Way of the tree of life.

I And Adam latew Eve his wife, and the conceived and bare Cain, and faid, I have gotten a man from the Lord.

4 And Abel, he also brought of the firstlings of his slocke, and of the far thereof, and the Lord had respect unto Abel, and to his offering.

5 And Cain was exceeding whoth, and his counte-

mance fell,

7 If then doe, well, that thou not be accepted? and if thou dolt not well, time

Then the Lord God upbraiding man with his follie, said; See now how well Sathan hath performed his promise to man: Is he not thinke you, become like one of us? Hath he not gained a goodly measure of knowledge, both of good and evill? And now heede must be taken less the should farther prophane the sacrament of that other tree of life, and double his sinne, by hoping as vainely, to obtaine an eternall life, by the sruit thereof, as he hoped for the persection of knowledge by the other.

Therefore the Lord forced man to goe forth of the Garden of pleasure, as being unworthy to abide in so godly a place any more, and set him to till the other baser Earth whence he was taken.

And when God had thus, in differee, cast man our of Paradise, that he might urterly cut off all hope of his returne, he placed on the East side of Eden (where the entrance was,) Angells with slaming swords, continually shaken, to be guarders thereof, which untill the defacing thereof by the flood, duely kept it from all possibility of reentring; as in regard of the whole Garden, so especially of the tree of life, which God would not have touched by man, in this estate of his corruption.

CAR LILL

Then Adam, after his banishment our of Paradile, had carnall knowledge of Evan his wife; which conceived and bare a sonne, whom shee (acknowledging the performance of Gods promise and blessing) called Cain, that is, Possession, because, said she, I have obtained a man, even after my fall, by the gift of the Lord.

And Abel also himselse brought of the first truits of his slocke, and of the sattest, and best of them, with a faithfull and cheerefull heart, and the Lord shewed by some visible testimonie, that he did gratiously accept both Abels person, and offering.

He was exceedingly moved with anger, and envie against God, and his brother; and bewrayed extreamed is contentment in his countenance, which was now chur-

lish and dejected.

If thou doe well, and offer in faith, is there any doubt but thou shalt be accepted, as well as thy brother? but if thou doe amisse, both the conscience of thy sinne, shall be ever ready to afflict and torment thee, and the due revenge of finne shall continually waite upon thee; and, as for thy brother, there is no cause of heart burning towards him; for both by nature, and his owne will, he is subject unto thee; and thou, as the elder brother, mayest command him.

Am I to waite upon my younger brother, or should not be rather attend upon me? Why shouldest thou aske an accompt of him from me?

Againe, God faid: What villary is this that thou halt done? behold how filent foever thou be in the confession of thy sinne, the blood of thy brother (which thou halt shed) cries loude in mine eares, out of the Earth, for vengeance against thee.

Now therefore curied be thou both in thy paines which thou beflowest upon the ground, and in thy slight from this earth which bath, &cc.

And wherefoever thou shalt bestow thy paines in tilling the ground, it shall not henceforth yeeld thee her wonted increase; neither shalt thou be able to settle thy selfe any where; for thine unquier conscience shall not suffer thee to rest, but shall drive thee from place to place, so as thou shalt be a miserable vagabond, and runagate in the

earth.
Then Cain faid unto the Lord, Alashow shall I shide this curse? The punishment which thou inflictest upon me is incolerable.

For behold, thou castest me out of this earth, and our of thy protection and grace, wherein alone is all safety, and I, driven with the horrors of mine owne conscience, shall be a vagrant, and runagate, upon earth, I know not whither, and who so ever findeth me (though of mine owne loynes) shall kill me, as I have done my brother.

Then the Lord faid unto him, Feare not, this danger of thy death, I would have it the chiefe part of thy punishment to live long & miferable, for fearefull example unto others: who foever therefore shall kill Cain (though so bloody a murtherer) he shall be punished by many degrees more severely then Cain himselfe, for the blood of his brother. And God set a visible and conspicuous marke upon the body of Cain, that who sever met him, might hereby be warned not to lay hands upon him, notwithstanding his just desert of death.

Then

lieth at the doore: and into thee shall be his defire, and thou shalt rule over him.

9 Am I my brothers keeper ?

to And he faid, What haft thou done? the voice of thy brothers blood crieth unto me from the ground.

11 And now art thou curled from the Earth which, &c.

12 When thou tillest the ground, it shall not hence forth yeeld muo thee her strength: A fugitive and a vagabond shalt thou be in the Earth.

13 And Cain faid unto the Lord, My punishment is greater then I can beare.

14 Behold, thou halt driven me out this day from the face of the Earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth and it shall come to passe, that every one that findeth me, shall slay me.

ig And the Lord faid impo him; Therefore who foever flaieth Cain, vengeance shall be taken on him sever fold. And the Lord set a marke upon Cain, lest any finding him, should kill him. 6 But that yee may know that the Some of man bath power on earth to forgive finnes: then faithhe to the ficke of the palife: Arife, take up thy bed, and goe unto thine house.

9 Sitting at the receit of cultome.

10 Behold many Publicanes and finners came & fate downe with him and his disciples.

13 I will have mercy, and not facrifice.

For I am not come to call the righteous, but finners to repentance.

ry And Jesis said unto them, Can the children of the Brid-chamber mourne as long as the bridegroome is with them: But the daies wil come, when the Bridegroome shall bee taken from them, and then shall they fast. sie is healed, thy sinnes (the cause of this evill) are forgiven thee.

Ye know well, that no finite power can forgive sinne, which is an offence of an infinite Majestie; onely therefore an infinite power can remit it: and now that yee may know the Some of man hath this power in his hand. I will demonstrate it to you, by this miraculous effect; None but an infinite power can so farre transcend nature, as by a meere command, instantly to restore legges and strength to this important man; you shall now see it done by me. Then saith he to the sicke of the palsie; Arise, takeup thy bed and goe to thine house.

Sitting in the Tole-booth of the Publicans, to gather up the rents, and taxes that the Jewes were to pay unto the Romanes; their mafters.

Many Publicans and persons that had beene noted for infamous, and knowne offenders, as conforting together (being abandoned by their neighbours in a conceit of the unlawfulnesse of their conversation) came, and sate downe with him, and his Disciples.

See Hofea 6. verf. 6.

I come not to call them that are just, and righteous in their owne conceit; but those that are convinced in themselves of their owne sinsulnesse, those am I comme to call home to me, by a true and hearily repentance: as for those other; how can they be capable of repentance and conversion, when they thinke they have done nothing worthy to be repented of.

There is a time for all things; there are times of feaffing, and times of mourning and abstinence; marriage feafts are of all other wont to be times of mirth, and joblity. Looke then how unproper it would bee for the Bride-men that attend the wedding to fast, whiles the Bridegroome is celebrating his marriage, with great cheare, and mirth; so unfit would it be for my disciples to fast and mourne, whiles I, their master and Saviour, am personally present with them; but as when the wedding feast is over; and the Bridegroome is gone, the guests may then give place to fasting, and sad austerity; and it is seasonable so to doe; even so shall my Disciples, when I am taken from them, finde it meete to mourne, and humble themselves by sasting, and such like bodily exercises.

the world fnould enjoy through him: faying, whether by revelation, from God, or upon the confidence of his good hope, this fame shall by the bleffing, wherwith his Justice shall be rewarded, comfort us concerning that toyle & forrow, which our sinnes have procured; and this earth which the Lord hath cursed for our iniquities; shall through his holinesse, and integritie, in some measure, recover her strength, and yeeld due increase.

comforms, concerning our worke, and toile of our hands, because of the ground which the Lord hath carsed.

CAP. VI.

So when the world beganne to be much peopled both of men and women.

Then even the professors of Religion of the seed of the righteous Seth and Henoch, saw the daughters of the prophane and godlesse generation of Cain, and Lamech, that they were saire, being and overtaken with their beauty, yeelded so much to their lust, that without all respect had to religion, and godlines, they matched themselves carelessly in mariage with them.

Therefore the Lord decreed thus with himselfe. I have used meanes enow to have reclaimed the world from their wickednesse: I have taught, admonished, threatned them, all this prevailes nor, I will no more strive with the pervershesse of Man, in this kinde: For, when I have all done, they are still but carnall; I will therefore fer him a stint of yeares, before his common destruction, unlesse therefore within an bundred & twentie years he repent him of his sins: I will then surely destroy him.

In those dayes were men monstrous both in statute and conditions, and not the parents quely but their children; for after that the seed of the righteous had thus lawlesly joyned theselves with the daughters of the wicked: and they had borne them children, even these also were men of the same hugenesse and disposition, which were in those past ages much spoken of for their strength and tyranny.

Then God (like as a man that repenteth him of his worke, purpoteth to undoe that which he hath wrought) by the effect feemed to our weakenesse, as if he repented him of mans Creation, in that he

I And it came to palle, when men beganne to multiply on the face of the Earth, and daughters were borne unto them.

2 That the formes of God faw the daughters of med, that they were faire, and they tooke them wives, of all which they choles

3 And the Lord faid, my spirit shall not alwaies strive with man, for that he also is flesh; yet his daies shall be an hundred yeares.

- 4 There were Giants in the Earth in those dayes and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men, which were of old, men of renowne.
- 6 And it repented the Lord that he had made man on the earth and it grieved him at his heart.

ROW

- 11 The Earth also was corrupt before God, &c.
- 14 Make thee an Arke of Gopher wood: Roomes shalt thou make in the Arke, and shalt pitch it within & without with pitch.
- 15 And this is the fashion, which thou shalt make it of: the length of the Arke shall bee 300 Cubits, the breadth of it 50 Cubits, and the height of it 30 Cubits.
- 16 A Window shalt thou make to the Arke, and in a Cubite shalt thou finish it above and the doore of the Arke shalt thou set in the side thereof: with lower, second, and third Stories shalt thou make it.

- 1 And the Lord faid unto Noah, Come thou and all thy house into the Arke, for thee have I seeme righteous before me in this generation;
- Of every cleane beaft thou shalt take to thee by sevens, the male and his female: and of beafts which are not cleane by two themale and his female.

now determined to destroy him, whom hee had made, & now was both grievously displeased with their sinner, and yet loath to revenge.

Then not onely the men, but the very Earth itfelfe was defiled with their abominations in the

prefence of God.

Make thee by the helpe of workemen, an Arke of the tallest Pine or Cedar trees, framed and planed for that purpose, thou shalt make many severall partitions in the Arke, and shalt cause it to be pitched within and without.

And this shall be the proportion wherein thou shalt make it; the length thereof shall be three hundred of the largest Cubits, such as the rall stature of men in thine age affordeth; and the breadth sifty of the same Cubits, so as the length may bee Sixe times the breadth, and Ten times the height.

Thou shalt make a cleare light of windowes in the Arke, and in the space of a Cubit above them, shall be the rising of the Roose thereof; the doore of the Arke shalt thou make in the one side thereof, not in either of the ends, and thou shalt frame it in three losts, or sloores one above another.

CAP. VII.

Ow when an hundred and twenty yeares after that first warning given to Noah, were expired; the Lord said to Noah: Enter thou and all thine house into the Arke, for thee onely haue I found, in this corrupt and depraved age, free from the common insection of wickednes, and sincere hearted towards me.

Of every cleane beaft (whereof there shall bee great use for meate and sacrifice) shalt thou take unto thee seaven; of each kinde; the one halse whereof shall bee male, the other, which is the greater halse, semale: all which shall by payres come unto thee (as I formerly promised) being sent by instinct from mee for their preservation; but of vucleane heasts (whereof there is lesse use) thou shalt take but onely a couple of each; the male and his semale.

In the end of the fix hundredth years of Noahs life in the second moneth of the Spring, the seventeenth day of the moneth; even in that same day, began the issues of the lower waters (which are gathered within the earth) to gush forth above their bankes, and those which God had bound in the Clouds of Heaven to power downe vehemently, like as it some full vessels had beene at once cast our of the windowes of the Aire.

And the Lord by whole inflinet all these Creatures were brought thither, when all were entered which hee meant to preserve closed up the doore full and sure, that

he might be fafe from the waters.

And the waters violently overwhelmed all the whole Earth (counting from the beginning of those forty dayes wherein the raine fell, unto the end of an hundred and fifty dayes) for the full space of five moneths.

CAP. VIII.

Hen God who cannot forget his mercy to his, shewed by the effect to Noah, that her remembred him, and for his sake, all the wild beasts, and tame Cattel, that were with him in the Arke; there fore God by his immediate power caused an extraordinary drying or driving winde, to passe about the earth, thus covered with waters, and the sury of the waters began by little and little to decrease.

And God made way for the Channels of the earth to receive in the waters, which they had fent forth, and thut up the lower waters into their former receptacles, and closed up the passages of the Clouds; above, and so the fall of the raine was restrained, when it had continued

forty dayes and nights.

And after the end of the hundred and fiftieth day from the beginning of the floud, the waters fentily

abated.

And in the feventh moneth, and in the feventeenth day of the moneth, the Arke which had hitherto floated uncertainly, and was carried up by the force of the waves, that it could feele no ground now, in the ebbing of the waters, flayed upon one of the high mountaines of Ararat; the ledge whereof passeth along from Armenia Eastward towards India.

And from this resting of the Arke, in the space of seventy three dayes, which was till the first day of the

Noahs life, in the fecond moneth, the feventeenth day of the moneth, the fame day, were all the fountaines of the great Deepe broken up, and the windowes of Heaven were opened.

16 And the Lord thur him in &cc.

24 And the waters prevailed upon the Earth an hundred and fifty dayes.

- r And God remembred Noah, and every liying thing, and all the Cattell that was within the Arke; and God made a winde to palle over the Earth, and the waters aliwaged.
- 2 The Fountaines also of the deepe, and the windowes of Heaven were stronged, and the Raine from Heaven was restrained.
- g And after the end of the hundred & fifty dayes the waters were abated.
- 4 And the Arke refted in the feventh moneth, on the seventeenth day of the moneth, upon the mountaines of Ararx.
- g And the waters decreased continually mails the tenth moneth; and in the tenth moneth, on the

first day of the moneth were the toppes of the mountaines scene.

6 And it came to passe at the end of forty dayes, that Noah opened the windowes of the Arke which he had made.

7 And he sent forth a Rayen, which went forth too and fro untill the waters were dryed up from off the Earth.

8 Also he sent forth a Dove from him to see if the waters were abared from off the face of the ground.

9 For the waters were upon the face of the whole Earth.

13 And Noah removed the covering of the Arke, and looked, and behold, the face of the ground was dry.

14 • And in the fecond moneth on the twenty feventh day of the moneth was the Earth dry.

an Altarunto the Lord, and tooke of every deane beaft, and of every deane foule, and offered bunit offerings on the Altar.

21 And the Lord finelled a fweet favor, and the Lord faid in his heart, I will not againe outle the tenth moneth, the waters so sarre abated, that the tops of the mountaines were scene.

And forty dayes after the first of the tenth moneth (which fell upon the eleventh day of the eleventh moneth) Noah opened one of the windows of the Arke, which he had made.

And he let forth a Raven (because that foule was of a good sent; and used to feed on carcasses, which might be found lying upon the mountaines) thereby to have persect knowledge of the decrease of the waters; which continued fluttering up and down, too and fro, not sarre from the Arke, till the waters were dryed up upon the earth.

Againe, fince her could have no information hereof, by the Raven, about feven dayes after, here fent out a Dove from him, a Bitd that was both more tame and domesticall; and which was wont to seeke her soode in the plaines, that by this second messenger, her might see, if the earth were yet lightened of her burthen of waters.

For the waters were still over all that part of the Earth, where he should have rested, and still covered all the plaines.

And Noah removed some part of the roose of the Arke, that he might looke round about him, and viewing it, found that the upper part of the ground, even of the plaines appeared dry, that is, not covered over with waters; though still soft, and moorish, with the continuance of that former moisture, that it was not yet sit for habitation.

And in the second Moneth, in the twenty seaventh day of the moneth (which was a yeare and ten dayes after the beginning of the Flood) was the Earth fully dry, and firme, and habitable againe.

Then Noah, moved thereto by the godly example of his forefathers, and by warrant from God, built an Altar to the Lord; and tooke of every cleane beast; and of every cleane foule, one, (for God had appointed him one odde of each of these for this purpose) and, partly for expiation, partly in token of his thankfulnes, offered them, as a burnt offering consumed to ashes unto God, for preservation of them and all their fellow-Creatures.

And the Lord, who was before offended with Mankind, now was pacified toward the remainder of them; and pleafed gratiously to accept this obedience of Noah; and as life had eternally decreed; so her utte-

red

red his comfell to Noah, I will not from henceforth fend any more such generall curse upon the Earth for mans sake; for I see that if I should sudge him according to his deserts, I should every day bring upon him a new Deluge, for behold, all the thoughts and the whole sashion of mans heart is altogether evill, even from his Infancy, my niercy therefore shall exalt it selfe above his same, with an universall selfruction.

CAP: 9.

Hereafter the course and use of the seasons of the yeare, the starvest, the Spring, Winter, and Summer, and their tempers of heate, and cold, and the differences of the night, and day, (which now in the thicke and gloomy darknesse, could not well be observed) shall no more generally cease, over all the whole Earth, at once, so long as the Barth remaineth is this state.

Cap. IX.

doe now (though imperfectly) renew to you, let the feare and dread of you be planted naturally in every beaft of the Earth, whether tame or wilde, & in every foule of the Aire, and generally in all that treadeth upon the Earth; and in all the fifthes of the fea; all these, my will is, shall be subject to your pleasure and command; that as by you, and for you, they were preserved, so they accordingly serve to your use.

Yea, in respect of your diet, I do now whether give or renew unto you, more ample priviledges, for now, sith that the strength of all herbs, & plants are decreased with the deluge, I allow you every thing that moveth, & liveth to be meat for you, of all which you will wisely make choyce for your selves, of those Creatures which are wholsome, and sit, even as freely doe I now allow you to eate thereof, as I formerly did allow the greene herbe for them and you, so doe I now allow them unto you.

But so doe I give you the libertie to eate of the flesh of all other Creatures, as that you abstaine from eating the blood of the whether with the flesh, or severed from it; whether they be alive, or dead, for in the blood is the seat of life, which cannot without cruelty be devoured.

Further, know yee that I have great respect as to the eating, so to the spilling of blood, wherein the vitall spirits are seated, but especially of man, which is my prin-

ground for mans fake a feat the imagination of mans heart is evill from his youth meither will I againe finite any more every thing living, as I have done.

22 While the earth remaineth, feed-time and harvest, and cold and heat, and Summer, and Winter, and day, and night shall not cease.

- 2 And the feare of you, and the dread of you shall be upon every beast of the earth, & upon every fowle of the aire, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.
- 3 Every moving thing that liveth shall be meat for your even as the greene hearbe have I given you all things.
- 4 But flesh with the life thereof, which is the blood thereof, shall you not eate.
- 5 And furely your blood of your lives will I require at the hand of every

cipall

beaft will I require it, and at the hand of man, at the hand of every mans brother, will I require the life of man.

6 Who fo sheddeth mans blood, by man shall his blood be shed: for in the Image of God made he man,

- 13 1 doe for my bow in the cloud, and it shall be for a token of a covenant, betweene me & the earth.
- 15 And I will remêber my covenant which is betweene me and you and every living creature of all fleik; and the waters shall no more become a flood to destroy all flesh.

Heato And Mosh beganne to be an hisbandman, and hisplanted a Vineyard

- 21 And he dranke of the wine, and was drunken, and he was uncovered within his tent.
- 22 And Ham the father of Canam faw the pakednes of his father, and told his two brethren without.
- 24 And Noah awoke from his wine, and knew what his youngest foune had done unto him.

25 And he faid, Curfed be Canaan: a fervant of fervants he shall be unto his brethren.

²7- God shall inlarge (or perswade) Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his fervant. cipaliCreature; and so doe detest cruelty in shedding his blood, that if a very brute beast shall be guilty of this sact, I will have his blood shed agains for it; much more will I have this satisfaction from a neighbour, or brother, for the life of a man.

Whosoever sheddeth mans blood, unlessely lawfull authoritie from God, his blood shall be shed againe; for in his owne Image hath God made mans some remnants whereof there are still in our depraveduesse; therefore followesir, that both a man may not shed his brothers blood, and that the magistrates in Gods name may and

must revenge it.

I will and ordaine, that the Raine-bow which you have feene appeare in the watery Cloud, shall be, from hence-forth, set apart for the figne of a covenant, made on my part betwixt me and the Earth, of never drowning it againe, which may the more fitly represent thus much unto you, for that it naturally is wont to forefignise the ceasing of the Raine, by the appearance thereof.

You thall then know, by this figne, that I remember

my purpose of never drowning the world, &c.

And Noah began againe, according to his former trade, to exercise himselse, in tilling the earth, & of those vines, which were found here, and there, sprouting out of the earth, he with much industry, planted a whole Vineyard, and by this meanes devised the use of wine.

And he dranke of that his wine, and (whether through Ignorance, or weakenesse) was drunke therewith; into-much that forgetting himselfe, and all shame, and comelinesse, he lay immodestly uncovered, and that openly in the Boore of his Tent.

And when Cham the youngest some of Noah, had unnaturally sported himselse in gazing upon his fathers nakednesse, he told his two brethren, without, that they might also take part with him in this wicked derision of their father.

Then Nosh awoke from his wine, and by inquiry upon occasion of his sonnes garment, which he sound upon him, knew what his youngest sonne had done unto him.

And in the spirit of Prophese said, The some of Cham is so great, that the punishment of it shall not rest in him alone, but shall be derived to his posterity: Even Canaan his some, amongst the rest, shall be accursed, he shall be in most slavish servitude even to his owne brethren.

God shall perswade the posterity of laphet, by the voice of his word, to come home into the bosome of the true Church, and Canaans Issue shall be servants unto theirs.

CAP.

CAP. X.

A Nd Cush begat Nimrod, who began to usurpe much rule, & by oppression to inlarge the bounds of his dominions.

He was a cruell tyrant, both in his usurpation, and in the manner of his government, without all awe of God, or care of men, wherefore it is ever since growne into a proverb; As great a tyrant as Nimrod.

CAP. XI.

Hen all the men upon the whole earth, had but one Common language, and one fashion of speech.

And as they spread themselves from that Esterne mountainous Country, where the Arke first staicd: they found a large, and fruitfull plaine (since called Shinar) now Mesopotamia, and there they setted their abode.

And some yeares after they had there well seated themselves, they said one to another, Come, let us make bricke, and burne it in the fire; so they had bricke for stone, the sittest matter that this sat plaine would afford, for building; and a cleaving-pitchy slime (which that soile yeeldeth) in stead of morter.

Then Nimrod, as their ring-leader, and the rest of his followers, said thus in consultation among themselves, Goe to, let us build us a large City, and a tower therein, of an exceeding height; partly that we may make our selves samous, and partly that we may unite our power and societie, and prevent the danger of being dispersed one from another.

But the Lord, who is every where, and feeth all things (to speake of him after the manner of men) as if he should come downe, and looke upon the City & tower, which these vaine men, in the pride of their hearts had begunne to build, so tooke notice of what they did and meant to doe:

And the Lord decreed thus with himselfe, Behold, the people is one in heart, joyning together in one common resolution of this worke, and they all have one language, that they may the better performe it, and this they have through our permission, begun, and proceeded to doe, and now, nothing appeares which may stop them

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 Hee was a mighty hunter before the Lord: Wherefore it is faid, Even as Nimrod the mightie hunter before the Lord.

1 And the whole earth was of one language, and of one speech.

2 And it came to passe as they journed from the East, that they found a plaine in the land of Shinar, and they dwelt there.

3 And they faid one to another; Goe to, let us make brick, & burne them thorowly. And they had brick for frone, and slime had they for morter.

4 And they faid, Goe to, let us build us a City & a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the Lord came downe to fee the City, and the tower, which the children of men builded.

6 And the Lord faid; Behold, the people is one, and they have all one language, and this they begin to doe; and now nothing will bee reftrained from them, which they have imagined to doe. 7 Goe to, let us goe downe, & there confound their language, that they may not understand one anothers speech.

- 2 And I will make of thee a great Nation, and I will bleffe thee, and make thy name great; and thon thalt be ableffing.
- 3 And in thee shall all families of the earth bee blessed.
- when he was come necre to enter into Ægypt, that he faid unto Sarai his wife, Behold now, I know that thou area faire woman to looke upon:
- Therefore it shall come to passe, when the Ægyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.
- no And Lot lifted up his eyes, and beheld all the plaine of Iordane, that it was well watered, every where, before the Lord destroyed Sodom and Gomorrah, even as the Garden of the Lord, like the land of Ægypt, as thou commeltanto Zoar.
- 11 Then Lor chose him all the plaines of Iordane; &c.

in all that vaine project they have imagined to the felves. Come, let us (as if we should goe downe amongst

them) so from Heaven cause their languages to bee confounded, &c.

CAP. XII.

Thou shall lose nothing by the change, for in stead of a small kindred which thou shalt leave, I will cause thee to be the father of a great, and populous nation: And I will prosper thee both outwardly, and spiritually, and make thy name samous and reverend; And thou shalt be ever mentioned in the sorme of all blessings.

And in, and by that holy feed, the Messias, which shall come of thy loines, all the people of the earth shall be blessed.

And when he drew neare to enter into Ægypt; in his infirmitie, confulting with flesh and blood, he said to Sarai his wife, Behold now, while I looke upon the Southern women, and compare them with thee, thy colour and complection is much more beautiful then theirs:

Therefore it will (I feare) come to passe, that the Ægyptians making no conscience of their wayes, but being altogether led by their lust, when they see thee, they will say, Shee is his wife, there is no hope of enjoying her while he is a live: so they will kill me, that they may with more libertie enjoy thee, and live with thee.

CAP. XIII.

Sodom, & Gomorrah; with those other three bordering Cities, it was a goodly and fruitfull land; like unto the Garden of Eden, for pleasure; or like unto the Iand of Egypt watted with the streames of Nilus: especially that part that is toward Zoar, as it is now called, the Bela.

Then Lot being led onely by his eye, not at all inquiring into the qualitie of the people, chose to himselse (although the younger) all that part of the plaine of lordane.

Seeing

Seeing thou hast so willingly yeelded to thy Nephew, thou shalt sustaine no losse by it, Listup thine eyes now, and looke round about thee, from this high place where thou art, Northward, and Southward,&c.

CAP. 14.

For all the land which thou feeft, and all that pertaines unto it, will I give to thee in right, and to thy feed after thee, in possession, for many ages.

And I will increase thy feed, both carnall and spirituall, unto a very exceeding great number, so as they shall not be counted for multitude.

CAP. XIIII.

Tidal King of a mixed people, which dwelt neare un-

When Abram heard that his Nepnew Lot was taken captive, he brought forth into the field and armed three hundred & eighteene persons of them that were borne & brought up in his bouse, besides them that he had bought, and procured to his service, yea, besides the companies of his consederates, and pursued them to the farthest point of that land, which God should give to his

And Melchizedek, King of Salem, brought forth store of provision for the entertainment of Abram, and his company, which as he did royally like a King,

posterity, even to Dan.

So as he was a Priest of the most high God, by vertue thereof he blessed him, saying, Blessed be thou Abram, &c.

And Abram acknowledging his office, voluntarily offered to him the Tithe of all the goods that were taken.

I have folemnly sworne by the Lord the most high God, &c. And in token thereof lift up my hand unto him, ere I went to this fight.

Withing all evill to my felfe, if I shall take from thee so much as a thrid, &c.

CAP. XV.

And Abram which hitherto had onely heard Gods promises to him, now said, Alas Lord, all the bles14 And the Lord faid unto Ahram, after that Lor was separated from him, Lift up now thine eyes, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward.

15 For all the land, which thou feeft, to thee will I give it, and to thy feede for ever.

16 And I will make thy feed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy feed also be numberd.

1 Tidal King of Na-

heard that his brother was taken captive, he armed his trained fervants, borne in his owne house, three hundreh and eighteene, and pursued them unto Dan.

18 And Melchizedek, King of Salem, brought foorth bread and wine, &c. 19 And he bleffed him:

and faid; Bleffed be Abrain of the most high God, posteffour of heaven and earth.

20 And hee gave him Tithes of all.

22 I have lift up my hand unto the Lord,&c.

23 That I will not take from a thrid even to a shoo-latcher, &c.

2 And Abram faid, Lord God, what wilt thou give me, seeing I goe childlesse, and the steward of my house is this Eliezer of Damascus.

- 5 And he brought him forth abroade, and faid, Looke now towards Heaven, and tell the starres, if thou be able to number them. And he said unto him, So shall thy seed be.
- 6 And he belowed in the Lord: and he counted it to him for righteoufnesse,
- 8 And he faid, Lord God, wherby fhall I know that I fhall inherit it?

12 And when the Sume was going downe, a deepe fleepe fell upon Abram; and locan horrour of great darkneffe fell upon him.

bram, Know of a furery, that thy feed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them source hundred yeares.

16 But in the fourth generation they shall come hither againe: for the iniquity of the Amorites is not yet full.

17 And it came to palle, that when the Sunne went downe, and it was darke, behold, a finoking fornace, and a burning lampe that palled betweene those pieces.

fings that thou shalt personally give me, cannot much availe me, seeing I goe childlesse, and the man, whom I shall leave heire of my house, is but a stranger in blood, and Countrey, this Eliezer of Damascus.

Moreover, he brought him forth of his house in the Evening, afterhe had spent the day within, in the exercise of his faith, and said: Looke up, now, to Heaven, and count the starresthou seest there, if thou canst possibly number them; so far shalt thou be from barrennesse, that thy seed, both spirituall and carnall, shall be as infinite in number, as they.

And Abram believed in God, and stedsastly relied on these gratious promises, which were made unto him, And therefore upon his saith God accounted him truly just, and righteous in his sight.

And Abram faid, O Lord God, I doe believe that my feed shall (as thou faiest) inhesit this land; but yet I defire thee to give me some surther confirmation and assurance of my faith in this point.

And when the Sunne was set, there sell, by the appointment of God, a dead sleepe upon Abram, and his minde was troubled in his dreame, with much seare and unquietnesse.

Then the Lord said to him, (for the declaring of these doubtfull visions of his sleepe) know for certaine, that thy seed shall be a stranger in Ægypt, and Canaan (which as yet also is not thine) for the space of source hundred yeares; in a great part whereof they shall serve, and be evill-entreated.

And in the fourth succession of men they shall come forth to this place againe (which then shall be theirs) for the wickednesse of the Amorites (who must be driven out hence, to give roome to thy posterity) is not yet come to their full ripenesse for my intended judgments.

Also yet somewhat longer after the going down of the Sunne, there was represented unto him a great darknesse, and behold, A smooking fornace, in which God would foreshew to Abram the affliction, and servility, of his posterity, and withall there was a cleare lampe betokening his deliverance, both which passed betweene the pieces formerly divided.

CAP. XVI.

Then Sarai Abrams wife theing path all hope of Islue, feeing the was now seventy five yeers old) tooke Hagar her maid, the Egyptian, after the had waited ten years for the performance of Gods promise, concerning Abrams feede (so longhad Abram now slwelt in Canaan) and by consent of all sides (out, of her weaknesse and distrust) gave her to her husband to be his wife, in regard of all the rights of the mariage bed, though not of house hold government.

And he shall be a wild and savage man, of a sierce and untameable disposition, hee shall be ready in the height of his courage, to sight with every man, and every man shall be as ready to wage warre with him; all which notwithstanding, his successe shall be such, that he shall live, and suic farre and wide in all the Coasts of his bre-

thren.

For the faid; have I not here also, even in the waste defert, and not only in the house of Abrain, seen that good God of mine, which hath first gratiquely looked upon me, and mine affliction?

CAP. XVII.

And when Abram was ninty and nine yeares old, and had now waited thirteene yeares after the birth of Ismael, the Lord by some visible representation of his presence appeared unto Abram, and said to him, I am GodiOmnipotent, and therefore able to suisill all my promises which may seeme delayed; onely carry thou thy selfe holily and awfully (as ever in my sight) and let thy heart be still sincere and upright towards me.

And I will renew, and by a fensible figne confirme

and satisfie my covenant betweene me and thee.

But the manchild which at due age shall through his owne default be uncircumcifed, contemning mine ordinance, even that person shall be cut off from the fellowship of my people, both on earth and in heaven; because he hath (in neglect of the signe) broken and despised my Covenant.

Then Abram fell upon his face, and partly for joy, partly for admiration and aftonishment, laughed in himselfe, and thought thus in his heart, Shall a Child be

- 3 And Sarai, Abrams wite, tooke Hagar her maide the Ægyptian, after Abram had dwelr reme yeares in the land of Canaan, and gave her to her hallband Abram to be his wife.
- 12 And hee will bee a wild man: his hand will be against every man, and every mans hand against him: and he shall dwell in the presence of all his brethren.
- 13 For the faid, I have also here looked after him that feeth me.

- I And when Abram was ninetic yeares old and nine, the Lord appeared to Abram, and faid tento him; I am the Almighty G o n, walke before me, and bee thou perfect.
- And I will make my Covenant betweene me & thee.
- 14 And the uncircumcifed man-child, whose flesh of his foreskin is not circumcifed: that soule shall be cut off from his people; he bath broken my Covenant.
- 17 Then Abram fell upo his face, & laughed, & faid in his heart, Shall a Childe

D 3 borne

be borne unto him that is an hundred yeares old?and shall Sarah, that is ninty yeares old, beare?

18 And Abraham faid unto God, O that Ishmael might live before thee.

2 And he lifted up his eyes and looked, and loe, three men stood by him, &c.

3 And faid, My Lord, if now I have found favour in thy fight, passenor away, I pray thee, from thy servant.

o And he faid, I will certainely returne unto thee according to the time of life; and loe, Sarah thy wife shall have a foune, &c.

* * And it ceased to bee with Sarah after the maner of women.

12 Therefore Sarah laughed within her felfe, faying, After I am waven old, shall I have pleaffire, my Lord being old also?

18 Seeing that Abraham shall surely become a great and mighty nation, & all the nations of the earth shall be blessed in him.

12 I will goe downe

borne to me at an hundred yeares of age; and (which is more wonderfull) shall this some be borne of Sarah my wife, after her ninety yeares barrennes? seeing our youth could raise no seed, shall our old age be blessed with posterity?

And Abraham faid to God; I believe, O Lord; as thou faich, that my oldinge thall be bleffed with further Isline, for which also thou wilt (in all likelihood) referve thy speciall & highest favour; burlet not the some thou has given me already; even Islamael, he cast out, and neglected by thee; leadt please these to continue him to me also with much prosperity.

CAP. XVIII.

A Not as he looked about, behold, three Angels in the appearance of men (though not yet so knowne of him.) shood within view of him.

And he noting one of them to carry some extraordinary Majesty appropriate rest, as being indeed the Sonne of God, spake especially to him, not excluding the rest; Lord, if I have now sound savour in thy sight, goe not, I pray thee, hastily away from me thy servant; but be content that I may give thee some intertainment.

And he said, I will most certainely returne againe to thee at that time, when the conception, by course of nature, may have life and being, and Lo, then Sarah thy wife shall beare thee a sonne.

That disposition of body which naturally (in their meneths) is necessary for child-bearing women, was through drinesse of age long agoe ceased in Sarah.

Therefore Sarah distrustfully laughed in the secret of her heart, and said in her felse? After I am waxen old (above the course of nature in those, that are capable of conceiving) and my husband Abraham also, shalf I have the pleasure of the marriage bed, which in my younger dayes I could not finde?

Seeing that I have purposed to honour Abraham so, as that of his loynes a great and mighty Nation shall rise, and in that seed which shall come of him, namely the Saviour of mankindo, all the nations in the earth shall be blessed, and all solemne benedictions shall still be under the name of Abraham.

I will now take some publike course, wherbythe world may see, and know, that I take notice of their sinnes: I

will

will therefore call their finnes to examination, and judge them according to the fhamelelizeffe of their wickednesse, and if their insquirie hath beene lesse hainous then it kath appeared, I will inslict some lesse grievous punishment upon them.

And the two deftroying Angels turned from Abraham and went towards Sodom but Abraham frood ftill before the third, whom now he knew to be the fonne of

God, fuing to him for mercy.

If there be fifty fincere, upright, and innocent men in all the five Cities (whereof Sodom is the chiefe) wilt thou defiroy them notwithfinding?

If there shall lacke five of fifty righteous in all the five Cities, will thou for the want of five destroy them?

CAP. XIX.

Which came unto hee this night, whose goodly forme and beauty we noted, bring them forth to us, that we may use them to our lust.

For feeing they are some to my house as my guests; by the law of common equity and hospitality, they may

well looke to be lafe guarded by me.

Then they imore all the Sodomires, that were at the doore, both small and great, with such dizzinesse of braine, and dimnesse of sight; that they went up and downe, groping for Lots doore; till they were weary, and could not finde it.

Then Lot went our; and spake unto his sonnes in law, which were contracted to his daughters.

And when they had brought them (asit were) by strong hand out of the City; the Angell said, now escape for thy life; doe not, (whether for distrust, or curiosity, or pity) once looke towards Sodome, and thinke it not enough that thou hast voyded the City, unlesse thou make speede also out of the whole plaine, which hath been defiled by these abominations; haste thee therefore up to the next hill, less thou be destroyed.

Seenow this towne which is hard by, and therefore easie for me to slee unto; and is withall a little one, and therefore not much for thee to grant, and by all likelihave done altogether according to the crie of it which is come unto me: and if not, I will know.

22. And the men timed their faces from thence and went towards Sodom, but shraham frood yet before the Lord.

24 Peradventure there
the fifty righteous within
the City, wile thou also dethroy and not spare the
place for the fifty righteous
that are therein?

18 Peradventure there shall lacke five of the fifty righteous; will thou destroy all the City for lacke of five?

5 And they called unto Lot, and faid unto him, Where are the men which came in to thee this night? bring them our unto us, that we may know them.

8 Onely unto these men doe nothing for therefore came they under the shadow of my roofe.

And they imore the men that were at the doore of the house, with blind-nesse, both small and great: so that they wearied themfelves to finde the doore.

14 And Lor were out, and spake into his somes in law, which maried his daughters,&c.

when they had brough the forth abroad, that he faid, Escape for thy life, looke not behind thee, neither stay thou in all the plaine: escape to the mountaine, lest thou be consumed.

20 Behold now, this City is neare to flee unto, and it is a little one: Oh let me escape thirther (is it not

a little one?) and my foule shall live.

22 Hafte thee; cleape thither: for I cannot doe any thing till thou be come thither: therefore the name of the citie was called Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven.

26 But his wife looked backe from behind him, & the became a pillar of talt.

30 And Lot went up out of Zoar, and dwelt in the mountaine, & his two daughters with him: for he feared to dwell in Zoar, & he dwelt in a cave, he and his two daughters.

\$1 And the first borne faid into the younger, Our father is old, and there is not a man in the earth, to come in unto us, after the manner of all the earth.

32 Come, let us make our father drinke wine, and we will lie with him, that we may preferve feed of our father.

33 And they made their father drinke wine that night, and the first borne went in, and lay with her father: & he perceived not when she lay downe nor when she arose;

hood not so notoriously evill as these other, that are more frequent and populous: O let me goe thither for shelter, behold, it is no great thing that I aske of thee, and yet such as may be to my safety and preservation.

Haste thee then, and be thou these preserved; for such is my merciful respect to thee, that it holds my bands so, that I cannot take revenge on these wicked Cities, till thou be in safety: Therefore upon this occasion of Lots argument from the smalnesse of the City, it was ever after called Zoar.

Then God the Sonne rained downe upon Sodom and Gomorrah, and the other two Cities of the plaine, fire and brimflone, from God the Father out of Heaven.

Now his wife, that stood lingring behind him, whether through love or pity of the place, or expectation of her sonnes in law, or distrust, or curious desire to see the manner of the judgement, looked back towards Sodom, & therfore was enwrapped in the judgement, & through the extreame rage of that fire and brimstone, wherewith she was overwhelmed, was miraculously made a pillar of a white or saltish kinde of stone.

But he seared to tarry in Zoar, through the weaknesse of his faith, notwithstanding Gods promise to him, whether for that it was so neare to Sodom; or whether for the manners of the place, but chose rather to dwell solitary in a Cave, in the mountaine, both he and his two daughters.

And the elder faild to the younger, Our father is now old, and cannot long be in any possibilitie of lifue, and in all these parts there is not left a man which might converse with us, for generation.

Come, we know well that our father will never by fober perswasions be drawne to this Act; let us make him drunke with wine, and so lie with him; not so much for any lust, as sor the preservation of some seed of our father.

And he being oppressed with wine, was drawne unawares unto this filthinesse, not considering what he did; and not perceiving either when he lay downe or rose up.

CAP. XX.

And Abraham, through his weakenes, seeing how his excuse had sped in Ægypt; renewed it now againe, and concealing part of the truth, said, she is my sister; Then Abimelech, a King in that Countrey of Canaan, upon the report given of her, sent, and tooke her into his house.

And he faid, Lord wilt thou punish not me onely, but my whole nation and people, in me, which are utterly

innocent in this businesse.

Now then deliver the man his wife againe, for he is a man deare unto me, and one whom I have in an especiall manner graced with my presence, and promises; and therefore, whose prayers shall be much availeable for thy safety and life.

What motive didft thou raife unto thy felfe from any lightnesse in me, or injury done to thy selfe by me,

that thou shouldest doe this thing?

Yet invery deed I have not meerely lied, in faying, the is my fifter, but onely differabled, and concealed fome part of the truth, for the is very peere of blood to me, my neece, as being the daughter of that brother of mine, whom my father had by a second wife.

Likewise, to Sarah, he said, Behold, I have given to him whom thou calleds thy brother, a thousand pieces of filver, behold he is thy protection, from all injuries, wheresoever thou comest, thine eyes & desires shall content themselves with him alone, & he shall stand betwixt all others eyes, and thee, as thy lawfull husband, that they may not thus inordinately desire thee: and by this speech and event she was thus secretly reproved.

For the Lord had punished all the women in Abimelechs house with a sudden barrennesse; so that they could not conceive; because of Sarah Abrahams wife.

CAP. XXI.

Ho could ever have thought or beleeved, much lesse would have told Abraham, that Sarah, after this age, should both beare him a sonne, and have this strength and vigor of body continued to her, to give sucke also, &c?

- 2 And Abraham faid of Sarah his wife, She is my fifter: And Abimelech King of Gerar fent, and tooke Sarah.
- 4 Lord, wilt thou flay allo a righteous nation.
- 7 Now therefore reflore the man his wife: for he is a Prophet, and he shall pray for thee, and thou shall live, &cc.
- 10 And Abimelech faid unto Abraham, What fawest thou, that thou hast done this thing.

is my litter; the is the daughter of my father, but not the daughter of my mother; and the became my wife.

16 And unto Sarah hee faid, Behold, I have given thy brother a thousand pieces of filver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

18 For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abrahams wife.

7 And the faid, Who would have faid unto A-braham, that Sarah should have given children suck?

14 And Abraham rose up early in the morning, & tooke bread, & abottle of water, & gave it unto Hagar, (putting it on her shoulder) and the child, and sent her away, &c.

19 And God opened her eyes, & fine faw a well of water, and fine went and filled the bottle with water, & gave the lad drinke.

30 And he faid, For these seven ewe lambs shalt thou take of my hand, that they may be a witnessento me, that I have digged this Well.

12 And he faid, Lay not thine hand upon the lad, neither doe any thing unto him: for now I know that thou fearest God, feeing thou hast not withheld thy some, thine onely some from me.

14 And Abraham called the name of that place, Iehovah-jireh, as it is faid to this day, In the mount of the Lord it shall be seene.

17 And thy feed shall possesse the gate of his circ-

18 And in thy feed shall all the nations of the earth bebleffed;

2 And Abraham came to mourne for Sarah and to weepe for her.

of Thou art a mighty Princeamongst us,&c.

15 The land is worth four bursted shekels of filver: what is that between thee and me?

He tooke bread, and a bottle of water, so much as he thought would suffice till they came to the place he injoyned them; and gave it unto Hagar, putting it on her shoulder, and committed the boy to her hand, and sent her away, &c.

And now God caused her to see a well of water which was there before her, but, through her griefe, or the closenesse of the place, was not before seene of her.

And he answered; My desire is that thou shouldest receive from my hands these seven lambes, as a pledge or confirmation of this covenant of peace, made betweene us; and an ernest of the recovery, and free grant of this Well, which I have digged; in the receipt whereof thou shall disclaimed all right and title unto it for ever.

CAP. XXII.

Thenhe said, Doe not (as thou art about) facrifice this thy Sonne unto me, neither due any bodily hurt to him; for now thou has sufficiently approved by thine act and forwardnesse, that thou hast an heart truly religious towards God, seeing, at my Commandement, thou hast not forborne to have slaine thine onely Sonne, in whom the promise of blessing was made unto thee.

And Abraham named the place (God will provide) whereupon the Jewes have a proverbe still continued amongst them; God willmake provision in the Mount,

when all meanes faile.

Thy posterity shall be victorious over their enemies.

Of thy feed shall come that Saviour, in whom all beleevers through the world shall be blessed,

CAP. XXIII.

A Nd Abraham entred into the Tent of Sarah, that he might folemnely mourne for her, in the fight of the Corps.

Thouart a great Prince, and one whom God hath

much honoured amongst us.

The Land is worth some hundred and eleven ounces of silver; about sourcescore crownes betweene friends; how small a summe is that to stand upon?

CAP.

CAP. XXIIII.

A Coording to the common rice used in the oathes of inferiors to their superiors.

To Chatran in Syria.

To rest under their burthens.

Which is the weight of peare three ounces.

CAP. XXV.

Why have I conceived, if I must feele such painefull unquietnesse within me? And she sought to God in her prayers, to know the reason and issue of this inward strife.

The Twinnes which are firingling within thee, shall be the fathers of two opposite nations, the Israelites, and

Edomites.

Make over to meall the priviledges of thy bitthright: the confectation, the honor, the double portion that belongeth thereunto.

CAP. XXVII.

The smell of the garments of my Son, is as the sweet persume which is sent up from a field richly surnished with all manner of pleasant and fragrant slowers, and herbs.

And Isaac was exceedingly assonished in himselfe at the thought of the conveiance of the bloshing upon a per-

fon that he intended not.

The course of thy life shall be troublesome, & unquiet, And thou shalt uphold thy state by warres: and though thy person shall be free, yet in thy posterity thou shalt be subject to the issue of thy brother lacob.

If Elau should in his fury kill thee; the Law will justly

kill him, and fo we lofe both at once.

These beathenish wives of Esau, are a perpetual and intolerable vexation to my soule, by reason of their I-dolarry, and viriousnesse.

- 2 Put, I pray thee, thy hand under my thigh.
 - to To Melaporimia, un-
 - 11 To kneele downe.
 - 22 Ten shekels weight of gold.
 - 22 If it be so, why am I thus? And she went to enquire of the Lord,&c.
 - 23 Two nations are in wombe,&cc.
 - 31 Sell me this day thy birthright.

- 27 See the finell of my forme is as the finell of a field, which the Lord bath bleffed.
- 33 And Isaac trembled very exceedingly, &cc.
- 40 By thy fword shalt thou live, and shalt serve thy brother.

45 Why thould I bee deprived of you both in one day?

46 I am weary of my life, because of the daughters of Heth.

CAP. XXVIII.

16 Surely the Lord is in this place, and I knew it not.

17 How dreadfull is this place? this is none other, then the house of God, and this is the gate of Heaven.

22 And this stone which I have set for a pillar, shall be Gods house.

12 Her fathers brother

17 Leah was tender eyed, &cc.

17 Fulfill her weeke, & we will give this allo, &c.

31 That Leah was hatted, &cc.

r Give me children or

elle I'die,&c.

3 Behold my maide Bilhah, goe in unto her, and the shall beare upon my knees, that I may also have children by her.

4 And the gave him Bilhanher handmaid to wife.

drakes in the field, and brought, them unto his mother Leah.

18 And Leah faid, God hath given mee my hire, because I have given my maiden to my husband. SUrely the Lord hath in a divine dreame, or vision, represented himselfe to me inexpectedly in this place.

How full of awe and reverend respect is this place, which God hath thus sanctified by his presence, having so samiliarly manifested himselfer one here, as men doe in their dwelling houses to their friends; this is no other then a representation of Gods spirituall house, his Church, by which we enter into the glory of heaven.

The place where I fet up this stone shalbe dedicated to the worship and service of my God, where I will

build an Altar to his name.

CAP. XXIX.

HEr fathers Cousin or Nephew.

Leah had an unbecomming weak neffe in her eyes.

Doe thou celebrate the confummation of Leahs mar-

riage feven dayes, according to the custome, and then when this former marriage is fully ratified, and complete, I will give thee her other fister to wife.

That Leah was leffe regarded or discheemed in com-

parifon of Rachel.

CAP. XXX.

GRiese and impatience will kill me, if I have not children from thy loynes, as well as my Sister Leah.

Behold my maid Bilhah, goe retyre thy felfe into her chamber, and lie with her, and I shall have children by her, which I shall bear upon my knees, and in my bosome, as my owne.

Then she gave him Bilbah her maid to converse with

as a wife.

And found mandrake apples in the field, which he had perceived his mother to eleceme for their medicinable use, and brought them therefore to her.

Then faid Leah, God hath repayed me my reward for the good office which I did to my husband, in giving him my hand maid for his Concubine.

And

And God heard her prayers, and gave her power to conceive.

And turned the faces of those sheepe which were in the flocke of Laban, towards the party-coloured, and blacke, which were of his flocke, that the fight thereof might cause those colours in their conception.

CAP. XXXI.

BUt your father hath deceived me, and changed my wages agreed upon, very often, but God hath so ordered it, that his changes have been no losse to my e. state.

For, in ramming time, God premonished me in a dreame, of this course of inriching my selfe, by the party-coloured goates male and semale, and of this meanes to

effect that diversity of colour.

CAP. 31.

Hath he not delt with us as strangers? for he hath sold us to thee for thy service, in stead of a Dowry, and since hee hath thus used us, shall we stay still, that he may prey upon us, and consume that substance which wee have.

Then Rachel, whether out of some superstition of her owne, or in some purpose to bereave her father of those meanes of his Idolatry, stole the Images which her father had wont to worship.

Then I acob stole away fecretly without the know-

ledge or confent of Laban, his father in Law.

He tooke his kinsfolke with him, &c.

The accultomed infirmitie of women is upon me, and makes me unfit for these outward duties of courtesse; I beseech thee hold me excused in the forbearance of this ceremonie of my due respect to thee.

If the God of my father, I meane the God of Abraham, and the fame God whom Isaac my father feareth, and worshippeth, had not beene with me, and prospered

me,&c.

And Laban in the Syrian tongue, and I acob in the He-

brew called it, The heape of the witnesse.

The God which once Abraham worshipt, and the gods of his predecessors, be judge betweene us : but Iacob sware by the true God whom his father Isaac seared.

22 And God hearkened to her, and opened her wombe.

40 And Jacob did feparate the Lambes, and fet the faces of the flockes to, wards the ringstraked, and all the browne in the flocke of Laban.

7 And your father hath deceived me, and changed my wages ten times,&c.

10 And it came to passe at the time that the cattell conceived, that I listed up mine eyes, and saw in a dreame, and behold the rammes which leaped upon the cattell, were ring. Itraked, speckled, and grissed.

of him firangers? for hee hath fold us, & hath quite devoured also our money.

19 And Rachel had froin the Images that were her fathers.

20 And Iacob flole away unawares to Laban the Syrian.

23 And he tooke his brethren with him.

35 Let it not displease my Lord, that I cannot rise up before thee, for the custome of women is upon mee.

42 Except the God of my father, the God of A-braham, and the feare of Ifaac had beene with mee, furely thou hadft fent mee away now cunpty.

47 And Laban called it legar-Sahadutha, but Incob called it Galeed.

53 The God of Abraham, and the God of Nahor, the God of their father judge betwixt us: but Jacob fware by the feare of his father Isaac.

E

CAP.

CAP. XXXII.

t And lacob went on his wayes; and the Angels of God met hun.

5 And I have tent to tell thee my Lord, that I may finde grace in thy fight.

thee, from the hand of my brother, from the hand of Efau, for I feare him.

13 And tooke of that which came to his hand a prefent for Efau his brother

2.4 And there wrestled a man with him untill the breaking of the day.

that he prevailed not against him, he touched the hollow of his thigh, and the hollow of sacobs thigh was out of joynt, as he wrestled with him.

26 And he faid, Let me goe, for the day breaketh: and he faid, 1 will not let thee go, except thou bleffe mee.

27 And hee faid unto him? What is thy name, & he faid, Jacob.

28 For 28 a Prince hast then power with God & with men, and hast prevailed.

30 For I have feene God face to face, and my life is preferved.

32 Therefore the children of Ifrael cate not of the finew which shranke.

And the Angells of God appeared to him in the way, in the forme of heavenly fouldiers.

And I have fent to give thee my Lord Esau notice both of my purpose of passing through thy Countrey, and of my estate.

Deliver me from the revenge of my brother, even my Brother Esau, for I seare lest he will come and put all to the sword, without regard of sexe, or age.

And tooke of the choicest of that substance he had for

a present for Esau.

God the Son appeared to him, and wreftled with him in the like nesse of a man, exercising both his bodily and spiritnall strength.

And when he had proved the strength of his faith such, as that it could not be daunted, &c. lest lacob should have beene pussed up with the opinion of his strength, Christ lest him a bodily assisting to humble him by, such as might testifie, it was not the hand of a meero man that strove with him.

And he as yet concealing himselfe from Iacob, said (after the manner of men) as if the violence of Iacob had compelled him, Let me goe, for the morning appeareth: but Iacob now perceiving some more then humane matter in this his wrestler, answered, Let me be importunate with thee, not to depart from me, till thou have blessed me.

Then asked he (not as being ignorant, but as desireus to take occasion from lacobs owne report of his name, to pronounce his purpose of the alteration of it) What is thy name?

Because thy faith and importunity hath prevailed with God, much more shalt thou prevaile with Esau, and with whatsoever adversary.

I have feene the Sonne of God in the affumed shape of a man, face to face, and have a scaped death, both from this fight, and also from the danger of Esau.

Therefore the children of Ifrael, in a reverent remembrance of this act and event, concerning Iscob, eate not of the hinder finewer, &c.

CAP. XXXIII.

So hee went before them, and bowed himfelfe in an humble manner fundry times, while he was within the fight of Efau.

It is unspeakeably comfortable to me, that I have seen

thy face thus loving and friendly to me.

And he confectated there, anew, that Altar, which was fet up by his Grandfather Abraham, which he called, The altar of the mighty God of Israel.

CAP. XXXIIII.

CO his affections were fet upon Dinan.

Then wil we take our lifter away out of your custodie, and depart.

It shall not be onely a matter of pleasure and contentment to us, but also of great profit unto you all, For shall we not have a right in all their substance and strength?

All that dwelt within the Citie.

And on the third day when they were fore and sliffe of the wound of their circumcision, &c.

Ye have put me to much unquietnesse in unsetling my estate, and have made me odious to the inhabitants.

CAP. XXXV.

CAst away those salse gods of the heathen, which you learned to worship in Syria, the idols of Laban, or Shechem, and cleanse both your soules and bodies: and by the change of your very apparell, testifie the change of your hearts.

Moreover, God said unto him, in a confirmation and reiteration of the same favour, which he had sormerly showed to lacob: Thy name shall no more bee called

Iacob,&c.

Many Tribes shall arise from thy seede, and out of them shall many exercise Princely authority both over their owne Nations, and others.

So Iacob according to his vow formerly made, fet up a Menument of a stone in that place where God had talked with him, and both by pouring out of water and oyle consecrated it to God.

E 2

3 And he passed over before them, and bowed himselfe to the ground seven times, until hee came necre to his brother. 10 For therefore have I

10 For therefore have I feene thy face, as though I had feene the face of God.

20 And hee erected there an Altar, and called it, El-Elohe-Israel,

3 And his foule clave unto Dinah the daughter of Iacob,

17 Then will we take our daughter, and we will be gone.

23 Shall not their cartell, and their fubstance, and every beast of theirs be

ours & & .

24 All that went out of the gate of his Cittle.

on the third day, when they were fore,&c.

36 And Iacob faid to Simeon and Levi, Ye have troubled me,&c.

2 Put away the strange gods that are among you, and change your garments.

to And God faid unto him, thy name is lacob: thy name is all not be called any more lacob,&c.

him, I am God faid unto him, I am God Almighty: be fruitfull and multiplie &c.And Kings shall come out of thy loines, &c.

14 And Jacob fet up a pillar in, the place where he talked with him.

She

18 That she called his name Ben-oni: but his father called him Benjamin.

She called his name, The sonne of my forrow; but his father (as not willing to have so sad a remembrance of his losse, evermore before him, in the name of his sonne) called him (to signific his dearenesse, with a little change of the word) The sonne of my right hand.

CAP. XXXVI.

And fully removed his whole familie and substance unto mount Seir, where he had before sojourned.

This was that Anah, which first found out by mixture of the seeds of two kindes, the generation of mules in the wildernesse.

Before there was any ordinary Ruler or Magistrate in Israel.

CAP. XXXVII.

And loseph brought unto his fathers care the evill rumors and reports that went of the misbehaviour of his brethren.

And he made him a party-coloured coate, which was held to be of more pleasant shew, and, by reason of the mixtures, more curious.

Let us not lay violent hands upon him, and be defiled with his blood, in suffering him thus wilfully to perish with hunger.

The Midianites (or Ismaelites so called, indifferently, because they bordered upon each other, and were neare both in place, and blood) passed by.

And I, which way shall I turne me, or what shall I doe? fince both I have already provoked my fathers displeasure by my incest, and at my hands especially (as being eldest) he will require my brother.

So they fent that party-coloured coate, and canfed it to be brought unto their father with this mellage.

Surely I will not ceafe mourning for my sonne, untill I goe downe to my owne grave.

Unto Potiphar, one of Pharaohs chiefe Courtiers, the Capteine of his gard.

6 And went into the Countrey from the face of his brother faceb.

24 This was that Anali, that found the mules in the wildernesse.

31 Before there reigned any King over the children of Ifrael.

2 And Ioseph brought unto his father their evill report.

3 And he made him a coate of many colours.

27 And let not our hand be upon him.

18 Then there passed by Midianites, merchant men,

30 And I, whither shall I goe?

32 And they fent the coat of many colours, and they brought it to their father, and faild, this have we found.

35 For I will go downe into the grave unto my forme mourning.

36 Unto Potiphar, an officer of Pharaohs, and Captaine of the gard.

CAP. XXXVIII.

GOe according to the cultome of our people, and converie with this decealed brothers wife, and doe that office to her which appertaines to the next of blood: that the issue which shall come of thee, may be imputed unto him, to take away the reproach of his barrennesse.

For he thought, it is not fafe thus to bellow my fonne, neither hath this match beene hitherto fo prosperous, that I dare adventure my third sonne, yet will I put her

in hope hereof for her prefent contentment.

When Judah saw her sitting thus openly, alone, by the way side, he judged her an whore, for he could not discerne her who she was, because her face was covered with the vaile.

Let her keepe these pledges; and let us take no notice of them, nor make any inquiry, lest the filthinesse of this my fact may hence be knowne, to my shame.

CAP. XXXIX.

Histooke care of nothing, save onely to eate and drinke, and follow his owne contentments; referring the overfight of all things to loseph.

Cast wanton eyes and affections upon Ioseph.

See, he hath taken in this Hebrew, to offer this villanie and violence unto me.

CAP. XL.

Hat doe you looking after finisher meanes, or why are yee grieved for the want of meanes? Hath not Godgiven power of interpreting all secrets to some of his servants?

Within three dayes shall Pharaoh advance theeto thy

former dignity.

Within three dayes shall Pharaoh put thee to death, and after, for the greater ignominie, shall hang thee upon a tree, till thy flesh be consumed.

- 8 Goe in unto thy brothers wife, and marry her, and raife up feed to thy brother.
- 11 For he faid left peradvenure he did also as his brethren did.
- is When Judah faw her, he thought her to bee an harlot: because she had covered her face.
- 23 Let her take it to her, lest webe ashaumed.
- 6 And he left all that he had, in Iosephs hand; and he knew nor of ought he had, fave the bread which he did eate.
- 7 That his malters wife cast her eyes upon Ioseph.
- 14 See, he hath brought in an Hebrew unto us, to mocke us.
- 8 Doe not interpretations belong to God?
- 13 Yet within three dayes shall Pharaoh lift up thine head.
- 19 Yet within three dayes shall Pharaoh lift up thy head from off thee, & shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

E 3

CAP.

16 It is not in me : God shall give Pharaoh an anfwere of peace.

34 And take up the fifth part of the land of

Ægypt.

43 And they cryed before him, Bow the knee?

- 44 I am Pharaoh, and without thee shall no man lift up his hand or foce, in all the land of Ægype.
- 45 And Pharach called Josephs name, Zaphnath-Paaneah, and he gave him to wife Asenath the daughter of Potipherah Priest of On?
- 6 And he it was that fold to all the people of the land.
- twelve brethren, &c. And behold the youngest is this day with our father, and one is not.

16 Or elfe by the life of Pharaoh furely ye are spies.

36 Ioseph is not, and Simeon is not, and yee will take Benjamin away: all these things are against mee.

- 14 If I be bereaved of my children, I am bereaved.
- 32 Because the Ægyptians might not eare bread with the Hebrewes.

CAP. XLI.

Can doe nothing of my selfe in this businesse, but God shall by me give an answer to the contentment of Pharaoh.

And take up the fifth part of the fruits of the Land, & keepe it in meet flore-houses for future use.

And the heralds cryed before him, that the people

I only referve unto my felfe the place & title of being King of Ægypt, in the rest I will have thee to be next me; So that no man shall attempt any thing at all in the publike government of the State, without thy advice and consent.

And Pharaoh called his name, The discloser of secrets, and he gave him to wise Asenath the daughter of another Poripher, which was governor of Heliopolis.

CAP. XLII.

YEe are spies, and are come to marke what parts of the land are least desenced.

It neede not feeme suspicious to thee that we come thus so many together of a Company; for the cause is, that we are all so many brethren, &c. And one is dead.

Or elfe, as fure as Pharaoh liveth, ye are but spies.

Iofeph is dead, and Simeon is in danger to miscarry in prison, and now you will take Beniamin from me, all these are heavy afflictions, which you have brought upon me.

CAP. XLIII.

I Am determined to put it to the hazard, relying on God for the event; if therefore I shall be robbed of my somes, let me be robbed, goe you on, and doe as the necessity of the businesse requires.

Because the Ægyptians held it unlawfull to eate with the Hebrewes; cheisly for the differences of their Religion; for the Hebrewes were wont to sacrifice those creatures which the Ægyptians worshipped.

CAP.

CAP. XLIIII.

P, follow after them, and when thou doll overtake them, make this metry and officious lie for my fake:

Aske them, in diffimulation, Why have ye, &c.

Is not that which you have stolen, the cup of speciall note and vio for my master, both for his table, and (according to the manner of the Ægyptian Magicians) for divination, and sooth saying?

Could you thinke any otherwise of me, being a Peere of Egypt, but that I could by divination finde out your

offence?

CAP. XLV.

GOd hath made me not onely a Counsellor of State to Pharaoh, but a meanes of preservation of his Court and Kingdome, &c.

You see and perceive by my language, that I am

your brother loseph, that speake unto you.

I will give you the most commodious and fruitfull part of the land of Ægypt, to dwell in and ye shall be partakers of the best presess of the Countrey.

And Iacob swouned with sudden assonishment at this newes of loseph, and the mention of his name.

CAP. XLVL

And Ioseph shall close up thine eyes, when thou diest. For every sheepe keeper, not out of pride, but superstition, is abominable to the Ægyptians.

CAP. XLVII.

TAke thee the choyse of the whole Land of Ægypt.

If thou knowest that there be any amongst them of skill and strength:

The whole time of my life, which to me bath beene as a continued pilgrimage, both in respect of my many habitations, and of that one fixed habitation which abides for me above, &c.

And

- 4 Up, follow after the men, and when thou dost overtake them, say unto them, Wherefore have ye rewarded exill for good?

 I snot this it, is which my Lord drinketh, and whereby indeed he divi-
- 15 Work ye nor, that fuch a man as Lean certainly divine?
- 8 And hee both made me a father to Pharsoh.
- 12 That it is my mouth that speaketh unto you.
- 18 And I will give you the good of the Land of Egypt, and ye shall enter the fat of the Land.
- 26 And Incobs heart fainted, for he believed them rice.
- 4 And Ioseph shall put his hand upon thine eyes.
- 34 For every shepherd is an abomination unto the Egyptians.
 - 6 The land of Ægypt is before thec.
 - 6 And if thou knowelt any man of activity among them;
- of my pilgrimage are an hundred and thirty yeers?

31 And Ifrael bowed himfelfe upon the beds head.

And lacob raised himselfe upon his Pillow to give thankes to God.

CAP. XLVIII.

M Anasseth and Ephraim shalbe, not as my grandchil-dren, but even as my owne, and shall have a portion of inheritance among their brethren, as if they had come immediately out of my owne Loines. into Ægypt,are mine.

gainst the Amorites.

But thy other children, if any shall be since borneunto thee, shall carry thy name, and looke for their portion under the title of the Tribes of Ephraim, and Manasses.

And loseph tooke them away from his fathers knees, to fet them in that order wherein he defired the bleffing might be given them, which done, he bowed himselfe to the ground, in a reverent and humble manner to crave this bleffing from his father.

That Angell of the Covenant, the Son of God, which hath delivered,&c.Let them be numbred among the Patriarkes of Gods people, as my fonnes, &c.

I give thee one Portion (according to the priviledge of the birth-right) above thy brethren: the Citie and territories of Shechem, which after that my sonnes had taken from the Hivites, I maintained by strong hand a-

CAP. XLIX.

Hat shall come to passe in the following times, both some upon my departure, and many arms both foone upon my departure, and many ages after.

Thou wert both begotten in the prime of my strength, and wert the first of my fonnes in whom my strength consistes having as then all the priviledges of the first borne; Preheminence over thy brethren, and a double portion above them.

Thou are runne abroad as water, that is spile, which cannot be gathered up; thou shak no more be eminent above thy brethren ecc.

Simeon and Levi, which have too well confented together to doe mischiese: and were instruments of much cruelty in their agreement against the Sichemites;

Let not my soule joyne with them in their consultari-

5 Ephraim & Manasleth which were borne unto thee in the land of Egypt, before I came unto thee

6 And thy iffue which thou begettestafter them, shalbe thine, & shalbe called after the name of their brethren in their inheritance.

12 And Tofeph brought them out from betweene his knees, and he bowed himselfe with his face to the earth.

16 The Angell which redeemed me.&c.And let my name bee named on them.

2.8 I have given to thee one portio above thy brethren, which I tooke out of the hind of the Amo-

That I may tell you that which thall befall you in the last dayes.

3 Thou art my full borne, my might, and the beginning of my strength.

4 Thou thalt not excell.

5 Simeon and Levi are brethren, infiniments of truelty are in their habitatione;

6 O my foule, come not thou into their feerer: oas; neither let my reputation depend upon their meeting, which my heart abhorred; for in their wrath they slew the Shechemits, and in their selfe-will brake downe the walls of their Citie.

They shall have no certaine habitations allowed to their Tribes, but shall be mingled with their other brethren.

ludah, according as thy name imports, thou shalt have praise from thy brethren, who shall acknowledge thy Princedome, in thy posterity, over them, &c.

Judah shall have a knowne distinct Tribe amongst his brethren and governours in the kingdome, of the same Line, to beate rule until the time of Messias comming: and the people shall yeeld their obedience to him.

He shall so abound with wines, that he shall load his Asses with grapes, and even wash his garments with the juice of them.

His posterity shall be abundantly furnished with wine and milke, Vineyards and Pastures.

Zebulun shall be commodiously situated for his trasique, by the Sea side towards Zidon.

Islachar shall be laborious and strong, more fit for subjection then command, and shall yeeld himselfe willingly to all impositions of labor, and tributes.

Dan, though he be the some of a bondwoman, yet shall attaine unto the dignitic of ruling amongst the Tribes of Israel: and shall afford some that shall sway

the government.

His posterity shall inlarge their bounds, and prevaile more by subtilty, then strength: and therefore shall bee like the Serpent, &c.

And though this Tribe shall passe through many oppressions & grievances, yet, O Lord, I doe constantly expect thy gracious deliverance of him.

Gad shall be fore annoyed with the Ammonites, and other neighbouring nations, but shall at last prevaile.

Concerning Asher, he shall be seated in a place of great fruitfulnesse, and delicacy.

Nepthali shall be both swift to warre, and yet gentle, and friendly to embrace and maintaine peace.

Ioseph shall be as a fruitfull Bough, fet beside a sountaine

timo their affembly mine honour bee nor thou united: for in their anger they Dew a man, and in their felfe-will they digged downea wall:

7 I will divide them in Iacob, and featrer them in Ifrael.

8 Judah, thou art hee whom thy brethren shall praise.

not depart from Indah, nor a law giver from between his feet, untill Shilo come; and unto him shall the gathering of people be.

11 Binding his feale unto the vine, and his affes cole unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes.

red with wine, and his teeth white with milke, 13 Zebulun Ihall dwell

at the haven of the fea, and he shall be for an haven of ships.

14 Hachar is a strong

Asse, couching downe betweene two bardens.

16 Dan shall Indge his people, as one of the

Tribes of Ifrael:
17 Dan shall be a Serpent by the way, an adder in the path, that biteth his

horse heeles.

18 I have waited for thy salvation, O Lord.

19 Gad, a troope shall overcome him: but hee shall overcome at the last?

20 Out of Asher his bread shall be far, and he shall yeeld royall dainties.

Nepthali is a Hinde let loofe; he giveth goodly words.

22 Ioseph is a fruitfull Bough, even a fruitfull Bough by a well, whole branches runne over the wall.

23 The archers have forely grieved him, and shot at him, & hared him.

24 But his bow abode in strength, &c. Of the mighty God of lacob; from thence is the shepheard, the stone of Israel.

26 The bleffings of thy father have prevailed above the bleffings of my progenitors, unto the atmost bound of the everlasting Hills.

27 Benjamin shall ravine as a Wolfe: in the morning he shall devoure the prey, and at night hee shall divide the spoile.

3 And the Ægyptians mourned for him threefcore and tenne dayes.

19 Forgive the trespasse of the servants of the God of thy father.

19 Feare not: for am I in the place of God?

23 The children also of Machir, the fon of Manaffeh, were brought up upon Iosephs knees.

25 And ye shall carry up my bones from hence.

taine, whose branches shall run upon the wall, and have benefit of the restection.

His enemies bent themselves against him (as an archer doth his bow to shoot at a marke:) and wrought all the mischiese they could against him.

But his strength was able to match them in their owne kind, &c. The God of Iacob, of whom and by whom Ioseph was appointed, as a nourisher and resuge unto Israel.

The bleffing of me thy father thall be the stronger upon thee, by being added unto the bleffing of Abraham, and Islaec, which all doe light upon thee; and shall continue as long as there are hills upon the earth.

Benjamin shall be sierce and terrible in his warres, devouring his enemies as a Wolfe his prey, and shall have his whole time taken up with the division, and improving of the spoile.

CAP. L.

And the Ægyptians bewailed him seventy dayes, whereof the forty dayes of embalming were a part.

Forgive the trespasse of them, which, besides the bonds of nature, are tied unto thee with so neare bonds of Religion. &c.

Feare not : for is not all this done by the will and difposition of that wife, and holy God, which ordained this to good?

The formes of Machiewere a comfort to Ioseph, their grandfather, in their education; Who brought them up, and tooke pleasure in them.

Ye shall, when ye depart out of Ægypt, cary my bones hence with you, and bury them in the promised Land, &c.

EXODVS

EXODVS.

CAP. I.



New King, for his Lawes and manner of government, which unthankfully forgot the great fervice which Iosephbad done to the Kingdome, and crowne of Ægypt.

Therefore did they set over them taskmasters, of their owne nation, that their cruelty might have the better

pretence.

God therefore prospered the midwives, because, out of a religious seare, they refrained from that cruell practice injuryed them, &c.

CAP. II.

HIs fifter Miriam flood afarreoff, &c.

And in those dayes when Moses was now growne up to his bestage, and was forty yeares old,&c.

And, though he knew he had a fecret calling to deliver the Ifraelites, yet because it was not publikely knowne, he carried himselse warily in this businesse, and looked round about. &c.

Revelthen grandfather.

Then, in processe of time, this Pharaoh from whom Moses sted, died, and the children of Israel, now in the change of the Prince, hoping for some case, bemoned themselves earnestly to God.

CAP. III.

Then Christ the Angell of the Covenant appeared,

In token of reverence, & respect unto so holy a place, and intoken of laying aside all carnall thoughts, and affections, put off thy shoots.

Then, Moles in humility and awfull adoration of the glory of God, which he held himselfe not worthy to be-

hold, hid his face.

There-

- 8 Now there arose up a new King over Ægypt, which knew not Joseph.
- 11 Therefore they did fet over them taskmafters, to afflict them with their burdens.
- 20 Therefore God dealt well with the midwiyes.
- 4 And his Sifter flood afarre off.
- it And it came to passe in those dayes, when Moses was growne:
- az And helooked this way and that way, and when he law that there was no man, he flew the Ægyptian, &c.

i 8 And when they came to Revel their father.

- 23 And it came to passe in processe of time, that the King of Ægypt died, and the children of Israel sighed by reason of the bondage;
- 2 And the Angell of the Lord appeared unto him.
- 5 Pur off thy shooes from off thy seet, for the place whereon thou standest, is holy ground.

6 And Mofes hid his face; for he was afraid ro' looke upon God.

8 And to bring them up out of that land, unto a good land, and a large, unto a land flowing with milke and honey.

13 Behold, when I come unto the children of Ifrael, and shall fay unto them, The Godof your fathers bath sent me unto you.

14 I am that I am: and he faid, Thus shalt thou fay unto the children of Israel.

6 Behold, his hand was leprous as fnow;

not eloquent, neither heretofore, nor fince thou half spoken unto thy servant: but I am slow of speech, & of a slow tongue.

mans mouth? or who maketh the dumbe, or deafe, or the feeing, or the blind?have not I the Lord?

13 O my Lord, fend I pray thee, by the hand of him whom thou wilt fend

16 Even he shall bee to thee in stead of a mouth, and thou shalt be to him in stead of God.

20 And Moses tooke his wife, and his sonnes, and let them upon an Asse, andhe rennned to the land of Ægypt, & Moses tooke the rod of God in his hand.

as But I will harden his heart, that he shall not let the people goe.

22 Israel is my fonne, even my first boone.

Therefore, have I thought good to shew some testimonies of my presence, and intention of delivering them, and bringing them out of Goshen, into a land which in comparison thereof is large, and exceeding fruitfull in all usefull commodities, both for necessity, and pleasure, &c.

If the lfraclites shall curiously inquire concerning thee; How, and in what termes shall I describe thee unto

them?

I am constantly and eternally unchangeable, being of my selfe, and that one, and the same, for ever; even thus shalt thou describe & expresseme to my people; the children of Israel, &c.

CAP. IIII.

Any show.

I am not ready in speech, nor ever have beene, neither hath thine appearance, (which of all other things should be most essential) altered me any whitat all: but I am

naturally flacke, and beavy of utterance.

Who hath given to man the faculty of speech? or who is the author of these infirmites, whereof thou complaines? dost thou not consider that I the Lord who now send thee, cause these where I will, for just and holy purposes, and give abilitie of all parts and senses, at my pleasure?

Oh my Lord, fend I pray thee by the ministery of some other fitter man, then I am, whose ever it be.

Aaron shall speake to the people, as from thee: and thou shalt give direction and counsell to Aaron, as from God.

And Moses tooke his wife, and histwo sonnes, Gershom and Eleazar, & caused them to ride toward Egypt: and Moses tookethat rod, which God had given so miraculous experiments of, in his hand.

But I will withdraw and withhold my grace from Pharaoh, so as he shall through his owne corruption turne all those occasions, which I shall offer him for his repentance, unto the hardning of himselfe in a greater obstinacy of sinning.

The children of Israel are my chosen and adopted people, both before all other and above all other nati-

ons, &c.

The

The Lordappeared visibly unto him, and sensibly afflicted him with some sudden and violent disease, which he knew to be done, in regard of his neglect of his fonnes circumcilion.

And with indignation the cast the foreskinne at his feet, and faid: It is for thy fake, that I am faine thus to fhed the blood of thismy child : therefore are thou

ro mea bloody hulband, &cc.

CAP. V.

Ye Elders of Israel, which joine with Moses & Aaron in this fuite, Get you to your buildens.

Behold, the liraelites are a great people; should so many thoulands leave their worke, and goe idle for your pleafore >

Ye shall give the Israelites no more straw, whether to mixe with their clay, or to burne their brickes withall,

&c.

Ye have brought usinto hatred with Pharaoh, and his servants, and have stirred them up to a further tyranny against us, by giving them this occasion of vexing us.

CAP. VI.

TAppeared to Abraham, Isaac, and Iacob, as that God which was still able and powerfull to effect that, which I promifed, and they lived still in the hope and exepectation of my powerfull performance but now I doe appeare to thee, as ready to make good and execute, and give a being to that which I promifed to them.

But they were fo over-preffed, and growne heartleffe with the cruelty of that bondage, that they regarded not

the words of Moles.

How then shall Pharaoh regard me, which am of a frammering, and hindered utterance?

The fonnes of Reuben, who was in order of nature the first borne, though he lost the priviledges thereof.

24 And it came to palle bythe way in the Innerthat the Lord met him, and fought to kill him,

25 And cast it at his feet, and faid, Surely a bloody husband art thou

to me.

4 Get you unto your burdens.

5 Behold the people of the Land now are many, and you make them reft from their burdens.

7 Yee shall no more give the people straw to make bricke, as herecofore,

- 21 Because you have made our favour to bee abhorred in the eyes of Pharaoh, and in the eyes of his fervants to pura fword in their hand to flay
- 3 And I appeared unto Abraham, unto Haac, and unto Iacob, by the name of God Almighty but by my name lehovah was I not knowne to them.

9 But they hearkened not unto Moles, for anguilh of fpirit & for cruell bondage.

12 How then shall Pharaoh heare me, who am of uncircumcifed lips ?

14 The formes of Ren. benthe first bome of Is. raci.

thy Prophet.

r See, I have made thee a god to Pharsoh; and Aaron thy brother shall be

2 For they cast downe every man his rod, & they became serpers, but Aarons rod swallowed up their rods.

3 And the river shall bring forth frogs abundantly, which shall goe up and come into thine houle.

And the Magicians did so with their inchantments, and brought up frogs upon the land of Egypt.

of This is the finger of God.

s For now I will

firetch our my had, that I may finite thee and thy people with peftilence, and thou finite be cut off from the earth. Or, I had firetched out my hand, that I might have imitten thee:

ro And in very deed for this cause have staticd thee up, for to snew in thee my power. Or, But

indeed.

thy fervants, I know that yet will not yet feare the Lord God.

his heart, and the heart of his fervants.

CAP. VII.

Behold, I have made thee a terrible meanes to execute my judgements upon Pharaoh: which he shall take as wrought by me, through thy hands: and Aaron thy brother (for his readinesse of speech) shall deliver thy minde, and my message to the Ægyptians: so as thou shalt act, and he shall speake.

For they cast downe every man his rod, and they were in appearance turned into Serpents; but not truly: for that Serpent into which Aarons rod was turned, devonged theirs.

CAP. VIII.

The river Nilus that craule full of frogs, which, against their natural luse, shall leave the water, and creep up into thine houses.

And the forcerers did likewise, for experiment fake, and brought frogs, whether in appearance onely, or true frogs (by fecret conveiance) into fome part of Ægypt, that was freed for this triall.

This worke is done by the immediate and over-ruling power of God.

CAP. IX.

For now, when I firetched forth mine hand, I might have fmitten thee, and thy people, as well as I did thy cattell, with the pestilence: and so thou shouldest have perished from the earth.

But indeed I have in my fecret counfell referred thee for a further manifestation of my glorious power.

As for thee, and thy fervants, I know, and findeupon the experience of your former obdinacy, that you will not, as yet, fearebefore the face of the Lord, &c.

CAP. X.

FOr I have withdrawne my grace from him, and his fervants, that their heart should not relent at my judgment.

ment, yea, I have punished their former finnes with hardnesse of heart, and obstinacy in siming, &cc.

How long shall Moles be a meanes of punishment and

destruction to us?

I wish you might have no more favour of God then you are like to have of me, in this fuite of dismissing you and your children: looke to it, goe if you will, at your owne perill.

That he would take away from me but this one deadly plague wherewith we and our land are thus hurt, and

spoyled.

CAP. XI.

A Bout midnight, I will by my destroying Angell goe through the midst of Ægypt.

But, as for the children of Ifrael, there shall not be so much as the least danger of any slaughter towards them, or any unquietnesse amongst them.

CAP. XII.

NOw, before the last plague, the Lord had spoken to Moses, &c.

This moneth shall be unto you both a moneth of principall account, as also, the first in number, in all your religious computations; so that from this you shall count the yeare to beginne.

Let every Master of a family within his severall hous-

hold take unto him a Lambe, &c.

Ye shall celebrate your passover for this once, (in respect of those straits, wherein you are) either with a lamb, or a kid, whether can most commodiously be provided. Every one of the Congregation, whom it concernes, shall kill the lamb, betwixt the ninth and eleventh houre

of the day.

And thus shall you cate it, for this first time, for the

greater haste; with your loines girded.

That person shall be separated from the Communion of the Church, and lie open unto bodily judgements.

So they left the Ægyptians destitute of their Jewels, and rich furnitures, who by their owne censent, and will,

7 How long shall this man be a snare unto us a

no Let the Lord doe so with you, as I will let you goe, and your little ones; Looke to it, for evill is before you.

7 That he may take away from me this death

onely.

4 About midnight will I goe out into the midft of Ægypt.

7 But against any of the children of Israel, shall not a dog move his tongue against man or beast.

- And the Lord spake unto Moles, &c.
- 2 This moneth thall be unto you the beginning of moneths.
- 3 In the tenth day of this month they shall take to them every man a Lambe.

s Yee shall take it out from the sheepe or from the goares,

Kne goares,

6 And the whole affembly of the Congregation of Ifrael, shall kill it in the evening.

eate it, with-your loines girded.

as That foule shall bee

36 And they spoiled the Ægyptians.

2 Parte

43 There shall Stranger eate thereof.

- parted with these things, to hire the Israelites unto a more speedy haste, for their owne fafegard.
 - Nonethat is a stranger in religion shall cate of it.

CAP. XIII.

"Hat which first commethour of the womb, set it apart to me, and confecrate it to my name, whether it be of man, or of any serviceable beast, among the Israelites: for it is mine by a peculiar right, I having well deferved it in my prefervation from the common destruaion.

This Pallover shall be as full a remembrance unto thee of Gods mercy in thy deliverance, as if thou shouldst by any fignet upon thy hand, or frontler betweene thine eies, recall any businesse, or favour which thou wouldest ever thinkeupon; yea, thou shalt beene some record, or memoriall of this bleffing also, in those servits which thou fhalt bind upon thine arms and head.

But the first foale of the Asse, because it is an uncleane beaft, spec it may not be facrificed, thou shall redeeme it with a Lambe: or elfe, because it is not fit that whatsoever is confecrated to God, should be put to prophane uses, thou shait breake the necke of it,&c.

And the children of I fract went up well furnished out of the land of Ægypt, both with provision, and munition.

2 Sanctifie unto me all the first borne, whatsoever openeth the wombe among the children of If-

9 And it shall be for a figne unto thee upon thine hand and for a memoriall betweene thine eyes, that the Lords Law may be in thy mouth.

raei.

3 And every fuffling of an Asse thou shalt redeeme with a Lambo: and if their wilt not redeeme it, then thou shalt breake his necke.

: 48 And the children of Ifraelwentup kamefled out of the land of Ægypt,

4 And I will harden Pharaohs heart, that he shall follow after them,

8 And the children of Hrael went out with an high hand.

15 Wherefore cryeft thou unto me?

TIS And The Angell of God, which went before the Campe of thack removed and went behinde thom.

24 And, it came to palle, that in the morn-

CAP. XILII.

Nd I will in just judgement so befor Pharaoh, that forgetting the experiments of my power, he shall, in bope of prevailing, follow after you.

But the children of Ifrael went out by firong hand, under the miraculous guidance and protection of the Almighty.

Why dost thou thus earnessly importune me in thy fecret prayers, which are as fo many loud cries in my cares ?

And the Angel of the Covenant (which was Christ) removed the figures of his prefence from before the lifraclites, behind them.

Now in the morning watch, when the Lord, our

Of

of the pillar of fire (who had seemed all this while to winke at the enterprises of the Ægyptians) began, according to our apprehension, to take notice of this their pursuite,&c.

ing watch the Lord looked unto the hoft of the Ægyptians.

CAP. XV.

The troupes of horses and their riders hath he overthrowne in the Sea.

I foresee by that spirit of prophecy which he hath given mee, that he shall have a Tabernacle reared up for him by his people.

The Lord is a noble Warriour indeed.

And the Lord directed him unto a tree, to which hee gave such miraculous power, that it being east into the waters, the wood thereof changed the whole streame from the former bitternesse.

There he, in generall, gave them rules and advice of holy obedience before him, to prepare them for that exact Law which he meant afterwards to deliver,&c.

CAP. XVI.

GEnerally there was a murmuring over the whole Campe, of the most part of the Israelites, &c.

Behold, I will cause that which shall be in stead of bread, to raine, as it were, out of the clouds upon you.

For as much as you have murmured, both for flesh, and sor bread, therefore you shall be filled with both: in the evening shall Quailes, the daintiest flesh fall upon your tents, and in the morning Manna.

And the glory of God shewed it selfe in an extraordinary manner in the cloud that was wont to appear to them.

They said one to another, This is a strange food prepared and given us from above: for they knew not particularly what it was, or what to name it.

And having put their common gatherings together, into one heape, it was equally divided amongst them: so as he that had gathered much, had no more then an omer, and he that gathered little, wanted nothing of it.

So Aaron, in processe of time, when the Tabernacle was erected, laid it up before the Arke (which testified

- The horse and his rider bath he throwne into the Sea.
- 2 He is my God, and I will prepare him an habitation.
- 3 The Lord is a man of warre.
- 25 And the Lord shewed him a tree, which whose he had cast into the waters, the waters were made sweet:
- 25 There he made a flatute and an ordinance, and there he proved them.
- 2 And the whole congregation of the children of lirael murmured, &c.

4 Behold, I will raine bread from heaven for you.

8 This shall be when the Lord shall give you in the evening slesh to eate,& in the morning bread to the full.

10 And behold, the glory of the Lord appeared in the cloud.

which the Lord hath given you to cate.

18 And when they did mete it with an Omer, hee that gathered much, had nothing over, and he that gathered little, had no lack.

34 So Aaron laid it up before the Testimony, to be kept,&c.

Gods

36 Now an omer is the tenth part of an Ephah.

12 But Mofes hands were heavy,& they tooks, &c.

15 And called the name of it Iehovah-Niff.

12 They came to eate bread with Moles father in law, before God.

12 And the people flood by Mofes, from the morning unto the evening.

15 Became the people come unto me to enquire of God.

19 Be thou for the people to God-ward: that thou maiest bring the causes unto God.

13 If thou fhait doe this thing, and God command thee fo, then thou fhait be able to endure.

3 And Moses went up unto God, and the Lord called unto him out of the mountaine.

4 And howel bare you on Engles wings, and I brought you unto my felfe.

6 And ye shall be unto mea kingdome of Priests, and an holy nation. Gods presence to his people) to be reserved for a monument of Gods miraculous provision for Israel.

The omer is the tenth part of the Jewish bushell, which contained about three pecks.

CAP. XVII.

And Moses grew faint in body, with long continuance of that earnest prayer, in so much as his hands grew weary and remisse with listing up: and they tooke, &c.

And he called the name of the place, The Altar of Jehovah my banner.

CAP. XVIII.

Hey came to feast with Jethro the father in law of Moses, in that place, where God declared his presence by the cloudy pillar.

The people stood before Moses, to call for justice in their severall causes, and resolution in their doubts, &c.

Even all the day long.

Because the people come to me in all weighty causes, to consult with God by me.

Doe thou propound the doubts and demands of the people to God, as also their suits, in thy prayers: and re-

port Gods answers backe againe to them.

If thou shalt doe this thing (which yet I would not draw thee unto, without the good liking and approbation of God) then thou shalt be able to sustaine this burden.

CAP. XIX.

But Moses went up the hill unto God, whose voice had called to him, and bidden him to ascend, &c.

And how I carried you (as it were) aloft, above the reach of all dangers, like as an Eagle carrieth her young ones, supporting and helping them with her wings.

Ye shall be in a special manner a people devoted peculiarly to my worship.

Goc

Goeto the people, and by due preparation fet them apart these two dayes, for their holy appearance before me, and, in a representation of that inward cleannesse which I require of them, let them wash their very clothes, which they brought with them out of Ægypt.

And thou shalt set limits unto the people, how farre they shall goe, and how nears they shall dare to come to

the Hill,&c.

CAP. 20.

When the Trumpet, which the Angell shall found to call the people, shall found long, then shall the people goe up towards the Mountaine unto the place limited unto them.

Set your felves apart from your wives, for a time, that your hearts may not be diffracted with any carnall

delight, now that they are to be fixed upon God.

And let those which doe the office of the Priesthood, namely the first borne of the samilies, who are wont to offer sacrifices to God, see that they specially be devoutly, and bolily prepared for this great appearance of God.

CAP. XX.

Am so affected to you my people, as a loving husband to his wife, whom he cannot indure to set her affections upon any other: where I see, therefore, a succession of iniquitie from the fathers to children, (both which hate to be reformed) I punish it not only eternally in themselves, but temporally in many generations after them.

Honour those which are any way set over thee, and give them due reverence, and obedience for Conscience sake: that God may give thee a long and happie life in this thy promised land upon earth, and an eternall life (figured by the other) in that true land of rest, which is above.

Thou (halt not entertaine fo much as the very first motions of unlawfull desires towards ought that is thy neighbours, &c. But shalt rest well contented with thine owne.

You (hall not make (in competition with me) gods of filver,&c.

Untill the time of your fetling, and the fet residence of God in his Tabernacle and Temple, you shall onely make your alters of earth, that may not continue, and thereon, in an homely manner, shall you offer all your sacrifices, whether those which you offer up in acknow-

ledgment

- ple, and fanctifie them to day and to morrow, and let them wash their dothes.
- 22 And thou fhalt fet bounds unto the people round about.
- 13 When the Trumpet foundeth long, they fhall come up to the mount.
- 15 Come not at your wives.
- 22 And let the Priefts also which come neare to the Lord, fanctifie them-felves, left the Lord breake forth upon them.
- 5 For I the Lord thy God am a jeious God, vifiting the inquities of the fathers upon the children; unto the chird and fourth generation of them that hate me.
- Honour thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee.
- 17 Thou shalt not cover thy neighbours house, thou shalt not cover thy neighbours wife,&c.
- 23 Yee shall not make with me gods of silver.
- 24 An albar of earth thou shalt make unto me, & shalt facrifice theron thy burnt offerings, and thy peace offerings, thy sheepe and thing oxen.

ledgment of the Soverainty of God, or those which you offer in suit of surther sayour, or thankesulaesse, for a sayour received.

CAR. XXI.

Now these are the Civill, or Judiciall lawes which thou shalt appoint for the government of the Israelites.

Howfoever thou keepe a fernant of the Gentiles in a perpetual bondage, yet thou shalt not have that power over an Hebrew; But in the yeare of liberty and intermission, which is the seventh yeare, thou shalt release him without any Composition.

If his Master upon his owne liking, or desire, shall allow him to marry with a forrainer, which is his maid servant.

His master shall boare through his eare, to the doore, whether as a reproachfull marke of his perpetuals fervitude, or as a signification of his fastining himselfe unto that house, so as he will not, nor may not passe from it, without the liking of his master.

Likewise, if a man sell his daughter, as yet under age, with intention that she should marry him that buyes her, if she be dismissed, it shall be upon better conditions, then an ordinary servent.

then an ordinary servant,

If the please not her master, so farre, as that he betroths her to himselse, then shall he suffer another, one of her friends to redeeme her of him, but he shall have no power to sell her to a stranger, seeing he hath deceived her expectation of marrying him.

He shall so deale with her, in giving her to marriage,

as if the had beenca free woman.

But if he doe not allow unto her food, raiment, and house roome convenient for her, then shall she goe out free, at the time of libertie, or of such his denial supposition (upon judgement) without any repaiment of the money for which she was sold.

If a man have not laid wait for another, but casually without any purpose of his, shall by Gods disposition doe some act which might procure the death of another.

For he bought him with his money, therefore nor purposely striking him, to kill him, he shall not be punished: since he is already punished in his losse.

CAP.

Now these are the judgements which thou that set before them:

2 If thou buy an Hebrew fervant, fix yeares he shall ferve, and in the feventh he shall goe out for nothing.

4 If his mafter have given him a wife.

6 And his mafter shall boare his eare through with an aule, and he shall serve him for ever.

7 And if a man fell his daughter to be a maid fervant, she shall not goe out as the men-servants doc.

8 If the please not her master, who hash betrothed her to himselfe, then shall he let her be redeemed,&c.

9 He shall deale with her after the manner of daughters.

11 And if he doe not these three unto her, then shall she go out free without money.

#3 And if a man lie not in wait, bilt God deliver him into his hand.

21 He shall not bee punished, for hee is his money.

CAP. XXII.

IF a thiefe be found breaking into thine house by night, and be finiteen in the act by thee unto death, &c.

They shall be put to sweare by the name of God,&c. If they lend money to an Israelite, those of periods

If thou lend money to an Ifraelite, those especially which are poore, and borrow upon need, thou shalt not take any increase for the afe of it.

If thou take of thy poore neighbour any of his pecellary rayment whether for the day or night as a pledge for money borrowed of him.

Of all kind of thy fruits, whether dried in their kinde, or firmined into liquor, thou shalt pay duly thy tithes and

first fruits unto God.

Neither shall you eate any part of that beast which was torne in pieces by any other beast, whether cleane or uncleane.

CAP. XXIII.

Thou shalt not give thine all slanes or countenance unto a wicked man, in a false testimony.

Thou shalt not suffer the regard of poverty it selfe to

make thee partiall in a case of judgement.

Thou shalt not pronounce a sentence of death upon an innocent man: For it thou doe, and herein deale wickedly, how soever thou maist escape the censure of men, yet my judgement thou shalt not escape.

Thou shalt not take any bribe to draw thee unto par-

tiality in any cause.

Yeshall not, with any approbation, so much as men-

tion the names of other gods.

Three times in the yeare shall all thy menchildren, of sufficient age, whether bond or free, present themselves in the place of Gods publike service, which is his Tabernacle.

During these solemne times of sacrificing unto me, ye

shall not eate any leavened bread.

Thou shalt not be so cauell in thine oblations, as to see the a Kid, in that milke of the dam, which was given it so nourishment.

Because my power and divinity is in him.

And that I may herein approve my felfe the God of holts

2 If a thiefe be found breaking up, and be smltten that he die:

of the Lord be betweene

them both.

25 If thou lend money to any of my people that is poore by thee, thou shalt not be to him as an usurer.

26 If thou at all take thy neighbours raiment to pledge,&c.

19 Thou shale not delay to offer the first of thy ripe fruits, and of thy liquors.

31 Neither shall yee eare any flesh that is torne of bealts in the field.

r Put not this lind with the wicked to be an unrighteous withers.

Meither shale thou

in his cause.

7 The innocent and the righteous flay not, for I will nor justifie the wicked,

8 And thou shalt take

no gift.

23. And make no mention of the names of other gods.

years all thy males shall ppears before the Lord a od.

18 Thou shalt not offer the blood of my facrifice with leavened bread.

19 Thou shalt not seetle a Kid in his mothers milke.

21 For my name is in

28. And I will fend

hornets beforethee, which shall drive out the Hivite, the Canaanite, & the Hittite, from before thee.

31 And from the defert unto the River.

4 And Mofes wrote all the words of the Lord.

5 And he fent young men of the children of itrael.

7 And he tooke the book of the Covenant, &c.

8 Behold, the blood of the Covenant which the Lord hath made with you.

To And they faw the God of Ifraci : and there was under his feete, as it were a paved worke of a Saphir ftone, and as it were the body of heaven in his cleamente.

11 They also saw God, and did eate and drinke.

5 And Shittim wood.

16 And thou shalt put into the Arke the Teltimony which I shall give thee.

17 And thou shalt make mercy-feate of pure gold.

23 Thou shalt also make a Table of Shirrim wood.

30 And thou shalt fet upon the Table, shewbread before me alway. hosts, I will by small meanes confound thine adversaries, for as I afflicted the Ægyptians with frogs and lice, so will I vexe the Canaanites with horners, which shall sting them to death, &c.

From the wildernesse of Sur, unto the great River

Euphrates.

CAP. XXIII I.

And Moses wrote all these words of the Lord, which concerne either the Civill government of the Jewes, or the Ceremonies of Gods service.

And he fent some chosen young men, of the first borne

of the feverall Tribes, which offered, &c.

After Moses tooke the booke, wherein he had writen that Covenant betwixt God and his people, in the Judiciall and Ceremoniall Lawes, &c.

Behold, that blood whereby the Covenant made be-

twixt God and you is signified to be consirmed.

And they saw some visible signes of the presence of God, and at the lower part of that brightnesse, there was a cleare shining blew pavement, as it were of Saphir, or like to a skie when it is cleare.

They saw God in these signes of his manifestation, and

yet lived in health, and foundnesse of body.

CAP. XXV.

OF a pretious and durable wood, which growes not farrefrom Sinai.

So thou shall put into the Arke the two Tables of the Law, which I shall give thee, as a witnesse of my Covenant with my people.

Thou shalt make a cover for the Arke of pure gold: which shall serve also as an Oracle, from which God shall give answers to thee upon all occasions.

Now in the ontward fanctuary alfo, thou thair make

a Table of costly and sweet wood, &c.

And thou shalt set upon the Table twelve loaves of bread, which because they shall be ever presented before my sace, are termed justly, The bread of presence.

CAP.

CAP. XXVI.

The length of each curtaine shall be eight and ewenty cubins, that so ten may be for the breadth of the roofe of the Tent, and nine, on each fide, may hang downe, within one cubit of the gound, &c.

Allo thou shait make another rancke of curtaines, of a meaner value, namely of goates haire woven into cloth,

&c.

Moreover, to defend the Tabernacle from weather, thou shalt make a third covering for it, of rams skins died red; and a fourth yet above that, next to the weather, of badgers skins, which are yet stronger and courser.

And two shalt thou make in the corners of the Tabernacle lined with other boards for more strength of

carriage, on each fide of the Tabernacle.

And thou that make five rowes of barres, to goe through the boards on each fide of the Tabernaele.

Moreover, thou shalt make a valle for the Holy of Holies of blew silke, &c.

CAP. XXVII.

Hou shalt make the inner part of the altar of Shittim wood, the outward part whereof shall be all covered on both sides, with brasse.

The Altar shall be for length and breadth source square.

The source corners shall have, as it were, source hornes (of the same matter whereof the altar is made) upon the

tops thereof.

Vessels to carry away the ashes, and shovels to take them up.

Thou shalt make the Altar hollow with boards, like unto a boarded cofer, without either bottom, or cover.

And thou shalt make a court to compasse in the Taber-

nacle.

Aaron and his formes shall dresse, and tend them every morning, and evening: kindling them in the evening, and cleansing them in the morning.

CAP. XXVIII.

Thou shalt make garments consecrated to the holy uses of my service.

2 The length of one curtains shall be eight and twenty cubits, and the breadth of one curtains, four cubits.

7 And thou shalt make curraines of goats haire, to be a covering upon the Ta-

bemade.

1.4 And thou shalt make a covering for the tent of rammes skinnes died red, and a covering above of badgers skinnes.

13 And two boards fhalt thou make for the corners of the Tabernacle

in the two fides.

26 And thou shalt make barres of Shittim wood, five for the beards of one side of the Tabernacle.

31 And thou shalt make a vaile of blew and purple

and scarlet.

an altar of Shittim wood, five cubits long and five cubits broad.

The altar shall be foure

fquare.

2 And thou shalt make the homes of it upon the foure corners thereof.

3 And thou shalt make his pannes to receive his ashes, and his shovels.

8 Hollow with boards that thou make it.

9 And thou shalt make the court of the Tabernacle.

21 Aaron and his fons shall order it from Evening to morning, before the Lord.

2 And thou shalt make holy garments.

Whom

3 Whom I have filled with the ipirit of wife-dome.

4 And these are the garments which they shall make; a brestplate, and an Ephod, and a robe, and a broidered coate, a miter and a girdie.

6 And they thall make the Ephod of gold, &c.

12 For fromes of memoriall unto the children of Ifrael.

15 And thou flialt make the breitplate of judgement.

16 Foure square it shall be being doubled.

30 And thou shalt put in the bressplate of judgement, the Urim and the Thummin, and they shall be upon Aarons heart &c.

35 And his found shall be heard, when he goeth in unto the holy place before the Lord, and when he commethout, that hee die not.

38 And it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things,&c.

41 And shalt amoint them, and confecrate the, and sanctifie them, that they may minister unto me in the Priess office.

4 And shalt wash them with water.

9 And the Priests office shall be theirs for a perpensal stance: and thou shalt consecrate Aaron and his formes. VV hom I have indued with an extraordinary skill for the sexquisite workes.

These shall be the garments thou shalt make proper to the high Priest: a brestplate for his brest, a rich Epstod for his shoulders, a robe with bells and Porngranats for the whole body, a rich embroidered coate under that, a Miter for his head, a Girdle for his loines, &c.

They shall make a peculiar Ephod to the high Priest,

of gold,&c.

As a figne whereby the children of Israel may know that their memory is presented to God, and that they are had in remembrance of God.

And thou shalt make the brestplate which thou shalt weare in thy consultations with God, in the causes of judgement.

Thou shalt make it of the same stuffe, doubled for the more strength, and better convenience of holding the

ftones.

Also thou shalt inclose within the brestplate, wherewith thou shalt consult with God, these two secret signes of knowledge and holinesse, which shall bee upon the heart of Aaron, to signific what is required to be within his heart.

His found shall be heard when he goeth in, and commeth forth of the holy place, and thus addressing himselfe and the people, with awfull reverence, and devotion to the service of God, he shall not die, whereas, if he abruptly entring into the place, shall be an occasion of the peoples negligence, and his owne prophanation of Gods service, he shall die for it.

So shall it be upon Aarons forehead, that Aaron hereby may shew, that, in signification of the persed high Priest, which was to come, he took e upon him the expiation of all those sinnes, and infirmities, which the Israelites should be guilty of in their offerings to God.

Thou shalt annount them, and prepare their persons

for this fervice of mine.

CAP. XXIX.

And shalt wash them all the body over, with the water of the laver.

And the Priests office shall be thus continued to Aaron and his sonnes, untill the time that all these legals rites shall be finished by him, whom they serve to signific.

And

And Aaron and his somes shall lay their hands upon the head of the called to lignific their interest in that sacrific, and to acknowledge their worthinesse to die, in that beath which in the signification of the true lacrifice, was pure to death for them.

So after this calfe is offered as a facrifice and expiation for the finnes of Aaron and his formes, then thou shall cause them to offer a samme for a barnt offering.

What soever touchest the altar, shall thereby be small.

fied, fo as it may not be any more put to any ordinary or prophaneule.

Where I will (as it were) appoint to meet thee familiarly, and to declare my will to thee by my fervants.

And I will make a cleare manifestation of my gratious presence among the children of Israel, both to dited, and preserve them.

CAP. XXX.

A Free thou shalt see it close before the vaile, that distringuishes the holy place from the holiest of all.

Ye shall offer no incense of any other composition, &c.

And the high Priest shall once a yeare put the blood of the sinne offering upon the homes of the altar, to make an expiation of the defects, which had passed that yeare, in Gods service.

When thou takest an account of the number of the children of Israel, then shall they give every man halfe a Shekel, to testifie that he holds his life of that God, whose service that shall be used to maintaine: which shall be paid of every man upon paine of the displeasure of God; who shall plague the contempt of whosever refuses thus to contribute to his service.

Halfe a fiele (that is according to our current money the value of fifteen pence feeling) according to the frandard which shall be kept in the Sanduary.

He shall die the death, whether by the immediate hand of God, or by the sword of the magistrate.

10 And Aaron and his fons shall put their hands upon the head of the bullocke.

15 Thou that also race one ramme, and Aaron and his formes shall put their hands upon the head of the ramme.

37 What foever toucheth the alter, that be holy.

48 Where I will meet thee to speake there take there take

45 And I will dwell amongst the children of Israel, and will be their God.

6 And thou shalt put it before the vaile.

9 Yee shall offer no strange incense thereon.

no And Aaron shall make an attonement upon the homes of it, once in a years, with the blood of the sinne offerings of attonement.

the furme of the children of Ifrael, after their number, then shall they give every man a ransome for his soule unto the Lord, when thoundmbrest them, that there be no plague amongst them, &c.

13 Haife a shekelafter the shekel of the Sanctuary.

33 shall even be cut off from his people.

CAP. XXXI.

2 I have called by name, Bezaleel the fonne of Vri.

3 And I have filled him with the spirit of God, in wisedome, and in understanding, and in knowledge, and in all manner of workemanship.

6 And in the hearts of all that are wife-hearted, I have put wifedome, that they make all that I com-

manded thee.

13 Speake thou also unto the children of Israel, faying, Verily my Sabbacks ye shall keepe, for it is a signe betweene me and you,&c.

18 Two tables of Testimonie, tables of stone, written with the singer

of God.

1 Vp, make us gods which shall goe before us, for as for this Moses, the man that brought us up out of the land of Aigypt, wee wore not what is become of him.

4 And he received them at their hand, and fashioned it with a graven toole, after he had made it a molten Casse, and they faid, These be thy gods, O Israel, which brought thee up out of the land of Ægypt.

y And when Aaron faw it, he built an altar before it, and Aaron made produmation, and faid, To morrow is a feast to the

Lord.

to Now therefore let mee alone that my Have singled out (as if I had by his name called him from others) Bezaleel the sonne of Uri, and &c.

Whom I have indued with this gift of the spirit of God, to be able both perfectly to conceive, and curiously to worke all these things which belong to the Tabernacle.

And in the hearts of all those that are apt for these businesses, have I put a greater apprehension, and dexterity of working all these things that I have commanded.

Although I could be willing that these workes of the sanctuary should be finished, yet I would not have them so sollowed, as that ye should worke them upon the Sabbath day: for that day is a common signe betwixt us, of your holding me for your Creator, and of my speciallinterest in you above all other people.

He gave him two tables of the Law, which testified unto the people the will of God which spake and wrote it.

CAP. XXXII,

Stirre up thy felfe, and make some visible Image, that may bring to our mindes the presence of God: and may give us a sensible representation of his going before us, and assisting us, sithence both Moses is gone, and the cloud which was wont to direct us, hath stood still thus long.

Who received them at their hands, and according to the peoples defire, cast it in almost framed for that purpose, and possibilities afterwards with tooles, and the people said to each other: this is a tepresentation (O Israel) of that God of thine, which brought thee out of the land of Ægypt.

When Aaron saw the importunity of the people, hee yeelded to have an altar built before the calse; and proclaimed publikely: To morrow shall be the day, wherein yee shall solemnely worship God in this calse, which is made.

Now therefore doe not thou; after thy wonted manner, pray to instantly for their remission: which if thou

doe,

doe, so great is my respect unto ther, that my mercy will not fuffer a revenge to light upon them; onely be thou filent, for whose sake I forbeare them, and then shall my wrath thewit felfe,&c.

Then the Lord, at Moles his request, did not goe on to bring that evill upon the Israelites, which he had con-

ditionally threatned against them.

Therefore now, if thou wilt pardon this their finne, thy mercy will be fo much more magnified, by how much their finne is more hainous; but rather then thou shouldest not, since I know thy glory with men doth so much depend upon it, I could be for thy fake contented even to be cast away my selfe from thee, at least to bee wip't out of the catalogue of living men, here upon earth.

I will give them the same protection by my Angel, which they have had, but I will not withflanding finde a time to correct them for this their offence.

CAP. XXXIII.

I Will fend a created Angel to fafegard and direct thee, ₽&c.

For I will not in that familiar manner, that I was wont, converse with thee, and worke wonderfully for thee,&c.

Therefore now put off thy costly raiment, and humble thy felfe before me, that according to the measure of thine humiliation, or obstinacy, Imay proportion out my dealings with thee.

Then Moles tooke a special! Tent wherein publike service should be done to God, and pirched it without the host, afarreoff, and called it the Tent of the Con-

gregation, &c.

And the Lord gave unto Moles most familiar tokens and representations of his presence, speaking by audible voices unto him, as one friend imparts his counfells to another.

I have taken speciall notice of thee above all others.

CAP. XXXIV.

So the Lord in some sensible signes of his presence passed before him.

G 2 And

wrathmay waxe hore against them, &c.

14 And the Lord repented of the evill which he thought to doe unto his people.

32 Yer now, if thou wilt, forgive their finae: and if not, blot me, I pray thee, our of thy booke, which thou half written.

34 Behold, mine Angel shall goe before thee neverthelesse in the day when I visit, I will visit their sinne upon them.

 And I will fend an Angel before thee.

For I will not goe up in the midft of thee.

5 Therefore now put off thy ornaments from thee, that I may know what to doe unto thee.

7 And Moles tooke their Tabernacle, and pirched it b without the campe, afarre off from the campe, and called it the Tabernacie of the Congregation.

11 And the Lord fpake unto Moles face to face, as a man speaketh unto his friend.

17 And I know thee by name.

6 And the Lord paffed by before thee.

no Before all thy people I will doe marvailes,

17 Thou shalt make thee no molten gods.

19 Vofe.

ed with him,&c.

29 That Moles wift not that the skinne of his face shone, while he talk-

3 Ye shall kindle no fire throughout your habitations upon the Sabbath day.

5 Verse.

hearted among you, shall come and make all that the Lord hath commanded.

30 Varse.

8 And he made the Laver of braffe, and the foote of it of braffe, of the women, &c.

21 This is the fum of the Tabernacle, even of the Tabernacle of reftimonie, as it was counted, according And will doe strange miracles for thy sake both in the wildernesse, and in Canan, &c.

Thou shalt make thee no Images to represent God, whether molten, or carved, or painted, or howsoever framed for this purpose.

See Exodus 13.12.

Now Moses knew not that his face had a certaine bright shining and majesty imprinted in it, by God, in his conference with him.

CAP. XX XV.

Vielle it be for a necessary use, ye shall not so much as take paines to kindle a fire for the dressing of any provision on the Sabbath day.

See Chapter 25. in the whole sequell.

And all to who the Lord hath given dexterity of working in these kinds, shall set themselves to make all that the Lord hath commanded concerning the Tabernack.

See Chapter 31.2,3.dec.

CAP. XXXVI. See Chapter 26, in the subole.

CAP. XXXVII. See Chapter 25, in the whole,

CAP. XXXVIII. See Chapter 27, in the whole.

Also he made a great layer to wash the Priests, and to cleanse the sacrifices, and both the soot and frame of it was made of that brasse, and shining mertall, whereof the womens looking glasses were made, which now devoutly gave these instruments of their vanity, to holy uses.

These are the parts of the Tabernacle, that is, the Tabernacle that witnesseth the presence of God, to his people; all the parts whereof by the Commandement of Moses was at the taking downe, and ereding, comCAP. 22.

mitted to the charge of the Levices, by Ithamar, the sonne of Aaron, which was set over the Levites.

to the commandement of Moses, for the service of the Levites &c.

CAP. XXXIX.

See Chapter 28. in the whole.

CAP. XL.

CO Moles at that time could not for reverence of the place enter into the Tabernacle of the Congregation, because God now at the first consecration of it, did so gloriously manifest himselfe, not onely in the signe of the cloud, upon the Tabernacle, but also, of exceeding glory and brightnesse within the Tabernacle.

35 And Moles was not able to enter into the Tent of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.



LEVITICVS.

CAP. I.



F any of you offer an ordinary facrifice unto the Lord, ye shall offer your facrifice of those cattel which are most common for their use, namely, Beeves, and Sheepe, or Goates.

If it be a facrifice to be confirmed by fire, of beeves from the herd.

And the Priest shall kill the bullocke, before the Lord for him.

CAP. II.

THen any man will voluntarily, besides the set occasions, offer a meat offering unto the Lord.

In this oblation of the first fruits onely, ye shall offer leavenunto the Lord, in the two loaves which shall bee for the shake offering. Whereof see Levit .23.17.&c.

2 If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattel, even of the herd, and of the flecke.

3 If his offering be a burnt facrifice of the herd.

5 And he shall kill the bullocke before the Lord.

a And when any will offer a meat offering unto the Lord:

12 As for the oblation of the first fruits, ye shall offer them unto the Lord.

1 And if his oblation be a facrifice of peace offering, if he offer it of the herd.

3 And he shall offer of the facrifice of the peace offering, an offering made by fire unto the Lord, the fat that covereth the inwards.

3 If the Priest that is annointed, doe sinne according to the sinne of the people, then let him bring for his sinne, which hee hath sinned, a young bullocke without blemish.

4 And shall lay his hand upon the bullocks head, and kill the bullocke before the Lord.

12 Even the whole bullocke shall he carry forth without the campe, vnto a cleane place where the ashes are powred out, & buttle him on the wood with fire,&c.

it He shall bring for his sime offering a tenth part of an Ephah of fine shoure, he shall put no oyle upon, it neither shall he put any frankincense thereon, for it is a sin-offering.

15 If a foule commit a trespasse through ignorance, in the holy things of the Lord, then shall hee bring for his trespasse unto the Lord a tam: without blemish out of the slockes, with thy estimation by shekels of the landuary.

CAP. III.

And if his oblation be a peace offering, that is, such as whereby the offerer doth thankfully present himfelfe to God, acknowledging to have received all blefsings from him. &c.

So the Priest shall offer of the peace offering, the fat that covereth the inwards, &c. as a facrifice to be confident

med by fire unto the Lord.

CAP. IIII.

TF the Priest, which is annointed, and thereby consecrated to God, shall sinne, so as occasion may be given therfore unto the people to offend, then shall be according to the greater eminence of his place, offer for his sin, a young bullocke, &c.

He shall put his hand upon the bullockes head, in token that that sinne of his is transferred to him, that is

the true propitiatorie facrifice for finne, &c.

So he shall cause all the rest of the bullocke, besides the blood, the far, the kidneis, and the cansil, to be carried out of the host, into some cleane place, to be consumed, both to shew detestation unto the sinue, for which it is offered, and to signific, that the true sacrifice must be offered without the gates.

CAP. V.

LE shall bring the quantity of a pottle of fine flower, as an offering for his fin; he shall put neither oyle, nor frankincense upon it; for these two are figures of grace, and obedience, wherewith sinne hath no affinity.

If a man shall through ignorance doe any act, whereby he offends, in the use of any thing that is consecrated to God, whether in the omission of any due circumstance concerning it, or in missimploying it to any other purpose, then that whereto it is set apart; he shall bring to the Lord, as an offering for such trespasse, a ram without any blemish, out of the slockes, worth, in the Priests valuation, two Shekels of silver at the least; according to the largest proportion of the Shekel; which is that of the Sanstuary; weighing three hundred and twenty graines.

CAP. VI.

CAP. 6.

TN the court of the Sandnary where these holy Oblations were dreffed.

. Every one that toucheth them shall be before hand fanctified, and free from all legall pollutions.

The peices of the cake, which shall be broken for the use of the meat offering, by the Priest.

CAP. VII.

HE shall receive no benefit by it. Shall fuffer the punishment of his injurity that hath not taken the preferibed course for the expiating of hisuncleannesse.

CAP. VIII.

E-TE put in the brest-plate those two precious stones, which signified light and perfection, by the meanes whereof the people should receive answers from God.

That it might be duely prepared to receive those facrifices, by which reconciliation might be made for the finnes of the people.

To fignifie that the hearing of his eares, and actions of his hands, and motions of his feet, are, and should bee fanctified.

It was the portion appointed for Moses in the right of that Prieshood, which he did yet extraordinarily execute.

· Therefore ye shall not goe out of the bounds of the court-yard of the Tabernacle, for the space of seven dayes, and seven nights, and shall ducly keepe all these observations, which the Lord hath injoyned you; that fo God may not be provoked to strike you with death.

CAP. IX.

The Lord shall give you some visible, and glorious signe of his presence.

16 In the hely place, in the court of the Tabernacle of the Congregation they shall cate it. 18 Every one that

toucheth them shall bee holv. 21 And the baken

peices of the mear offering.

18 It shall not be imputed to him,

zo Shall beare his iniquitie, that hath his undequacte upon him.

8 He put in the breftplate the Vrim and the Thummim.

15 To make reconciliation upon it,

23 On the tip of Aarons right care, &c.

29 It was Moles part

35 Therefore shall ye abide at the doore of the Tabentacle of the Congregation day and night feven dayes, and keep the charge of the Lord, that yee die net.

6 And the glory of the Lord shall appeare unto you,

And

2 3 And the glory of the Lord appeared to all the people.

24 And there came a fire out from before the Lord, and confurned upon the Altar the burnt offring.

- r And offered strange fire before the Lord.
- 6 Vncover not your heads, neither rend your garments, left you die.

9 When ye goe into

14 Inademeplace.

19 Behold, this day have they offered their fin offering, and their burnt offering before the Lord, and fuch &c.

z Thele are the beafts,

3 Whatfoever parteth the hoofe, & cheweth the cud among the beafts, that thall ye earc.

ro All that have not finnes & feales in the feas, &c. shall be an abomination to you.

And in the fight of all the people there came a fire, whether out of the Tabernacle, or from heaven, and fell upon the Altar, and confumed the facrifice of burnt offering, which lay ready upon it.

CAP. X.

And tooke up in their censers common and unsanctified fire, whereon they burnt the holy incense to the Lord.

Give no testimonies of a repining griese, and discontentment at this just judgement of God, lest in his discontent at the surface of God, lest in his discontent

pleasure he consume you also, &c.

VVhen ye are to goe into the inner Court of the Tabernacle, there to doe your fervice to the Lord. In a place free from legall pollution, or within the

compasse of the camp of Israel, or that selected City, where God will have his worship to be fixed.

Behold, the children of Israel have this day offred their sinne offring, and their burnt offring before the Lord, but as for me, you doe well know what cause of just sorrow I have had this day in that heavie judgement, which hath befallen my somes, and if in this mourning, and sad dejectednesse, I had eaten of the sinne offring, how could it have beene well taken of that God, who requires cheerfulnesse in all that thus partake of his holy things?

CAP. XI.

I Would have your diet a figure of your conversation, beasts to be figures of men, those men which put just differences betwixt their actions, and that doe meditate and chew upon the Law of God continually, those are fit for you to converse with, and to be received of you into your entyre fellowship; these are represented to you by beasts that divide the hoose, and chew the cudde.

The finnes of the fish are for steering of their motion, the scales are for smoothnesse of passage, for safegard, for ornament; those menthat have no knowledge and faith to guide them, no good dispositions to set them forward, nor good workes to set them sorth, are not for your entyre conversation.

Car.

CAP. XII.

CAP. 12.

Hat sicknesse which in ordinary course is every mo-

2 Her infirmitie.

CAP. XIII.

If the whole flesh be so covered over, that there is no appearance of difference in the skinne, it is a signe that the strength of nature hath wholly driven out that inward matter, which was the cause of the seprose, and therefore it argues, that the party is delivered from his disease.

In figne of mourning for this judgement, and for refiraint of that breath, which is infectious, he shall muffle up himselfe.

13 If the leprofic have covered all the flesh, hee shall pronounce him deane that hath the plague, all is turned white: helis cleane,

45 He shall put a covering upon his upper lip.

CAP. XIV.

Vito some place which is in it felfe unhallowed, and is now pollured by these uncleane materials, that are cast upon it.

There shall be the same ceremonies for the cleansing of the house, that are appointed for the man; such, as are cleare types of the blood of the Messias cleansing the soule from the leprose of same.

45 Vinto an uncleane place.

49 And he shall take to cleanle the house, two birds, and Cedar wood, and scarlet, and hyssop.

CAP. XV.

Hen any one muthan ordinary and intentible pallage of feed, in the running of the reines.

Thus shall be teach the children of Israel to separate themselves, each tromother, incases of their legall uncleannesses, and to cleanse themselves from their pollutions

When any man bath a running iffice out of his flesh.

31 Thus shall ye separate the children of Israel from their unclearmesses.

2 That he come not at all times unto the holy place within the vaile, before the mercy-feat, which

19 And hallow it from the uncleannesse of the children of Israel.

is upon the Arke.

22 And the goat shall beare upon him all their iniquities, unto a land not inhabited.

29 On the tenth day ye shall afflict your soules.

3 That killeth an oxe or lambe.

- 6 To uncovertheir nakednesse.
- 8 It is thy fathers nakednesse.
- 18 Neither shalt thou take a wife to her sister, &cc.
- any of thy feed paffe through the fire to Molech.

CAP. XVI.

That he prefume not to come ofter then once a yeare, into the Holy of holies, which is within the vaile; where God in a special maner manisesteth his presence, betweene the Cherubims, in the mercie-seat, the Cover of the Arke.

The finnes and infirmities of Gods people in their devotions, doe in a fort defile the holy place, and Altar; the high Priest shall thus explate those sinnes of the people, which have polluted the place, and vessels of Gods service.

As the flaine goat shall represent Christ dying for fin, so the escaping goat shall represent him freed from death, for our full justification, and taking away the sinners of the world, so, as that they shall not appeare in the sight of God to their condemnation.

It shall be a day of great and solemne humiliation in fasting, and all kind of sad and penitential devotion.

CAP. X VII.

That killethan Oxe or Lambe with an intention of facifice unto God.

CAP, XVIII.

To lie with them, or to have carnall knowledge of them.

That nakednesse is proper for nonebut thy father to uncover.

Having one wife, then shalt not take another wife besides her, during her life; that the emulation, which will thereupon arise, may not be a perpetuall vexation to her, whom thou hash by lawfull wedlocke made one field with thee

Thou shalt not give up any of thy sonnes, or daughters as a sacrifice to Molech, the Idol of the Ammonites; either to passe between his two fires, as in way of conscitation to him; or to be consumed by the fire of that Idol, as a burnt offering to him.

CAP. XIX.

Thou shalt not be any cause, or furtherer of shedding the blood of thy neighbour, neither willingly forbeare to hinder any act done against his life.

To teach thee how God loveth simplicity of heart, in all thy carriage and disposition, thou shalt not be allowed mixtures, and compositions, so much as in thine

outward apparell.

During the first three yeares after the plantation thereof, the fruit of those trees shall be unlawfull to be eaten, or to be put to any other profitable use.

Ye shall not imitate the heathen falkion of your idolatrous neighbours, in cutting your haire round, neither shall you, after their maner in their mournings, deforme your faces, by shaving off the haire of your beard.

Ye shall not (according to the heathen manner) cut your flesh, whiles ye mourne for the dead; nor make any impression in your skin and flesh, as markes of your Idolatry, and superstition.

CAP. XX.

W Holoever revileth or speaketh reproachfully of either father or mother, let him be put to death.

CAP. XXI.

One of the inferious Priests may either touch a dead corps, or come into the roome where it is, if it be the corps of one not neere allyed to him.

Vid.19. verse 27.

However it may bee lawfult for the inferiour Priest to mourne for, or to be present with the corps of those, which in nearenesse of blood, or alliance they have relation unto, yet the High-priest shall not condescend to any act, or signe of publike mourning, no not for his very parents; nor goe into the the roome where their corpes are said.

If he shall marry with any of these forbidden persons, the issue which he shall have by her, shall be accounted as unhallowed; and shall not be capable of succeeding him in executing the Priests office.

16 Neither shalt thou stand against the blood of thy neighbour.

19 Neither shall agarment mingled of linnen & woollen come upon thee.

43 Three years shall (the tree) be as uncircumcifed to you.

27 Yee shall not round the comers of your heads, neither shalt thou mar the comers of thy beard.

28 Ye shall not make any cuttings of your flesh for the dead, nor print any markes upon you.

9 Every one that curfeth his father, or mother.

There shall none be defiled for the dead among his people.

They shall not make, &c.

is Neithershall he goe in to the dead body, nor defile himselfe for his father, or for his mother.

15 Neither shall he prophane his feed amongst his people.

10

18 Or any thing Superfluous.

Or that hath any part, or limme more then he should, or monthroufly excessive in the proportion thereof.

CAP. XXII.

14. If any man cate of the holy thing unwittingly then he shall put the fifth part unto ir, and shall give it to the Prieft.

God of any of these.

Verfe 17.

his head.

mine,&c.

as Neither from a thrangers hand thall yee offer the bread of your

TF any Israelite, that is not of the Priests familie, shall ignorantly eate of those holy things, that are appropriared by Gods ordinance, to the Priests, he shall pay the price of that whereof he eateth, and adde withall a fifth part more of the full worth, by way of fatisfaction to the Prieft.

Not onely shall ye refuse to offerblemished, and unperfect facritices from the hands of I fractites; but if any heathen man, who is a stranger from the comonwealth of Israel, shall offer to present any such blemished, or unworthy oblation to you, we shall also reject it, as that which is unlawfull to be offered to God.

CAP. XXIII.

39 Shall be a Sabbath.

Vid. 16.verfe 29. N the first and on the eight day ye shall reft from your labours.

CAP. XXIV.

14 Let all that heard him lay their hands upon

Et all that heard him, as in way of ratification of their restimonie, lay their hand on his head; as thereby professing that the blood of the blasphemer shall be upon his owne head, as who doth most worthily suffer for his finne.

CAP. XXV.

6 And the Sabbath of the land shall bee meat for you,&c.

19 For the land is

Nd that fruit (of what kinde foever) which growacth upon thy land, in the feventh yeare shall ferve indifferently for meat and drinke for the fervant and firanger, as well as the owner, and shall be freely taken, and used accordingly.

The land is mine, in a more peculiar manner; as that which I have fer apart to be the inheritance of my cho-

sen people on earth, and to be a figure of their happy, and glarious inheritance in heaven.

Isall the land which ye pallede, ye thall fuffer a redemption to be given by him that fold or morgaged it; & thall accept thereof in the appointed years of Jubilee.

If the Levites might fell their houses, in their Cities, yet the fields which are about the suburbes of the City, three thousand cubits in extent from the walls thereof, may not at all be aliened, or fold.

CAP. XXVI.

You shall have a continued succession of blessings, and variety of increase of alkinds of fruits, one in the neck of another; so as no sooner shall the threshing of your come be finished, then your vintage shall come in hand.

I will bring divers and frequent judgments upon you for your finnes.

And when I have brought upon you, famine and fearcity, and have bereaved you of that which is the staffe of your life, bread, &cc.

Then (hall the land be quiet; as being delivered from those wicked inhabitants, which brought a curse upon it; and from those busic labours, wherewith it was worne out, and torne up continually.

CAP. XVII.

And if a man will confectate unto the Lord some part of that field, which by inheritance is descended to him, and would acdeeme it: it shall be valued according to the proportion of that seed, which is fit and sufficient to be sowne in that parcell, every ten bushells of barly seed shall be rated at fifty shekels of silver.

See Levis. 5.15.

No creature, which under a folenne vow, or curfe, shall be devoted to destruction, shall be redeemed by any price whatsoever, whether it be man, or beast, but shall undergoe that death to which it was solemnly devoted.

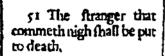
NVMBERS.

- of your possession ye shall grant a redemption for the land.
- 34 But the field of the fuburbes of their cities may not be fold.
- 5 And your threshing shall reachunto the vintage.
- 24 I will punish you yet seven times.
- 16 And when I have broken the staffe of your bread.
- 34 Then shall the land injoy her Sabbaths.

- fanctifie to the Lord forme part of a field of his posfessions, then thy estimation shall be according to the seed thereof: An Homer of barly seed shall be valued at sittie Shekels of silver.
- 25 Shekel of the Sanchury.
- 29 None devoted, which shall be devoted of men, shall bee redeemed.

NVMBERS.

CAP. I.



> Fame off about the

Tabernacle



Ny Israelite whosoever, being not of the Tribe of Levi, if he offer to meddle with the Arke, shall furely die, either by the immediate hand of God, or by the hand of humane iustice, and authority.

CAP. 11.

THe measure, of at least two thousand cubits, thall be the distance betwirt the tents of Israel, and the holy Tabernacle of God.

CAP. III.

7 And they shall keep his charge.

9 Thou shalt give the Levites to Aaron and his

12 I have taken the Levices from among the dilldren of Ifrael, in itead

of all the first borne, &cc.

They shall doe that service which Aaron, as from the Lord, shall appoint unto them.

Thou shalt designe and appoint the Levites to attend upon Aaron, and his fonnes, in the Holy ministration.

Whereas, before, the first borne of the family was ordained to execute the office of the Priesthood, and to offer facrifices for the rest, now I have confined this office to one tribe alone, so as onely those of Levi shall (in flead of the first borne) be set apart for this worke.

CAP. IIII.

Hat they bread which is appointed to be continually fer upon the Table before the Lorde being every Sabbath to be renewed in a perpennall fuccession.

7 The continual bread shall be thereon.

CAP. V.

When a man, or woman shall committeny finne of frailty or infirmitie, which is commonly incident to every man.

By way of recompense, he shall pay the price of that thing which he hath taken away, or wherin he hath done the wrong, and adde moreover a fift part of the worth, as a fatisfaction to the party wronged.

If any mans wife shall leave off the conversation of her

holband, and offend against his bed.

That water which Itali prove bitterly afflictive and deadly to her, if the be guilty, vid. Perf. 27.

CAP. VI.

To fignific the continuance of his holy confectation and his subjection to God, he shall suffer his haire to grow unto the length.

This offering he shall make to the Lord, for his Nazariteship, besides that voluntary oblation, which hee shall moreover, make upon any other occasion unto God.

Laying their bands upon the children of Ifrael, they thall call upon my name for a bleffing; and it thall be given by me according to their prayers.

CAP. VII.

The Princes of Israel by their severall gifts, testified their joyfull celebration of the dedication of the Tabernacle, and the Altar.

To the former of Merari (whose charge was the heaviest carriage that belonged to the Tabernacie, as the boards and pillers thereof) he gave a double proportion of waggons, and oxen, for the more casic removall thereof.

When Moses was gone into the Tabernacle of the Congregation, to arrend upon the Lord, and to receive his commandements.

H 2

CAP.

6 Shall commit any fur which men commit.

He shall recompence his trespalle with the principall thereof, and addeunto it the fift part.

12 If any mans wife goe afide, and commit a traipasse against him.

38 The bieser water.

- 5 Shall let the lockes of the haire of his head to grow.
- 21 For his feparation: befides that that his hand shall get.
- 27 And they shall put my name upon the children of little; and I will blesse them.
 - 2 The Princes offered.
- Fourt Wiggons and eight oxen he gave and the fourts of Merari.

89 When Moles,&c. to speake with him. 2 The feven lamper that give light over against the candiciticke.

11 Aaron shall offer the Levites before the Lord for an offering of the children of israel.

24 From the age of twenty five years and upward they shall goe in to wait upon the service of the Tabernacle.

25 After fitty yeares, &c. they shall ferve no more.

is And on the day that the Tabernacle was reared up, the cloud covered the Tabernacle: namely the tent of the testimonie; aid at even there was upon the Tabernacle as it were an appearance of fire untill the morning.

18 At the commandement of the Lord the children of Masel journeied.

a Make thee two trumpers of silver of one whole peece shale thou make them.

32. Thou maiest be to us in stead of eyes.

CAP. VIII.

The feven lampes shall give light round about the bulke or shaft of the candlesticke on all sides.

Aaron shall present the Levites before the Lord, as persons consecrated to God: whom the chiefe of Israel in the name of all the rest shall devote to the holy service of God, in their behalfe as designed, & allowed by them to offer up their oblations.

From the age of twenty five yeares they shall so enter into the Tabernacle, as to informe themselves, and to learne both by institution, and practice, how to performe the services, and at the age of thirty yeares they shall enter upon the execution of their charge.

They shall not serve any more, after the age of fiftie, in any of the painfull and laborious workes of carriage or attendance, although for over-sight, and aide of advice, no age ought to be exempted.

CAP. IX.

TN the day that the Tabernacle was perfitly fer up, God gave visible restimonie of his presence therein; appearing in the day time as a cloud in the Holy of holies, over the Arke, and in the night time as a lightsome fire over the same.

Upon the will of God fignified really to them by the flay, or removall of the cloud, they disposed of their journey, or abode.

CAP. X.

OF one entire peece beaten out into length, and breadth, shalt thou make each trumpet; and not of severall parcellabeaten together; of silver, for the purity of the metall; of one peece, for the unity and perfection of the sound.

By reason of thy knowledge and experience, thou mayes be a good direction for us.

CAP. XI.

And the people murmired, and micro discontent at their three dayes journey in the wildernesse, ere they seried in a resting place; and the Lord tooke notice of their repining; and his anger was kindled against them, and shewed it selfe in a sensible judgement upon them; for he sent forth a visible fire amongst them, and consumed those that were in the outer skirts of the campé.

And the multitude, which was a mixed company of native Israelites, and of strangers that came along with them, out of Ægypt, fell to an earnest longing, and lusting after their old dier; and said, Oh that some body would now give us flesh to eate.

The Manna was in fashion and quantity, like to Coriander seed, and the colonr of itwas, as of a cleare white gumme.

If I shall be put to beare the charge, and burthen of this busie and troublesome people alone; rather take me

away.

Cap. 11.

I will endue them with the fame spirituall gifts, and abilities, that I have surnished thee withall for the weilding of this great administration.

Make your selves by due preparation, of beleeving and thankfull hearts, aprend capable to receive this new

and marvellous bleffing from God.
Untill you be over-cloved with it.

CAP. XII.

IT is my manner when I would honour any man with the calling and imployment of a prophet, coreveale my will to that man either by dreames, or visions, which are the two usual meanes whereby I am wont to impart my selfcunto men.

But, as for my servant Moses, he is none of the ordinary ranke of Prophets, him (as whom I have found faithfull in all the service, that I have committed unto him) I have thought good to grace with an especial sa-

your and entirenesse.

With him will I speake in a more familiar manner, then with the rest of mankind, even as a man would talke with his friend, by an immediate revelation of my selfe unto him, here shall need no dreames, or visions, whereI And when the people complained, it displeased the Lord; and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and confirmed them in the uttermost parts of the campe;

4 And the mixt multitude that were among them fell a lufting; and the children of ifrael allo wepr againe, and faid; Who shall

give us fieth to eate.

7. The Manna was as Coriander feed; and the colour thereof as the colour of Bdellium.

15 And if thou deale thus with me, kill me I pray thee.

16 I will take of the spirit which is upon thee, and will put it upon them.

18 Sanctific your felves against to morrow.

20 Till it come forth at your notirils.

6 If there be a Prophet, among you, I the Lord will make my felfe knowne to him in a vision, and will speake uppo him in a dreame.

7 My servant Moses is not so, who is faithfull in

all my house.

8 With him will. I speak mouth to mouth, even apparently, and not in darke speeches.

Hз

iſ

in to convey my will and pleasure unto him, but his very senses shall apprehend, and perceives the paine and cleare demonstration of my presence, and the notice of my will, by a familiar and sociable conference.

CAP. XIII.

And when they came to the valley, or brooke, which afterward upon this occasion was called Eshcol, from the cluster of grapes which here they cut downe.

Either the ayre is unwholesome, and wasts the inhabitants with diseases, or the soile is so stubborne and harsh to worke upon, that it spends their bodyes with the dissiculty of their labours.

Por flature, and firength, there feemed to be no leffe difference betwire them and us, then betweene graffehoppers and men.

CAP. XIV.

Hard pleasure.

We hall confinite them with great case, and feed

upon their rich provisions.

And the Lord gave an apparent figne of his glorious prefence in the cloud, that covered the Tabernacle, in the fight of Israel.

The whole earth shall take notice of my righteous judgements, which I will execute upon this people; and give unto me the praise, and glory of my justice.

Your children (though they (hall at last enter into the promised land) yet in the meane time they shall smart for your sinness that you may be punished in them.

Since you have thus thamfully broken your covenant with me, ye thall know & feele that those promites, which I made to you upon your obedience, shall now be reverted.

We will now; without any farther mutinie, goe forward to the promised land, and fight with our enemies; for we doe well see, and confesse, wee have suned against our God, in this our murmuring, and backwardnesse.

23 And when they came to the brooke of Ethcol.

32 It is a land that eaffeth up the inhabitants thereof.

33 Wee were in our owne fightas Graffchoppers.

8 Flowerh with milke and hony.

g For they are bread

10 And the glory of the Lord appeared in the Ta-

bemacle.

21 All the earth shall be filled with the glory of the Lord.

33 Your children Hall beare your whoredomes.

34 You shall know my breach of promise.

40 We will goe up to the place which the Lord hathpromifed, for we have firmed.

CAP. XV.

That man that finneth in an arrogant, and prefumptuous manner, as it were daring God, and despighting heaven, he shall be destroyed by an immediate hand of God; as having wilfully affronted the Lord, and called his lustice into question.

CAP. XVI.

YE take roo much state and greatnesse upon you; as if your onely might, or ought to ingrosse the Lord to your selves; since there is none of the congregation, but is capable, and fit to doe those soly actions, which yee have appropriated to your selves; and the Lord would be as ready to testisse his acceptation of them.

In a deepe forrow for this prefumptuous since of these princes, and in an humble invocation upon God, who onely could right these proud challenges, Moses cast

himselfe downe upon his face.

To morrow the Lord will give a visible proofe, whether he hath set us apart to these his highest services; and whether he bee well pleased, that ye should, without any special ealling thereunto, approach unto his presence to offer facrisices to him?

Rather thou, O Koran, being one of the tribe of Levi, takest 100 much upon thee and thine, thus to incroach upon the Priests office; which thou shalt well finde in the

sequell.

Canst then hope so to blinde theleyes of these people; that they shall not discerne thy standulent, presumptuous, and sale dealing with them.

God had begunne to firike the people with a fud-

daine death.

CAP. XVII.

VVE doewell see how deadly a thing it is for us to offer to meddle with any of the facred businesses of the Tabernacle, But, O Lord, what shall become of us? Some of us are swallowed up of the earth, others of us are consumed by fire, others by the sudden stroke

30 But the foule that doth ought prefumptionsly, &c. the same reproacheth the I ord; and that foule shall be cut off from among his people.

- 3 Yee take too much upon you; feeing all the congregation is holy, every one of them; and the Lord is among them.
- 4 Moles fell upon his face.
- 5 Even to morrow the Lord will thew who are his, and who is holy, and will cause him to come neare unto him whom he hath chosen.
- 7 Yee take too much upon you, yee fonnes of Levi.
- 14 Wilt thou put out the eyes of these men?
- 47 The plague was be-
- 13 Whofoever commeth any thing neare unto the Tabernacle of the Lord, thall dye, 5hall we be confumed with dying?

of thy hand; O God, wilt thou not be intreated to take offthy revenging hand from us, till we be all utterly confumcd?

CAP. XVIII.

Hou (and thy posteritie, that is descended from the loynes of Levi) shalt be answerable for any abuse that is done in the Sanctuary.

I have of my free choyce, and gift, deligned you to

the office and service of the Priest-hood.

It is an incorruptible and everlasting covenant.

Lest they suffer death, as the due punishment of their finne.

The tithes of the children of Israel, which they set apart and confectate to the Lord, by lifting them up in way of oblatio to God, I have given to the tribe of Levi, asa constant and perpetual, inheritance, to claime and enjoy for ever.

And this teach part, which you shall offer our of your tithe, shall be no lesse imputed to you, or accepted from you, then if it were raifed out of your own come floore,

or your owne wineprésse.

CAP. XX.

T shall be kept for the cleanfing of those that are separated upon occasion of legall uncleannesses.

Heare now ye rebells, Is it likely that we shall fetch water out of this hard rocke, to fatisfie your thirst? this wee are required to doe; but is this a thing possible to be qone }

Because ye doubted of the performance of my word; and in a weake distrust stroke the rock twice, as not being confident of the iffue, whereas ye were onely bidden

to speake unto the rocke, to yeeld forth these waters,

CAR. XXI.

E are weary of this Manna, as that which wee finde a light and unfatisfying food; in comparifon

1 Thou and thy fonnes and thy fathers house with thee, shall beare the iniquity of the Sanchuary.

7 I have given the Priests office unto you, as a fervice of gift.

19. It is a covenant of falt for ever.

22 Left they beare fin. 24 But the tithes of the

children of Mirael, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherite.

27 And this your heaveoffering shall be reckoned unto you as though it were

the come of the threshing floore, and as the fulnefic of the winemelle.

9 It shall be kept, &cc. for a water of separation.

10 Heare now ye rebels, must we ferch you water out of this rocke?

1,2 Because ye beleeve ide not to fanclifie me in theeves of the children of lirael,&c.

&c.

s Our foule loatheth his light bread.

rison of that solid, and substantiall diet, which we had in Ægypt.

Serpents, which wherefoever they flung, caused a

deadly inflammation in the body.

CAP. XXII.

And God who feeth the heart, and knew the finisher affections, and intentions wherewith Balaam went, was fore displeased at his so going.

And God caused the Asse miraculously to speake with the voice of a man, to reprove the foolishnesse of the

Prophet.

The eyes of Balaam, which before were held, that they could not fee the visible shape which the Angell had taken upon him, were now freed, and inlightned to behold that fight.

There done ill in fmiting my beaft cauffefly.

CAP. XXIII.

Am set upon this high rocke and mountaine; on purpose, that upon the sight of Israel, I might curse him; I doe indeed behold him, but I have no power to curse him; Lo, this people shall be an entire nation within themselves; and shall be a peculiar people, severed, and set apart to God, from all other nations upon earth.

This people shall through the bleffing of God so multiplie, that a man may as soone count the several moates of dust on the whole sace of the earth, as reckon their number; yea, one of those source squadrons into which they are divided, shall for their multitude be past the summe of any computation.

God hath already spoken a word of blessing, and hath accordingly decreed a large benediction for Israel, doe not therefore hope vainely, that he will upon any intreaty reverse his word, and doe contrary to what he hath determined and revealed.

God in his great mercy and favour to Israel, will not impute their finnes unto them; he will not take notice of their offences, to punish them according to defert.

As God is now their King to governe, and protect them, to be hath ordained that they shall have Kings our 6 Fiery Serpents.

- 22 And Gods anger was kindled, because fice went.
- 28 And the Lord opened the mouth of the Affe.
- 31 Then the Lord opened the eyes of Balaam, and he faw the Angel.
 - 34 Thave finned.
- y From the tops of the rockes I fee him, and from the hills I behold him, Lo; the people shall dwell alone, and shall not be reckoned among the nations.
- 10 Who can count the dust of Iacob, & the number of the fourth part of Israel?
- 19 God is not as man, that he should lie, neither the some of man then hee should repent.
- 21 He hath not beheld iniquitie in 1acob: neither hath scene perversenesses in Israel.
- 21 The shout of a King is among them.

af

- 23 Smely there is no enchantment against Jacob, nor any divination against Israel.
- 23 According to this time it shall be said of a-cob and of Israel, What hash God wrought?

faw that it pleased the Lord to bless at other times to feeke inchantments.

- 2 And the Spirit of God came upon him.
- 3 The man whose eyes are open hath said.

Palling into a trance but having his eyes open.

6 As the trees of Lign-Alors, which the Lord hath planted, and as Cedar trees beside the waters.

7 Hee shall poure the water out of his buckets, and his seed shall be in many waters; and his King shall be higher then Agag.

9 He couched, he lay downe as a Lion,&c.Who shall stirre hint up?

17 I shall fee him, but not now, I shall behold him but not nigh: There shall come a starre out of Jacob; and a scepte: shall rifle out of Firael, and shall sinite the corners of Moab, and deshroy all the children of Seth.

19 Him that remaineth in the City.

21 And hee looked on

of their owne loines, to rule over them; whom they shall receive with great joy, and acclamation.

In vaine doe yee carry me from place to place, that I might by my incantations procure some mischiese to Israel, for certainely this people is so strong, and sale in Gods protection, that no inchantment, or any other evillart can prevaile against them.

Even at this very time I cannot but with assonishment record what great and wonderfull things the Lord hath wrought for Israel.

CAP. XXIIII.

Dewithstanding all the faire pretences of Balaam, he had (together with his former consultations of God) used all kinds of forcery, to hurt Israel, but since he saw that none of his wicked plots would succeed, he surceased to practice his enchantments upon them, any more.

God who knowes how to use evill instruments well, and is wont indifferently to bestow these kinds of gifts, caused the spirit of prophelie to come upon Balaam.

The man whole eyes (how ever formerly thut) yet now are by the spirit of prophelic so opened as becomes Gods Seer.

Falling into a trance, so as all his outward senses were shutup, yet the eyes of his minde were opened, to behold the visions of God.

As the most sweet and stourishing trees which the Lord himselfe hath planted, in a most fruitfull soile.

He shall have a plentifult and rich progenie, his issue shall spread abroad over fruitfull regions, and the Kings that shall come of his loines, shall be more mighty then the most flourishing Kings of the Amalekites.

He shall rest in sulnesse of courage, strength, and victory, so as no enemie shall dare to provoke him.

I doe by the spirit of prophesie discry as arreast the state and glory of the people of Israel; There shall arise out of Jacob, a glorious King, bright as the morning starre, which shall not onely sule over Israel, but shall powerfully subdue all the enemies of his Church, round about.

That sheltresh himselfe in any of the Cities of Edom. Ye Kenites, the posterity of Jethro, may please your selves in your security, for that ye are settled in strong

and

and well fortified places; and according as your name fignifieth, have built your nest, high, and impregnably.

But your hopes shall, at the last, faile you; for when the Assyrians shall prevaile against Israel, then shall they also root you our of your land, and carry you away cartive with your neighbours.

What grievous and intolerable calamitie there shall

be, when God mall bring this judgement !

And thips shall come from the coasts of Greece, and Italy, & shall afflict both the Assyrians, & the Hebrewes, but when they have done, these rods that scourged others, shall themselves be burnt; and seele that defirmation which they brought upon others.

And Balsam role up, and being frustrated of his wicked plots, in curfing Israel, addressed himselfe towards his returne, but in the way was overtaken with the just

revenge of God.

CAP. XXV.

A Coording to the wicked project of Balaam, the people of Ifrael began to commit fornication with the women of Moab.

And the Israelites joyned themselves both in spirituall, and bodily fornication, with those which worship-

ped Baal Peor.
The Captaines, and ring-leaders of this wickednesse.

Brought into the campe of Ifrael, with an open profellion, and purpose of commetting fornication with

her; Midianitish woman,

Behold, his male hadrenned away my wrath from Ifrael; to as now, I will be reconciled with them; and for this canle I doe decree to make and everlasting covenant with Phinehas, that he, and his posterity shall serve me in the priest-hood.

CAP. XX VI.

Howfoever Korah perished in that insurrection against Moses and Aaron, yet his sonnes, as being free from their fathers conspiracy, perished nor with him, but were imployed in the service of God, with very gracious approbation. the Kenires, &c. strong is thy dwelling place, and thou purest thy nest in a rocke.

22 Neverthelesse the Kenites shall be wasted until Ashur shall carry thee away captive.

23 Alas, who shall live when God doch this!

24 And ships shall come from the coasts of Chierin, and shall afflict Asper, and shall afflict Eber; and he also shall perish for ever.

and went, and returned

to his place.

- I And the people begun to commit whoredome with the daughters of Moab.
- 3 And Ifrael joyned him felfe to Baal-Peor.

4 The heads of the people.

6 Brought unto his brethren a Midianitish wo-

him my covenant of peace.

1 Notwithstanding the children of Korsh died not.

- 3 He dyed in his owne finne.
- 11 A statute of judge-
- 12 Get thee up into this mount Abarim.
 - 14 For ye rebelled,&c.
- 18 A man in whom is the spirit.
- 20 Per forme of thine honour upon him.
- 23 He shall stand before Elezzar the Priest, who shall aske counsell for him, after the judgement of Vrim.

- 5 The Lord shall forgive her, because her father disallowed her.
- 13 Every vow and every binding eath to afflict the foule, her husband may establish it, or her husband may make it void.

- 33 Yes shall make it goe through the fire.
 - 23 Neverthelesse it

CAP. XXVII.

HE was not one of them which was an author of time unto others, but as other un noted ifractives, he died in the wildernesse, without any publike offence or centure.

A Judiciall law that shall continue unto Israel for ever, which as it is grounded upon just reason, so shall stand in due force upon all occasions hereaster.

Get thee up into this mount Nebo, which is one of the hills called Abarim.

vid. Num.20.12.

A man whom I have indued with insteachen an ordipary measure of my spirit of wiledome, and courage.

Let him have the same titles, and respect from the

people, that thou hadft.

The high Prieft shall upon all weighty occasions, aske counsell of God for him, and he shall receive directions.

counfell of God for him; and he shall receive directions from the brest-plate of judgement in all his doubts.

C, 28. and 29.

At rethe lawes of the facrifices repeated, after the long intermission of them since their first delivery.

CAP. XXX.

IT shall not be imputed to her, as a sinne; that she performed not that which her fether denieth allowance unto; since she is not in her owne power to dispose of.

Every vow, which the wife maketh (shough the bind it with an eath alfo) tending to any act of humiliation, by abilinence, or any other penitertiall exercise, the hulband (who hath power oper the wife) may, according to his owne judgement, and will, either establish, or fruitrate.

CAP. XXXI.

YE shall cleanse by putting it into the fire, that arby fire it received that form, so thereby it may receive a new purity.

The water of purification which is appointed for all

holy

holy vessels shall be sprinkled upon it, beside and above

that cleanling by fire.

That ye may acknowledge all your successe and victory to come from the Lord, the soldiers shall present to God the sive hundreth part of both the persons, and beasts which they have taken.

CAP. XXXII.

On this condition that ye will goe armed in the front of the battell, before the people of the Lord; and by this meanes testific your courage, and forwardnesse, that all Israel may know, it is not out of any cowardise, or feare, that you take up your stations on this side Jordan, but onely for the greater convenience of the place; I shall yeeld that your portion shall light; where you have desired.

CAP. XX XIII.

Those whom ye shall suffer to remaine amongst you, shall be a continuall vexation to you, both in spirituall, and bodily respects; procuring much forrow and mischiefe to you.

CAP. XXXV.

D'Esides those sixe Cities of resuge which shall begivento the Levires for their possession, yee shall also adde two and sorty Cities more, to be the peculiars of the said Levires, so as sorty eight Cities shall be allotted to them, for their inheritance.

That whosever hath committed man slaughter, may for the time shelter himselfe there, till he may have a faire and judiciall triall before the Elders of that City, where the sact was done, and may not be surprized by the avenger of blood, ere his cause be fully heard.

The revenger of blood (to whom lawfull authority shall commit the execution) shall slay the murtherer; when he is delivered into his hand by a legall judgement, he shall be his executioner.

shall be purified with the water of separation.

28 And levie a tribute unto the Lord of the men of warre which went out to battell, one foule of five hundred both of the perfons, and of the beeves, & of the affes, and of the flicepe.

20 If ye will doe this thing, if ye will go armed before the Lord to war.

fhall let to remaine of them, shall be prickes in your eyes, and thornes in your fides.

6 And to them shall ye adde forty & two cities:

t2 That the manslaier die not, until hee stand before the Congregation in judgement.

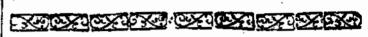
the murtherer when hee he meeteth him.

I

CAP. X XXVI.

6 Let them marry to whom they thinke best; Only to the familie of the Tribe of their father shall they marry.

Like not; it shall be free for them to take their owne choice; but so, as that they keepe themselves within the compasse of their owne Tribe; they may not therefore marry with any man of any other Tribe of Israel.



DEVTERONOMIE.

CAP. I.

9 I am not able to beare you my selfe alone.

37 Alfo the Lord was angry with me for your fakes.

Am not able to weild the government of so great and mightie apeople, alone.

The Lord was displeased with me; for that being moved by your provocations, I offended, both in my vnadvised speeches, and distrust.

go For the Lord thy God hardned his spirit, and made his heart obtinate.

18 After the cubite of a man.

f I have taught you flatutes and judgements.

32 Aske now of the dayes that are past.

34 By tentations.

CAP, II.

THe Lord thy God gave him up to his own thoughts; and he put on stubborne resolutions against Israel.

CAP. III.

A Coording to the usuall and received measure of a cubit.

CAP. IV.

Have given you lawes both civill and facred.
Inquire of those events and proofes of actions, which have beene in ancient times.

By feverall trialls of their obedience.

CAP. VI.

YE shall not provoke the Lord your God by distanting ing, or straining his power for the satisfying of your owne carnal defires.

16 Ye shall not tempt the Lord your God &c.

CAP. VIL

THe Lord will not plague thee, with those contagious & deadly diseases, which he inflicted upon the Ægyptians, when they withstood his will in your departure.

yid. Exedus. 4.14.

The Lord thy God, who is able by smallest meanes to confound the mightiest, shall send venomous flies amongst them, which shall not onely gall them, but shall sling them to death.

15 The Lord will put none of the evill difeases of Ægypt upon thee.

to The Lord thy God thall fend the homet among them, sec.

CAR. VIII.

A Land, whose face is not better furnish't with all kind of fruits, then her bowells are stored with rich, and usefull metalls.

9 Aland where fromes are your, and out of whose hills thou maiest digge brasse.

CAP. IX.

I tooke that molten calfe wherein you had fanted, idelatroufly worthipping it in flead of the true God. 11 I tooke your finne, the case which yee had made.

CAP. X.

Ovt off therefore all that superfluity of wickednesse, which is in your nature, and practife, and be ye spiritually cleane and holy unto God.

16 Circumcife therefore the forestin of your hearts.

CAP. XI.

The Land of Canaan, which ye are now going to posfelle, is not an even, and low plaine, as Agypt was, from whence ye came, burfull of pleasant and wholsome mountaines; and therefore is not, nor cannot be watered with the overflowings of a river (as Agypt was with Nilus) but is moissned with the raine that fals from

the clouds.

11 But the land whith the ye goesto possession is a land of hills of valless and drinketh water of the raine of heaven.

14 Livill give you the first and the latter raine.

18 For a figne on thine hand and a fronder betweene thine eyes.

22 Even as the Roe bucke and the Hart is eaten, so shalt thou eate

them, the uncleane and

cleane shall eate of them

alike. So also ver/e, 15.

6 Or thy friend which is as thine owne fould.

9 Thou shale surely kill him; thy hand shall be first upon him.

17. And there shall cleave nought of the curfed thing to thine hand.

Ye field not cut your felves,&c.

6 Every beast that parteth the hoose.

4 Save when there shall be no poore; or, that there be no poore among you.

I will give you feafonable raines, both the first raine after your feed time, to supple and fruiten the earth, and the later raine before your harvest, to swell up, and fill the eares.

Vid. Exedus 13.9.6 26. Not onely shalt then lay up my law in thy heart, but thou shalt have certaine scrolls tyed both to thy sorchead, and to thy hand, for a memorial thereof.

CAP. XII.

Hon maist freely eate of thy beeves, or sheepe, or goates, though these kindes of creatures are wont to be of use for sacrifice unto God; yet maist thou with no lesse allowance eate of them, then of the Roe, and Hart, which are unfit for sacrifice, and yet sit for the use of thy table; neither shall there be any difference of persons, in respect of legal cleannesse, or pollution, at these thy civil meales, but all shall partake of them alike.

CAP. XIII.

OR if it bee possible that a friend should be dearer to thee then all these, as being no lesse one with thy soule, then thy wife is with thy body.

Thou shalt certainly procure his death by thine information and testimony; and as his just accuser, thou shale throw the first stone at him.

Thou that fuffer nothing to bee referred of all that spoile which is devoted to destruction.

CAP. XIV.

See Levitiens 19.28. and Ierem. 16.6. See Levit. 11.2.2.

CAP. XV.

Thou shalt thus release, that thou mails not by thine exaction impoverish thy brother; that so there may be no needy person among you. Compare this verse with the elevents.

CAP. XVL

Free thou half thus eaten the Passover on the Evening, thou (halt in the morning returne to the place of thine abode.

Thou shalt not receive a bribe to pervert justice.

Thou shalt not so farre conforme thy selfe to heathen Idolaters, as to plant any grove of trees neare to the altar of the Lord.

CAP. XVII.

IF there arise a matter for thee too hard to decide in cases of murder, and manslaughter, in questions of difference betwixt parties, whether in civill affaires, or bufinelle of violence offered.

.. Nor fend his people downe into Ægypt, to fetch thence such multitude of horses, as whereon he may trust

for fuccesse of victory.

CAP. XX.

I Fany man have a minde to make excuses of occasions whereby his heart may be drawne homeward, fo as he cannot heartily intend the service of the warre; whether it be in matter of purchase, or mariage, or plantation, let him have free libertie to returne; for God requires a free and chearefull resolution in those which goe forth to fight his battells.

Except they accept of conditions of peace, when they are rendered unto them, thou shalt leave none of the per-

fons, or bcafts alive.

Thou shalt not destroy any of the trees that beareth fruit for the fullenance of man.

CAP. XXI.

V Nto some obscure valley that lies neglected, and utterly uncultured.

Thou shalt take those courses with her, that may most set off thy affections from her, both by the shaving her head close, and by the deformed growth of her nailes.

7 And thou thair turne in the morning, and goe to thy tents.

9 Thou shale not take a eift.

- 21 Thou shalt not plant thee any grove of trees neare to the Altar of the Lord.
- 8 If there arise a matter too hard for thee in judgement betweene blood and blood, betweene plea and plea, betweene ftroke and itroke &c.
- 16 Nor cause the peoplato returne to Ægypt, to the end that he should multiplie horfes.
- 5 What man have built a new house and hath not dedicated it, let him returne, &cc.
- 16 Thou Shalt Give a. live nothing that breatheth.
- 19 Thou shalt not de-Stroy the trees thereof.

y Vnto a rough valley.

12 Shee shall shave her head, and fuffer her miles to grow,

But

14 If thou have no delight in her; then thou shalt let her goe.

17 The beginning of his strength.

23 For he that is hanged is accurred of God.

Thou fhalt not hide thy felfe from them.

7 But thou shalt in any wife let the dam goe, &c,

27 And the betrothed damofell cryed;

30 Nor discouer his fathers skirt.

i Shall not enter into the congregation of the Lord.

S The children that are begotten of them shall enter into the congregation of the Lord in the third-generation.

place also without the camp whither thou shalt goe forth abroad.

is Thou halt not deliver unto his master, the servant which is escaped from his master to thee.

18 Thou shalt not bring the hire of an whore.

thou mailt lend upon

25 Then thou mailt plucke the eares with thine hand. But if by these meanes of desormation thy heart shall be set off from her, before thy marriage to her, then thou shall dismisse her, &c.

He is the first of that is which is a strengthening and desence unto him.

As all that are put to death as malactors, are, in regard of the cause of their death, accursed of God, so in an especiall manner, those that are put to this painefull and shamfull death of hanging upon the tree; as their offence is more hairous, and destable.

CAP. XXII.

Thou shalt not forbeare to give helpe to the oxe or sheep of thybrother, in bringing it home fro straying.

Thou shalt avoid all cruelty towards those creatures which God hath given to thy use; thou shalt northerefore at once kill the damme fitting on her nest: since the lives of the young depend on hers.

It is to be supposed that the betrorfied damfell cryed.

See Levit. 18.8.

CAP. XXIII.

SHall not bee admitted to beare office, in the state of

After they have beene in three fuccessions incorporated into Israel, they may have the priviledge of being admitted to the administration of the common-wealth.

Thou shalt have a place set apart for thee without the campe, whicher thou shalt goe for the discharging of the neoclitics of nature.

If an Heathenish servant shall be a convert to thy true religion, and shall in this report, for the liberty of his conscience, siee unto thre, thou shalt not deliver him backe to his Master.

An harlot shall not offer to God that money which was given her for the hire of her whordome.

To him that is a stranger from the blood, and religion of strangely, and therefore thou are not bound to lend unto such a one freely.

Thou main for the fatisfying of thy present hunger

pluce the carespfeorne with thinehand.

Cap.

CAP. XXIV.

The behaviour of his wife; or any intolerable imperfection in her body; a divorce in such ease is, for the hard, nesse of your hearts, tolerated; which divorce is to bee signified by a formall writing, to that purpose.

For that which he taketh to pledge is a necessary infirmment of preparing that bread, whereby mans life is

fultained.

Hee maketh account of it as the meanes of his live-

However the Magistrate may deale in case of mulcis, and forfaitures, yet he may not inflict death upon the child for the sathers offence, nor on the sather for the crime of the child.

CAP. XXV.

Hey shall absolve and acquire the innocent.

He that is next in blood to her husband, shall retire himselfe to a conjugall familiarity with her.

Shallbe reputed as the some of that brother which

is dead.

And shall spit upon the ground, before him; and shall say; So shall the man be defied, or sparour of the congregation, as justly worthy of contempt, who resuleth to misseup seed to his dead brother.

CAP. XXVI.

A Distressed sojourner in Syria that sted from a cincil brother to the service of a cruell uncle, was that ancestor from whom we are derived.

I have not easen thereof uncomfortably, and dejectedly, but with that chearefulnesse of heart, which thou requirest.

I have not superstitionsly bestowed any part thereof

in funnishing the exequies of the dead;

CAP. XXVII.

No yron toole shall be used in hewing and squaring of the stones for Gods altar. This

- 1 Because hee hech found some uncleanage in her, then ler him write her a bill of divorce.
- 6. For he takesh a mans life to pledge.

15 He setteth his heart upon it.

16 The father shall not be put to death for the children.

- 1 They shall justific the righteous.
- 5: Her husbands brother shall goe in unto her.
- 6' Shall facceted in the matter of his brother.
- 9 And thall fpit in his face !! (if prefence) and thall answer and fay; So thall it be done to the main that will not build up his brothers house.
- s. A Syrian ready to perilla was my father.
- 14 I have not eaten thereof in my mourning.
- 14 Nor given, cought thereof to the dead.

y Thou that not lift up any yron toole upon them.

9 This day thou art become the people of the Lord thy God.

12 These shall stand upon mount Gerizin, and

bleffe the people.

24 Curied bee hee that finiteth his neighbour fecretly.

26 Cirried be hee that confirmerh not all the words of this daw to doc them.

5 Biessed shall be thy basket and thy store.

12 The Lord shall open unto thee his good treasure, the heaven to give the raine to thy land, &c.

13 The Lord shall make thee the head, and not the

taile.

23 The heaven that is over thy head shall bee brasse, and the earth that is under thee shall bee yron.

24 The Lord shall make the rains of thy land powder and dust.

27 The Lord shall smire thee with the botch of Ægypt.

34 Thon shale be mad for the fight of thine

48 He shall put a yoke of yron upon thy necke.

54 His eye shall bee evill toward his brother, &c.

of A trembling heart, and fayling of eyes.

68 The Lord shall bring thee in to Ægypt a-gaine with ships.

This day by renewing thy covenant with God, thou art anew interested in him, and acknowledged for his peculiar people.

Sixe of the tribes which are more noble (by the mothers fide) then the rest, shall, upon mount Gerizim pro-

nounce the bleffing on the people.

Cursed be he that by secret practises procureth the blood of his neighbour to be sked.

Cursed be he that doth not in his practise conforme, and frame himselfe to the whole Law of God, and continue in the carefull observation thereof, all his dayes.

CAP. XXVIII.

Blessed shalt thou be in the fruits, which thougatherest, and layest up; and in those victualls which thou preparest, or reservest.

The Lord that hath treasured up his rich and fruirfull showers, in the clouds, shall open them seasonably unto

thee, causing the raine to fall from heaven upon thy

land.&c.

The Lord shallgive thee a superiority above other nations, and not put thee beneath them in honor and reputation.

The moissure of the clouds shall be utterly restrained from thee, and the earth shall with the drought there-

of be barren and fruitleffe.

The ayre shall be filled with a dry dust, in stead of the drops of a comfortable, and refreshing raine.

The Lord shall smite thee with those grievous boiles, and blaines, wherewith he plagued the Ægyptians, when they resuled to let you goe out of their land. Exed. 9.

The view and sense of those judgements which shall be inflicted upon thee, shall unterly distract thee of thy wits.

He shall put thee under an hard and intolerable bondge.

He shall grudge to his brother; or to his wife any part of the flesh of his owne children; &c.

An heart full of dejectednesse and dismay, and an

utter disappointment of all hopes of delivery.

The Lord shall cause thee to bee carried captive in ships through the Mediterranean Sea into that land of Ægypt, where thou wert once in bondage.

Cap.

CAP. XXIX.

Make this covenant, as with those that are now alive, and here present this day, so with those of your posterity, which as yet have no being.

Lest there be amongst you any wicked person, who by his Idolatry may poylon Gods people, and bring many birter and grievous judgements upon you.

To draw on one finne upon another; making one fin

but a beginning and provocation of the next.

And that the whole land thereof shall be Sodom-like covered over with brimstone, & salt, which shall seorch and dry up the earth, that it shall not be capable of seed, or fruit.

CAP. XXX.

The Lord thy God will by his spirit resorme and renew thy heart.

CAP. XXXII.

Wish that my doctrine may so fall upon your hearts, as the sweet and gentle showers fall upon the herbs and slowers of the earth; which cause them to spring forth and flowrish.

He is a strong and sure resuge to his Church.

This people of Israel hath corrupted themselves with their Idolatry; the blemishes of their actions are not such as may stand with the profession, which they make of Godschildren, errors of infirmity; but such as justly argue them to bee a rebellious and wicked generation.

The Lord hath chosen out Israel to be his share, and peculiar possession, among all the nations of the

world.

He made him to subdue, and triumph over the most defenced Cities, and most impregnable places of the earth.

He caused the most craggie and barren parts to yeeld unto Israel much pleasure, and store of delicacies.

But my people, whom I stiled rightdous, have abused my bounty, and turned my grace into wantonnesse; for being pampered by my merciful provisions, they have carried themselves rebelliously towards me.

This

15 But with him that franderh here with us this day before the Lord our God, and also with him that is not here with us this day.

18 Lest there should be amongst you a root that beareth gall and

wormwood.

19 To adde drunkennesse to thirst.

13 And that the whole land thereof is brimftone and falt, & burning, that it is not towne, nor beareth.

6 The Lord thy God will circumcife thine heart.

2 My doctrine firall dorp as the rainc, &c.

4 He is the rocke.

5 They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation.

9 For the Lords portion is his people.

13 He made him ride on the high places of the earth.

13 He made him to fucke heny out of the rocke, and oyle our of the flintie rocke.

15 But Jefurun waxed far and kicked &c.

- 21 I will move them to jealousic with those which are not a people.
- 31 For a fire is kindled in mine anger, and shall burne unto the lowest hell.

24 They shall be burnt with hunger.

30 Except their rocke had fold them.

31 For their rocke is not as our Rock, even our enemies themselves being judges.

32 Their vine is of the vine of Sodome, and of the fields of Gomorrah; their grapes are grapes of gall, their chafters are hitter.

33 Their wine is the poyton of dragons.

34 Is not this laid up in store with me, and sealed up among my treasures?

40 Hifrup my hand to heaven, and tay, Hive for ever.

42 I will make mine acrowes desuke with blood.

47 It is your life.

2 The Lord came from Sinai, and rose up from Seir unto them; he shinesh forth fro mount Paran, and he came with ten thousands of his Saints: From his right hand went a fiery law for them. This people of Israel shall be moved to anger and envy, by the sight of those mercies which (diverting from them) I shall bestow upon the Gentiles, whom now they scorne as no people of God.

Those judgements, which I will inflict in my wrathfull displeasure, shall be most vehement, and unconceive-

ably fearefull.

Their skins shall turne blacke with famine.

If God, who was wont to be their refuge, had not given them up into the hands of their enemies, to bee

bought, and fold as flaves.

For the gods in whom the heathen truit, are not like unto our God, even in the judgement of our enemies themselves, who have had experience of the wonderfull power of God, both in his judgements, and our deliverances.

The fruits that they yeeld are unfavory, and unwholfome, such as were yeelded by those wicked cities of Sodom, and Gomorrah: So abhominably evillare their lives, as were those of the cities accurled and confuned from heaven; their workes are most distalsfull, and odious in the judgement of the Almighty.

Their bestactions are to God, as the deadliest poy-

fon is to the talle of men.

Are not these wickednesses taken notice of, and kept in perpetuall remembrance by me; and in my eternall decree reserved to a most certaine judgement?

I fweare by my felfe, and fay, As I live for ever, I will

be avenged on mine enemies.

I will by my revenging hand worke an exceeding great

flaughter amongh mine enemies.

It is that, which if ye doe, yee shall live in perform-

ing is.

CAR. XXXIII.

God, like a glorious sunne, imparted his beames unto Israel; beginning his course at their first entring
into the wildernolfe, and rising still up to them by the
proofe of his goodnesse, in their passage through the
land of Edom; he shined forth brightly as at moone day
to them, when he biessed the elders of Israel with a large
measure of his spirit; and he garded his people with ten
thousands of his powerful Angells, in whose attendance
he did, in fire, deliver his law majestically, and terribly
to Israel.

O God, all thi

O God, all thine holy and chosen people are in thy safe, and blessed protection; They attended upon thee at the foot of the mount. Sinai, and with awe and reverence received the words of thy Law, which thou spakest unto them.

Meles was the Prince and governour of Ifrael.

Bring him home from his warres with victory and peace, let his hand be fo strengthened by thee, that it may be able to subdue all his enemies.

Be gracious to the tribe of Levi; and furnish thou thine High priest, whom thou hast chosen out of it, with those excellent graces, which thou hast figured in his brest-plate, with persection of knowledge, and sanctity; Thus do thou blesse the sonne of that thy servant Aaron, whom thou proved at Massah, &c.

God shall take up his dwelling in that chiefe City, which, in part, pertaineth to the Tribe of Benjamin, even the holy City Hierusalem.

For the dew that falleth from above, and for the water-forings that fruiten his plants from below.

And for those precions fruits, which are brought forth by the warmth of the sun beames, and by the kindly moissure of the right, & by the influence of the Moone.

And for those choice fruits, which ripenbest upon the mountaines, those eminent mountaines, which have so continued ever fince their first creation, and are now famous in the inheritance of Joseph.

For the gracious favour and benediction of that God who appeared to me in that bulk which confumed not.

The Tribe of Ephraim shall be gierious, and lusty, still of beauty and courage, like to a faire young bullook in his best strength, and his power shall be great and unresistible, where with he shall conquer far remote nations; Lo, thus successful and victorious shall be both the sources of Joseph, Ephraim and Manasteh, but especially Ephraim, who shall exceed his brother no lesse then ten degrees.

Much cause of joy mayst thoushave, O Zebulun, in all thy goings out, whether for trassque, or for warre; and thou, Islachar, his elder brother, in thy quiet habitations at home.

Gad thall dwell commoditually for spoyling his enemies; of whom he shall make his pray, like to strong fierce Lyon, which teareth the head from the shoulders of that beast which he seizeth upon.

He made a wife and early provision for himselfe, in planting himselfe on this side Jordan, in that portion, which

3 All his Saints are in thine hand; and they fate downe at thy feet; every one shall receive of thy words.

s Hajwas King in Ich-

7 And bring him unro his people; let his hands be fufficient for him.

8 Let thy Vrim and thy Thummin be with thine holy one whom thou didf prove in Mallah.

12 He fhall dwell be-

3 For the dewe, and for the deepe that coucheth beneath.

14 And for the precious fruits brought forth by the Sunne, and for the precious fruits put forth by the Moone.

15 And for the chiefe things of the ancienr mountaines,&c.

of him that dwelt in the Buth.

17 His glory is like the fulling, of his bullocke, and his hornes are like the hornes of Vnicornes, with them he shall push the people together to the

ends of the carth; & they

are the ten thousands of

Ephraim, and they are the

thousands of Manasseh.
18 Respoyce Zebulun
in thy going our and Isla-

char in thy tents,
20 Hee dwelleth as a
Lyon, and teareth the arme
with the crowne of the
head.

21 And be provided the first part for himselfe, because there in a portion of the Lawgiver he was seated. 22 Dan is a Lyons whelpe, he shall leap from Bashan.

24 Let him dip his foot in cyle.

25 Thy shoots shall be yron and brasse.

6 And heeburied him in a vally in the land of Moab.

8 Face to face,

9 I have this day rolled away the reproach of Ægypt off you.

14 Nay, but as Captaine of the host of the Lord am I now comme.

15 Loofe thy shoot,&c.

17 The city shall bee accurated, even it, and all that, are therein, to the Lord.

26 He shall lay the foundation thereof in his

which upon his fuit was alloted him by the ruler, and law-giver of Ifrael.

Dan shall flie upon his enemies, like some selland fierce young Lyon, that is bred in the mountaine of Bashan.

He shall dwell in a rich soile, and shall abound with the plenty of all earthly blessings.

The earth whereon thou shalt tread shall be stored with all useful metalls, as you and brasse, and the like of those kinds.

CAP. XXXIV.

God did this honor to his fervant Moses, that he did, without the ayd of any mortal hand, provide a grave for him, and there interred him accordingly.

See Numbers 12.8.

SA DESCRIPTION OF DES

IOSHVA.

CAP. V.

Have taken away from you that your uncircumcision, which you have kept all this while, out of that cirreligous carelesnesse which your fathers brought with them out of Ægypt.

It is farre from me to be for thine adverfaries; no, I am that Angell of the covenant who am comme to lead, and protect the troupes of Ifrael.

See Exedus 2.5.

CAP. VI.

The City shall be devoted to an absolute destruction, and all the living creatures that are in it; and sequessired to a revenge, and extirpation, from the Lord,

When he laies the first frome in the foundation, let his eldest sonne die, and when he hath finished it, and

fer

fet up the gates, let his youngest sonnedie; so let him be lest utterly childlesse, that will goe about to reed the that city, which God would have lie waste.

See 1 Kings: 16.24.

CAP. VII.

THey beganne to be dif heartened, and their courage And spirit beganne to faile them.

As thou hast offended, and dishonored God, by thy finne, fo now give honor to his omniscience and justice, who hath found thee out in thy finne, by acknowledging this bainous offence, whereby thou hast provoked Gods anger against his people.

CAP. IX.

And the men tooke their relation upon trust, at the fight of their mouldy victualls; and did not consult with the High Priest, who in all doubtfull cases was to returne them the answers of the Lord.

Yeare of that nation, whom God amongst the rest hath cursed, and appointed to be rooted out; and besides you have deserved a just punishment of this your guile.

CAP. X.

God, let it please thee to command the Sunne to stand still, whiles we are sighting in, and for Gibeon; that we may have light to do full execution upon thine enemies; and let the Moone forbeare to bring on the night upon us.

So Joihua smote all that part of the countrie, which lay to the South; both those cities which were built on the hills, and those which were seated in the plaines.

CAP. XI.

A S for those cities which yeelded themselves up to Joshua, ere they were defaced by a violence of a fiege, Israel burnt none of them.

It was the wife counfell and just decree of the Almighty, that the inhabitants, being left to their owne thoughts, should take up stubborne resolutions to stand out in battell against Israel.

Cap. K

first borne, and in his yongest sonne shall he set up the gates of it.

- 7 The hearts of the people melted and became as water.
- 19 My forme, I pray thee give glory to the Lord,
- 14 And the men tooke of their victualls, & asked not counsell at the mouth of the Lord...
- 23 Now therefore yee are curfed.
- 12 Stinne Stand thou ftill upon Gibeon, & thou Moone in the vally of Ajalon,
- 40 So Joshua smote all the country of the hills,& of the South, and of the vale, and of the iprings,
- 13 But as for the cities that stood still in their ffrength, Ifrael burnt none of them.
- 20 For it was of the Lord to harden their hearts, that they should come against Israel in battell.

10 Give me a bleffing; for thou hast given me a South-land, give me also springs of water.

18 And the out-goings of it thall be thine.

17 Is the iniquity of Peor too little for us: fró which we are not cleanfed untill this day, although there was a plague in the Congregation of the Lord?

18 But that ye must turne away this day from following the Lord &c.

19 If the land of your possession be uncleane, the passe ye over unto the land of the possession of the Lord,&c.

12 And I fent the hornet before you.

to He will not forgive your transgressions, nor your finnes.

27 Behold, this stone small be a withesse unto us. for it had heard all the words of the Lord &c.

CAP. XV.

OV tof the bounty of a parent, give me this addition to my childs-part; thou hast already bestowed upon me a parcell of mountainous and dry land, give me also fome other ground that lies low, and well watered.

CAP. XVII.

Hou shalt take all the passages to, and from, and a-bout it, and the bordering places adjoyning to it.

CAP. XXII.

A 7 As it not enough wickednesse in us, that heretofore through the inticements of the Mozbirilb women, we were joyned to Baal-Peor, and were drawen into horrible Idolatrie, (the remainders of which finne and judgement doe still slicke by us, although God sent a grievous plague amongst us, in regard thereof) but that ye must now againe this day, sinne against God, in a new point of will-worthip, and Idolatry.

If there bee any taint of Idolatry in the very place, whereby it is made unholy, and infectious, then leave that your possession beyond Jordan, which is separated from the rest of the inheritance of Gods people, and passe over hither to us.

CAP. XXIV.

See Dest. 7.20.

He will no fuffer your willing, and prefumptuous finnes to goe unpunished.

This stone shall bee a monument of this dayescovenant, which you have renewed with the Lord, for as much as in the view, and prefence thereof, ye have spoken the words of this Covenant, mutually agreed upon, betwixt God, and us.

IVDGES.

IVDGES.

CAP. III.



3 Od gave them into the hands of the King of Mesopotamia, that they might be his tributaries, and slaves.

And God enabled him with the gifts of wisedonie, and power to rescue, and governe his peo-

pic.

CAP. IV.

Nd Deborah was moved with the spirit of Prophe-Afic & was extraordinarily raifed up by God, to give answers from God to Israel, and to give counsells, and directions to his people.

CAP. V.

Lord, thou shewd'st thy selfemarvelous in all the passages of Israel out of Ægypt; when thou wentest up before them from the land of the Edomites, both the heavens and the earth did both feele, and declare thy power, in all these were seene the wonderfull signes of thine almighty protection of thy people.

The very foundations of the mountaines were moved at thy presence; in so much as mount Sinai it selse, which had formerly shaken at the deliverie of thy law given upon it, did now againe (though farre distant) quake at

the awfull manifestation of thy power.

In the daies of the late tyrans that enthralled and oppressed Israel, even from the time of Shamgars deliverance, till this of Iael; the waies were unfrequented, no man durst stirre our, for seare of their cruelty.

It was for their Idolatry, that God stirred up enemies against them, and brought this desolation to their cities.

I cannot but applaud, and bleffe God, for the forwardnesse, and chearefull courage of the chiefe rulers of Israel, in undertaking this warre.

8 Hee fold them into the hand of Chushan-Rishathaim King of Mesopotamia,

10 And the fairlt of the Lord came upon him,

4 Deborah a prophetesse the wife of Lapidoth shee judged Ifrael at that time.

4 Lord when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped,&c.

The mountaines melted from before the Lord, even that Sinai fro before the Lord God of Israel.

6 In the dayes of Shamgar the Son of Amath, in the dayes of Inel, the high wayet were unotcupied.&c.

8 They chose new gods, then was warre in

the gates.

9 My heart is toward the governouts of Ifrael that offered themselves willingly among the poople.

on white affes, ye that fit in judgement, and walke

by the way.

re They that are delivered from the noyse of the archers in the places of drawing water; there shall they rehearse the righteous acts of the Lord, &c. towards the villages of Israel; the shall the people of the Lord gue downe to the gates.

12 Lead thy captivitie

captive.

14 Out of Ephraim was there a root of them against Amalek, after thee Benjamin among thy people: out of Machir came downe governors, and out of Zebulun they that handle the pen of the writer.

as fent on foot into the valley, for the divisions of Reuben there were great

thoughts of heart.

16 Why abodest thou among the sheepfolds to heare the bleatings of the slockes? For the divisions of Reuben were great fearthings of heart.

17 Gilead abode beyond fordan, and why did Dan remaine in thips, &c?

19 The Kings came and fought.

19 They tooke no

gaine of money.

20 They fought fro heaven, the stars in their courles fought against Sisera.

11 Omy foule, thou hast troden downe strength,

as Chrie ye Meroz, faid the Angeli of the Lord, curic ye utterly the inhabitants of Meroz, because they came not to the help of the Lord, &c. O ye, that are the chiefe leaders, and governers of the people, doe ye help me to praise our God, for our deliverance, and ye that are travailers, and traders abroad, invocation me in this cheek fairing.

joyne with me in this thanksgiving.

And ye the meanest of the people, even the drawers of water, in Israel, who for the danger of the enemie dutst not stirre forth of your doores, doe you, being delivered from this seare, magnific the great workes of God, who hath so freed all the villages of Israel, that now they may saidly resort to their cities, whether for justice or trafique.

Bring forth thy captives in a triumphant manner.

Most of the severall tribes did their parts in this conflict; some came from Ephraim, others from the borders of the Amalekites; and thou Benjamin, who art but a small tribe, wert not behinde the rest of Israel; Some from Manasseth (of whom Machir descended) who were chiefe rulers among the people, came forth; and the scribes of the Tribe of Zebulun were not wanting to this valiant service.

Also Barak, with his tribe of Nephthali, came readily, and with all the speed that his seet could make, into the field; As for those tribes of Reuben and Gad, who were by the lot of their inheritace divided from the rest, there were great exceptions taken at their absence.

O ye of the tribes beyond lordan, how could any of you fit still quiet among your flockes, and heards, when these great businesses were in hand; for the absence of Reuben great exceptions were taken, & diverse censures passed.

Gilead came not forth, but abode still at home beyond Iordan, and those of Dan-were attending their

merchandize,&c.

The neighbour Kings came forth to ayd Jabin.

They gained nothing by the warre.

The very cloudes and windes fought for us, against our enemies, and the starres of heaven, whose insuence workes upon these creatures, tooke part with us against Sifera.

O my foule, thou hast triumphed over all the

strength of thine enemies.

The Angell of God, whose prophetesse I am, hath bidden me to call for your curses against Meroz, and the inhabitants thereof, who dwelling neare to the place where this battel was fought, and (as it were) within the noise of our trumpets, yet came not forth to our ayd.

Cap.

CAP. VI.

Doe not worthip or ferve the gods of the Amo-

For, because I have seene an Angell of the Lord sace to sace in that visible forme which her assumed, I stall surely die.

In the top of this rocke whereon I gave order unto thee before, to offer that thy facrifice (which my fire confumed) in that place, which is already predisposed for this worke, offer thy burnt facrifice, &c.

God raised up the heart of Gideon with courage, to undertake this warre, and with prudence to ma-

nage it.

CAP. VIII.

Hat need yee contend for this; that later fact that ye Ephraimites have done, in chafing, and executing the Midianites is much more, then all that which we followers of Abiezer have done in joyning the battle, and routing these enemies.

Canst thou be so foolish, as to hope to subdue Zeba and Zalmunna, that we should cast away our victualis on

thine armie, upon this vaine pretence?

I will beat your bodies with whippes of thornes, and

bryers, unto death.

With them he did (according as he had threatned) beate the elders of that city, for a warning unto the men of Succoth, who, by their example were taught, how dangerousit is to fleight Gods agents.

A thousand and seven hundred Shekells of Gold, whereof every one weighed an hundred and sixtie graines, which is two drammes and sixteene graines.

He put it (as a monument of that great victory and deliverance) in his city Ophrah; but the people afterwards made an illuse of it; turning it to the fervice of their idolls, wherewith they were shamefully defiled.

CAP. IX.

Which is pleasing to God in the nse of his facrifices, and to men in their feasts.

Ler there be deadly diffension betweene Abimelech,

K 3 an

- 10 Feare not the gods of the Amorites
- 22 For because I have seene an Angell of the Lord face to face.
- 26 Vpon the top of this rocke, in the ordered place.
- 34 But this Spirit of the Lord came upon Gideon.
- 2 What have I now done in comparison of you? Is not the gleaning of the grapes of Ephraim better then the vintage of Abiczer.
- 6 Are the hands of Zeba and Zalmnanz now in thine hands, that wee should give bread to thine army.
- 7 I will teare your flesh with the thornes of the wildernesse.
- 16 And with them he taught the men of Succepth.
- 26 A thousand and feven hundred Shekells of gold.
- 27 And put it in his citie, even in Ophrah; and all Israel went thither 2 whoring after it.
- \$3 Which cheareth God and man.
 - 20 Let fire come out

from Abimelech, and devoure the men of Shechem, &c.

- 23 Then God fenr an evill spirit betweene Abimelech, and the men of Shechem.
- 28 Is not be the tonne of Lerubbaal? and Zebul his officer? Serve the men of Hamor the father of Shechem: for why should we ferve him?
- 45 And fowed it with falt.

16 And his foule was grieved for the milery of lirael...

14 And Jeptha nittered all his words before the Lord in Mizpeh.

24 Wilt nor thou posfesse that which Chemosh thy god giveth thee to possess: So whomsoever the Lord our God shall drive out from before us, them will we possess.

Lord came upon Ieptha.

gr Whatloever cometh forth of the doures, &c. shall furely be the Lords, and I will offer it up for a burnt offering.

35 Thou huft brought me very low, &c. For I have opened my mouth unto the Lord, and I cannot goe backe.

37 Let this thing bee

and the men of Shechem; & let the one of them be used as a meanes to plague and destroy the other; let Abimelech burne the Shechemites, and let them kill him.

Then God according to the imprecation of Jotham, did in his just judgement give way and power to Safan, to set discord betweene Abimelech and the men of Shechem.

Is not he the base some of Jerubbaal? and is not this unworthy Zebul his officer? if ye must serve, rather submit your selves to those that are the issue of the ancient Lords of this citie; then to this upstart generation.

In figne of an utter folitude and valtation, he fowed falt in the foile of the threets there; as those which he would have continue desert and forlorine:

CAP. X.

And God had compassion on the miseries that Israel had brought upon themselves by their idolatrie.

CAP. XI.

And Jeptha, calling all the congregation together in Milpha, did before them repeate the covenant that was betweene him, and Ifrael, and called the Lord to witnesse of this their mutual agreement.

Ye doe vainly worship Chemosh your sale god, and when you have obtained a victory, or possession, ascribe it sals to that your Idol, and thinke that you both doe, and ought to hold it of him, and is it mor reason then, that when the only and true God (whom ye serve) gives us possession of the land of our enemies, we should enjoy it?

God stirred up the courage of Jeptha, and put into

him the spirit of fortitude, &c.

What foever commeth first out of my doores to meet me, &c. shall surely be consecrated to the Lord; and if it be ought that may be capable of being sacrificed, I will offer it up for a burnt sacrifice to God.

Thou are now unwirtingly a cause of much sorrow, and affliction to me; for I have made a vow to God concerning whatsoever should first come forthto meet me, and I cannot reverse it.

Since thou hast vowed to confecrate me to God, I do also willingly yeeld to make good thy you; onely let

me have two moneths respite to bewaile that virginity of mine (which will follow upon this vow of thine, and shall occasion this discomfort unto thee.)

And the daughters of Ifrael went yearely to condole with the daughter of Jeptha, four dayes in a yeare.

CAP. XII.

YEe Gilcadites are no better then base sugitives, the fearmer of two tribes of Ephraim and Manasteh, a mangrell generation, compounded of both, and living upon both, so as yehavene reason to stand out in a contestation with the noble tribe of Ephraim.

Give proofe of thy tribe, by thy speech, Thou wouldst passe over the ford of Jordan, pronounce that word which significan a Ford, say, Shibboleth, sec.

CAP. XIII.

The Nazariteship of thy some shall beginne very rarly, even in the womb of thee his mother; thou shalt therefore neither eate nor drinke that which is in the law forbidden to these voraries; lest the child should, within thy womb, bee nourished with unlawfull sustenance.

And he began to have many inflincing, and strong motions from God, at several times, whereby he found himselfe set apart, and prepared for the great worke of delivering his people.

CAP. XIV.

His father, and his mother knew not that the Lord had purpolely contrived it thus, that hereupon Sampson might take an occasion to fall foule upon the Philiftims, and might have the advantage of the quarrell.

And the Lord indued him suddenly with an extraordinary measure of strength; and he pulled the Lyon in peeces, with as much case, as if it had beene a yong and tender kid.

If ye had not used the meanes of my wife for the knowledge of this secret. two moneths, that I may goe up and downe upon the mountaines, and bewaile my virginity; I and my fellowes.

40 To lament (or speake with) the daughter of Iep-

4 Ye Gilealine are fugitives of Ephraim among the Ephraimices, & among

the Manaffres:

6 Say now Shibboleth.

4 Now therefore beware I pray thee, and drinke no wine nor ftrong drinke, and eare nor any uncleane thing.

25 And the spirit of the Lord begains to move him at times in the campe of Dan,&c.

- 4 But his father and his mother knew not that it was of the Lord, that bee tought an occasion against the Philistims.
- 6 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent Kid.

18 If ye had not plowed with my heifer, &c. 8 And he fmote them hip and thigh,

14 And the Spirit of the Lord came mightily upon him.

no But God cleave an hollow place that was in the law, (or Lehi) and there came out water.

16 So that his foule was vexed unto death.

5 And the man Micah had an house of gods, and made an Ephod, and Teraphim, &c. And consecrated one of his sonnes who became his Priest.

13 Now know I that the Lord wil do megood, feeing I have a Levite to my Prieft.

6 Before the Lord is your way wherein ye go.

30 Vitill the day of the captivitie of the land.

18 But I am now going to the house of the Lord. 22 Somes of Belial.

CAP. XV.

And he smote them both horse and soote; both those that used the thigh for seate, and those that used the hip formation,&c.

And God pur a miraculous measure of strength into him.

And God opened an hollownesse that was in that place, which was called, Lehi; or Jaw-bone; and there came out water.

CAP. XVI.

Soas her importunity was an extreame and intolerable vexation to him.

CAP. XVII.

And Micah had a Chappell in his house which hee consecrated to his gods, and made statues or Idols which he placed therein; and (in imitation of Gods own command to his Priests) made an Ephod for the Priest to we are in his devotions, and consecrated one of his somes (though of the tribe of Ephraim) to be his Priest.

Iknow I did amisse in consecrating one to bee my Priest, who is not of the tribe of Levi; but now I have made amends for that error; and now, I hope God will be favorable to me; seeing I have chosen a Priestout of the due Tribe.

CAP. XVIII.

God bath taken speciall notice of your journey to prosper it.

Untill the time that the Philistims prevailed against the Land.

CAP. XIX.

Am travelling to Shiloh, where the Tabernacle of the Lord, and my imployment is.

Lendand debaucht men.

Than

That we may abuse him to our lust.

If ye will needs be so outragious, take your pleasure on them rather; and bring this shame upon them.

22 That we may know him.

24 Humble them

CAP. XX.

Even hundred men, so skilfull that they could even with their left hand also weild their weapons; and fo expert in the art of flinging, that they would not miffe of the imalieft marke.

Yeare over-confident, as of your cause, so of your strength; and therefore for your further humiliation, I give way unto you to goe up against Benjamin but I doe not incourage you with promise of successe.

CAP. XXI.

YEe have sufficiently kept your oath, in that ye did not voluntarily give your daughters to them, so as now if you shall conside at this violence, they are furnithed with wives, and ye are guiltlefle.

Remover the property of the pr

RVTH.

CAP. I.

Simple Ou know I am past the possibility of having any other sonnes, that might raise a feed to their dead brethren.

My case is now altered, and so let my name be; I had a name when I was before with you, that founded of pleasure, but now my present condition calls for a name of bitternesse.

CAP. IL.

Od so disposed of her choise, that the light upon a Grant of the field belonging to Boaz.

Who

16 Seven hundred chosen men, left-handed, every one could fling stones at an hairebreadth. and not misse.

23 And the Lord faid. goe up against him.

12 For ye did not give unto them at this time that you should be guilty.

ri Are there yet any moe fonnes in my wombe that they may bee your

20 Call me not Naomi, call me Mara &c.

3 And her hap was to light on a part of the field belonging to Boaz.

ac Who hath not left off his kinduesse to the living and to the dead.

9 Spread therefore thy skirt over thine hand-

maide: for thou art a neare

6 I cannot redeeme it

for my felte, left I marre

my owne inheritance.

kiniman.

Who so lovingly continueth a kinde remembrance of his dead kinfman, my late hulband Elimelech, and for his take, of me.

CAP. HIL

Ake thou me into thy protection, as mine husband, for thou art the man who by the law of God (asbeing one of the nearest kinsmen to my hulband) hast right both to redeeme his inheritance, and to marry me, his widow.

CAP. IV.

TCannot redeeme it for my selfe, lest if I should have one onely forme by Ruch, my inheritance should bee utterly extinguished, since that some must be accounted as my deceased kinsmans, and nor mine.

THE STREET WAS COME OF THE STREET OF THE STR

I. SAMVEL.

CAP. I.

The Lord had thut up her wombe.

20 When the time was compe about.

28 I haue also lent him unto the Lord.

3 Talke no more fe exceeding proudly,&c.

5 They that were full have hired out themselves forbread, and they that were hungry ceased: So that the barren hath borne ieven.

ह्यू Ut the Lordafflicted her with barrennelle. When the full number of moneths were

Comneabout after her conception. I have, upon my vow, returned him to the Lord, as confectated unto him by me formerly.

CAP. II.

NOw let not Peninnah, or any other adversaries, that were wont to insult over me, open their mouthes a-

gainst me.

Those that were wealthy, are now so brought downe, that they are faine to hire out themselves to get bread for their mouthes, and those that were poore and hungrie are so filled, that they take their ease. The barren is now the mother of many children,&c.

The

The Lord hath founded the earth strongly, and immoneably, and hath made it the center, or foundation, whereon he hath framed, and stablished the world.

The fons of Eli were lewd, and wicked men, and did not acknowledge, and regard the Lord; but in their workes denied him.

The Priests were noncontent with those parts of the sacrifice, which God had allotted into them, but tooke whatsoever the sleshhooke brought first up.

Whereas by the ordinance of God, the fat was first tobe offered, and burnt to the Lord, they would not stay the leisure of this due ceremony, but fratcht away the slies before the time.

See chapter 1.verfe,28.

Why do ye contemne my facrifices; and make a scorne of them before the people?

Wherefore hast thou given more respect to thy sons then unto me, in that thou hast suffered them to carve for themselves of my sacrifices, and to care thereof before I am served?

I had indeed, at the first institution of the Priesshood, truly (though conditionally) decreed, that thy house and the house of thy fathers should ever continue this sacred office before me, but now since ye have violated that part of the condition which concerned your selves, sarre be it from me to perpetuate the Priesshood unto you.

Thou shalt live to know that an enemie (the Philishim) hath taken possession of my Arke, and Tabernacle.

CAP. III.

It was a rare and unusall thing for the Lord to reveale his will by visions, to any man, in those dayes: and if privately he did thus speake unto some one, yet the publike use of prophese was a long time said downe.

Samuel was not yet acquainted with the voice of the Lord.

CAP. IV.

And these words, of Samuel which God had by him spoken concerning Heli; came to the notice of all Israel.

8 For the pillars of the earth are the Lords; and he hath fet the world upon them.

of Eli were formes of Belial; they knew not the Lord.

14 All that the fleshhooke tooke up, the Priest tooke for himselfe.

15 Alfo before they burnt the fat, the Priefts fervant came, &c.

20 For the loane which, &c.

29 Wherefore kick you at my facrifice ?

29 And honourest thy somes above me.

39 I said indeed that thy house and the house of thy father should walk before me for ever 2-But now the Lord saith, Be it farre from me.

32 Thou shalt see an enemie in my lubitation.

And the word of the Lord was precious in those dayes, there was no open vision.

7 Now Samuel did not yet know the Lord.

And the word of Sa-

CAP.

y Ye shall make images of your Emerods, & images of your Mice.

19 And he fmore the men of Bethfhemesh, because they had looked into the Arke of the Lord, even he smore of the people sifty thousand, threescore and ten men.

- 2 And all the house of lirad lamented after the Lord.
- 6 And drew water and poured it out before the Lord,&c.
- 5 After this thou shalt come to the hill of Gcd, where is a garrison of the Philishims.
- 5 Thou shalt meet a company of Prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harpe, and they shall prophetic.
- 6 And the spirit of the Lord will come upon thee; and thou shalt prophesie with them; and shalt be turned into another man.
- 9 God gave him another heart.

CAP. VI.

IN acknowledgement that these judgements come from the hand of the Lord, ye shall make the sashions both of the Emerods, and of the Mice (wherewith ye are annoised) in gold; and offer them up to God for an expiation of that offence, which we have done against him.

He smote some of the men (that were Priests and Levites) of Bethshemesh, because, contrary to the charge of the Lord, they looked into the Arke; and of the common people, who resorted thither, upon the report of the returne of the Arke, he smote sifty thousand, threescore and ten men, for the same presumption and curiosity.

CAP. VII.

A Li the house of Israel, being humbled by their servitude under the Philistims, made great means, and lamentation to God, for remission and favour.

And drew water in great abundance, and washed, and purified themselves before the Lord from their long and generall uncleannesses.

CAP. X.

A Fter this, thou shalt come to the hill of Gibeah, which is confectated to God, in that there is a colledge of the sonnes of the prophers on the one side, as there is a garrison of the chased Philishims on the other.

Thou shalt meet with a company of Prophets and their Scholers comming down from Gibeah, with much variety of the cheerefullest musicke, which they shall use for the raysing up of their spirits, and composing of their thoughts in a preparation to their prophesying, which they shall take up before thee.

Thou shalt finde thy selfe suddenly indued with the same spirit, wherewith they are moved; and inabled to prophesic as they doe; and shalt feele a sensible alteration in thy selfe, by reason of those extraordinary graces which shall be wrought in thee.

God wrought a fensible change in him, by these new abilities which he insuled into his heart.

Looke

Cap. 13.

Looke nor unto the men themselves, but looke unto the hand of that God, who hath inspired them: What neede you to marvell that Saul propheses? These other whom ye see, have not this power from their parents, but it is the gift of God, which is equally free wheresoever he pleaseth to bestow it. 12 One of the same place answered and said; But who is their sather?

CAP. XIII.

Hat Kingdome whereinto thou wert elected, should have beene, all thy life, established unto thee; which now, by this sinne, thou hast lost the right unto, ere rhou be throughly fetled in it.

Such was the jealousse and tyranny of the Philistims over their tributaries, the Israelites, that as they had despoyled them of those weapons, which were taken from the Ammonites, so they would not suffer a smith amongst them, who might furnish them with new.

19 For now would the Lord have established thy kingdome upon that for ever.

19 Now there was no fmith found throughout all the land of Ifrael,

CAP. XIV.

I Finde a strong instinct from God, assuring me, that if the Philistims shall say to us, come up to us, God would have us goe up, and we shall speed accordingly; this shall be a watchword from God to us, presaging our certaine victory.

He received new strength, whereby all his senses were

cheared and revived.

Doe thou (O Lord) by this lot clearely and perfectly thew who is guilty this day.

no But if they fay, Come up to us, we will goe up; for the Lord hath delivered them into our hands.

17 His eyes were enlightened.

ji Givea perfectot.

CAP. X V.

Hou wilt grant that witchcraft is a most hainous and abhominable sinne; I tell thee, that this thy disobedience to Gods command, is no lesse odious to him, then that witchcrast which thou justly hatest, and punishest in others.

He that is the holy and strong God of Israel, as hee hath decreed thy kingdome to another; so he will be sure not to falsifie his word, nor retract that his just purpose.

And God did (as those doe which repent them of their former actions) professe to undoe that which he

23 For rebellion is as the fune of witcheraft.

29 And also the strength of Israel will not lie nor repent.

35 And the Lord repented that he had made Saul King over Ifrael. had done in fetting up Saul; and therefore did now cast him off; and anoint another in his stead.

CAP. XVI.

And the Lord tooke from Saul those graces of wisedome, and moderation, wherewith he had indued him; and gave power to an evill spirit to seize upon him, and to vexe him with frenzy, and distemper.

By the sweet and holy musicke of David, the spirits of Saul were so composed for the time, and calmed, that he brake not forth into his wonted sury.

CAP. XVII.

I S it not a just reason, that my father bath sent me hither for your good? have I not a lawfull businesse here? Wherein then have I given thee cause of displeasure, or exception?

And Saul, having never feene David, till this occasion of vanquishing the Philistim (which fell out before his frenzie, and Davids playing before him) faid unto David. Whose sonne art thou, thou young man?

CAP. XVIII.

Hen Saul had called David to the court, and entertained him as an attendant there, it came to passe that upon his conference with Saul, the heart of Jonathan was deeply affected towards David.

And he carried himselfe as a man distracted of his senfes, both in his speeches, and motions.

CAP. XIX.

See chapter 10. werfe, 6. and 18.10.

And he stript himselse of his military habit, or of his kingly attire, and carried himselse in a wild distract. ed fashion, and lay downe so distrabed all that day, and that night; appearing before Sanuel, in the habit and fashion of a Prophet, amongst the rest.

CAP.

14 But the spirit of the Lord departed from Saul, and an evill spirit from the Lord troubled him.

23 And the evill spirit departed from him.

29 What have I now done? Is there not a cause?

58 And Saul faid unto him; Whole fonne art thou, thou young man?

And it came to palle when he made an end of speaking unto Saul, that the soule of Ionathan was knit with the soule of David,

to And he prophesied in the midst of the house.

zo And they also prophelied.

24 And he stript off his clother also, & prophesied before Samuel trilike manner, and lay downenaked all that day and all that night.

CAP. XX.

Some legail uncleannesse hath happened to him, that hinders him from this holy feast; for the Law forbids any uncleane person to eate of these holy Sacrifices.

This thy favour to David shall be to thine owne wrong, and shame, since by this meanes thou shalt be descated of the Kingdome, as if thou wert base borne, and therefore uncapable to succeed me; & to the shame of thy mother who shall by this act be proclaimed an adulteresse, and a dishonourer of my bed.

CAP. XXI.

There is hallowed bread, which having been confecrated to the Lord, may not (thou knowest) be received by any ordinarie person, much lesse by any that is uncleane; but in this necessitie, if the yong men have abstained from the use of women, and shave kept themselves this way undefiled, I shall condescend to give it unto them.

The bodies of the young men are, this way undefiled, and the bread how ever confecrated, is unto us in this case of necessity, but as common bread; so as we may lawfully receive it; especially when as this day there is other bread sanctifyed according to the law in the roome thereof.

Is not this David that swayes so much in Israel?

CAP. XXIIII.

TO discharge the necessities of nature.

Were I such as thou supposed me, wicked, surely wicked acts would proceed from mee; but now thou sindest how farre I am from any villainous intention against thee; neither shall my hand lift up it selfe against thee to thy hurt.

CAP, XXV.

IF I leave to much as a dogge alive in all the house of Nabal.

Nabal was so deeply stricken with an apprehension of

- 26 Hee is not cleane; furely he is not cleane.
- 50 Thou halt chosen the some of Iesse to thine owne confusion, and unto the confusion of thy mothers rakednesse.
- 4 Burthere is hallowed bread; if the young men have kept themselves at least from women.
- young men are holy, and the bread is in a manner common, yea, though it it were this day fantified in the vessell or (as in the margin) especially when this day there is other factlished.
- the King of the land?
 - 3 To cover lus feet.
- 13 Wickednesse proceeds from the wicked: but mine hand shall not be upon thee.
- 22 If I leave of all, &c. any that pisseth against the wall.
 - 37 That his heart died

within him, & he became as a stone.

the danger that was towards him, by the relation of his wife, that his heart was cold within him; and he became stupid, and sencelesse with seare and astonishment.

CAP. XXVI.

Hey have driven meaway from Gods people, and from his holy ordinances, and have in effect as good as faid, goe ferve other Gods.

me out this day from abiding in the Lords inheritance; faying, goe ferve other Gods.

19 They have driven

6 Neither by Vrim nor

by prophets.

15 And Samuel faid to Saul, why hast thou disquiexed me to bring me up?

19 Shalt thou and thy fons be with me.

10 They fashed his body to the wall of Beth-Chan.

CAP. XXVIII.

MOd had withdrawn himfelfe fro Saul, & gave to an-Iwer to him, either by his Priest, or by his Prophets. And the evill spirit (which appeared in the likenesse of Samuel,) as counterfeying the speech of the Propher

alfo, faid to Saul, why hast thou disquieted me to bring me ap ?

To morrow shalt thou and thy sonnes be dead men.

THey hanged up Saulsbody on the wall of the City of Bethihan.

CAP. XXXI.

II SAMVEL

CAP. I.

Oe thou put me out of paine, in killing of me-9 Stand upon me, I pray for though I have offered to do this dispatch upon my felfe, yet the coat of male which is upon me hath hindred my weapon from free ly entring into my body. So as my life is yet (to my forrow) left whole, and entire in me.

Upon too good experience of the advantage which the Philistims had of Israel by the skill in shooting, he caused the men of Judah to be trained up in the use of

thee, and flay me; for anguish (or my coate of male) hindered me, the my life is yet whole in me.

18 Alfo he bad the teach the children of Judah the use of the bow: behold

it is written in the booke

21 Nor fields of offe-

of lather.

rings.

the bow; as it is also recorded in the civil! Annalls of Judah.

Let there upon you no fruitfull fields, that may yeeld offerings of first fruits, and tithes unto the Tabernacle of God.

CAP. II.

Et the young men arise, and skirmish before us. Doft thou not confider that the remembrance of fo much [fraelitish blood shed by their brethren will be

once grievous unto thee? As the Lord liveth, thou art the onely cause of this bloodshed; for if thou hadft not made that challenge. and provoked us thereby to fight, furely in the morning the people had peaceably departed, without giving any blow to their brethren.

CAP. III.

MI so base a person in thine eyes, that thou shouldst Athinke fit to charge me in this challenging fashion. Did Abner die, as cowards or malefactors are wont

to doe.

Their hands use to be bound, and their feet settered: and to they are forced to undergoe a forefeene death; it was not fo with thee, O Abner: thy hands and thy feet were free; as the valiantest man may be surprized by the violence of a wicked enemie, so wert thou surprized, and flaine.

CAP. V.

This our Citie is so desenced of it selfe, that we care not for all thy forces; and if there were nonebut the blinde and the lame, impotent persons in it, thou shalt never be able to take it; those very blinde and lame doe boldly defic thee.

Because they had said (even the blind and the lame in a prefumption of their firength of their forts had faid) He shall not come into the city, or enter into

our houses.

L₃

that it will be bittemesse

play before us. 26 Knowest thou not in the later end.

14 Let themarife and

27 As the Lord liveth. unlesse thou hadst spoken, furely then in the morning the people had gone up every one from following his brother,

- 8 Am I a dogges head?
- 13 Dved Abner at a foole dieth?
- 34. Thy hands were not bound, nor thy feet put into fetters; as a man falleth before wicked men. To felle it thou.

6 Except thou take away the blinde and the lame, thou thalt not come in hither.

Whatefore they faid. (or as the margin, because they faid, even)the blind and the lame, &cc.

Cap.

7 And the anger of the Lord was kindled against Vzzah.

14 And David danced before the Lord with all his might, and David was girded with a linnen Ephod.

20 Who uncovered himselfe to day in the eyes of the handmaids of the serveres.

23 Had 1110 child untill the day of her death.

14 I will chaften him with the rod of men.

15 My mercy flasii not depart from him, as I took it from Saul, whom I put away before thee.

2 And he smore Moab, and measured them with a line, calling them down to the ground; even with two lines measured he to put to death, and with one full line-to-keeps a-live.

7 Thou shalt eate bread at my table continually.

CAP. VI.

And the anger of the Lord was kindled against Uzzah, for his presumption in touching the Arke, which should have been carried on the shoulders of sacred persons, not on a Carr, as the Philistims had placed it; and, though it might be carried by the sonnes of Levi, yet might it not be touched by them.

And David testified the joy of his heart, by the vehement and cheerefull motions of his body, in a grave and holy manner, dancing before the Arke of God: and for the more freedome and ease of that motion, had girded a linner garment close about him-

Who casting off the robes of Majestie (which would have become his person, and this action,) and, arraying himselfe basely, exposed himselfe and his gestures to the scorne and derision, even of boyes and girles in the

Michal was punished with barrennesse all the dayes of her life.

CAP. VII.

IF he offend me, I will chastise him gently and savorably, as loving parents use to correct their dearest children.

I will not unterly take away the kingdome from his posteritie, as I tooke it from Saul, to give it unto thee; but will perpentate it spiritually to thy seed.

CAP. VIII.

HE subdued the countrey of Moab, and divided it out, ashe thought good; casting downe their cities; and so proportioning his execution, that he put to death two parts of the inhabitants, and suffered one third part at the least, to live, and become tributary.

CAP. IX.

Hou that be provided for, upon my charge, all thy life long.

Cap,

CAP. X.

Cap. 10.

Hat they had made themselves odioususto. David, in offering so foule an affront to his ambassadors.

6 Saw that they stanke before David.

CAP. XI.

IN the turning of the yeare, even in the spring-time, when Kings are wont to draw their forces out of the garrison into the field.

i After the years was expired at the time when Kings gos forth to hattell,

CAP. XII.

HE that did this thing bath well deferved death.
I give into thy power and command thy masters house, and thy masters wives, both the persons & houses, and substance, that personed to Saul, to beat thy disposing.

The chiefe officers of his house.

And hecalled his name Jedidiah, Beloved of God, because of that gracious word of promise, and acceptance, which the Lord had formerly spoken concerning him. 2 Sam. 7.14.15 56.

And he put them to very fore and painefull deaths, upon the command of God, earling them be fawne to death, and to be torne with harrowes of yron, and hewne with axes, and, as they had beene guilty of burning their children in the fire to Molech, so he caused them to be used, burning them in the bricke kilne.

5 He that hath done this thing shall surely die, or, is the some of death.

8 Igive thee thy maflers house, and thy maflers wives into thy bosome,&c.

17 The elders of his house.

25 And he called his name Tedidish, because of the Lord:

ar And pur them under fawes and under harrowes of yron, and under axes of yron, and made them palle thorow the bricke kilnes.

CAP. XIII.

E Very one that he ares it will condemne thee of great wickednesse, and folly, in that, by this lewd act, thou wilt cast thy selfe out of the likelihood of succeeding in the kingdome of I state.

He is thy brother, and therefore, though he of all other should not have done this villary to thee, yet since he hath done it, have thou so much respect to the honor of our blood, and family, as not to prosecure it against him.

one of the fooles in Ifrael.

so He is thy brother, regard not this thing.

Cap.

My Lord O King, the iniquitie be on me and on my fathers house; and the King and his throne be guiltlesse.

14 For we must needs die, and are as water spilt upon the ground, which cannot be gathered up againe; because he hath not taken away his life, he hath also devised meanes that his banished be not

expelled from him.

26 After the Kings

Shekel.

19 Abide thou with the King.

so So let him curse; Because the Lord hath faid unto him, Curse David.

12 It may be the Lord will looke upon mine affliction, and that the Lord will require good for his curfing this day.

23 Was as if a man had enquired of the Ora-

cle of God.

3 The man whom thou feekest, is a sifall returned, so all the people shall bee in peace.

9 When some of them be ouerthrowne at the first that whosoever hearethit will say, &c.

CAP. XIV.

IF there be ought amisse in forbearing to execute revenge upon the offender, Itake it wholly upon my selfe, thou, O King, and thy throne shall be herein guiltlesse.

Our very life confils in his, and we are veterly lost, if such an hope of succession be rigorously cut off; which, it is a signe that God would have continued, in that he hath not (all this while of his banishment) taken him away, but bath now made this meanes unto thee for his restoring.

According to the ordinary weight of the Shekel in civil use of trade, every Shekel weighing two drams,

and fixteene graines.

CAP. XV.

A Bide thou with this King that would be; this usurper Absalom. So also verse, 35.

CAP. XVI.

The Lord hath for my triall and affliction thought good to make who of this mans tongue, to revile, and curie me, which though it be a finne in this wicked man, yet it is most wifely and justly ordered of God, for my humiliation, and exercise of my patience.

It may be that the Lord will have pitie upon my forrow, and aggravated affliction; and will gratiously reward my patient suffering with a blessing, in stead of those curses which are throwne at me, this day.

The counsell of Achitophel was held so wise, so certaine, so successfull, as if it had comme from the very oracle of God.

CAP. XVII.

It is but one man whom thou seekest; if he were taken away (which I shall this night underrake to doe) all will be quiet; all the people will returne to thee in peace.

When some of thy men shall be discomfitted in the first encounter, the rest will be, with the noise thereof, disheartened.

Hel

He returned home and made his will, and, as one that tooke care for all things, fave his foule, when that was done panged himselfe.

CAP. XVIII.

And the wood by reason of the thickets, and dirches, and pits that were in it, was the occasion, that more were slaine, then could have beene slaine in an open field upon a cleare pursuite, by the sword of the enemie.

And his head was caught fast within the graines of a spreading oke, and thus (his Mule running from under

him) he was hanged betwixt heaven and earth.

For he said; Those two sons which I had are now dead, & I have no meanes to keepe a remébrance of my name; this pillar therefore shall remaine for a monument of mee.

CAP. XIX.

Goe say to Amasa, Art not thou my neare kinsman, my sisters sonne; of the same siesh & blood with me; as I looke for any favour from Gost, or would avoid his heaviest judgements, my full purpose and resolution is, that thou shalt bee the Generall of all my forces; during thy life, in the stead of Joab; whom upon the just reason of his mutders and insolency, I have decreed to discard.

Doe not I know that this is the day wherein I am reflored unto, and fetled in the Kingdome of Ifrael.

Trouble not thy selfe about these matters; I have in my first sentence set an order in these affaires, which I doe still decree to make good; that Ziba thous drill, and husband those lands to thy use, so as he may receive one moity of the profits for his labour, and the rest may accrew unto thee, whom I have made the Lord of them.

CAP. XX.

So the men of Israel, taking advantage of that emulation which was betwirt them, and the men of Judah, fell off from their lawfull King, and followed Sheba the some of Bichri.

They faid in the beginning of this warre; forely they

23 Home to his house, to his city, and put his houshold into order, and hanged himselfe.

8 And the wood devoured more people that day, then the fword devoured.

9 And his head caught hold of the oake, and hee was taken up betweene the heaven and the earth, and the Mule that was under him went away.

18 For he faid; I have no fonne to keepe my name in remembrance; & he called the pillar by his owne name.

fa: And fay ye to Amafa: Art thou not of my bone, and of my fash? God doe so to mee and more also, if thou bee not captaine of the host before me, continually, in the roome of Joah.

13 Doe not I know that I am this day King over Hrael.

any more of these matters? I have said, thou and Ziba divide the lands.

a So every man of Ifrael went-up from after David, and followed Shebathe some of Bichri.

18 Then the fpake faying; They were wont to fpeake in old time, faying; They shall furely aske counsell at Abel, and so they ended the matter. will treat with the men of Abel, for peace, according to the charge which God hath given in his Law, which if you had done, this businesse had been eat an end.

CAP. XXI.

And Saul thought to flay the Gibconites, in a mifgrounded zeale to the children of Ifrael, and Judali; in that he defired to free the land of all that were firangers in blood; according to the mif-applied charge which they had of old received from God; and to put it clearly into the hands of the Ifraelites.

CAP. XXII.

God did by manifest tokens declare his power, and his gracious will, to deliver me; and to avenge mine enemies; he caused the earth therefore to tremble and shake; and the very heavens seemed to be moved in the sense of his heavy displeasure against my adversaries.

He gave tellimonies of his fary, and indignation against mine enemies; so vehement was his wrath, that even smoake seemed (to speake after the manner of men) to come out of his nostrills, and so hot a fire out of his

-- outh the succession made his dead but is

mouth, that even coales were kindled by it.

This lower part of the heaven was so affected, as if God had in the demonstration of his power, come down into it; and (if we may describe him by our weake humane representations;) under his seer, in the lowest region of his ayre there was a palpable darknesse.

He used the ministration of his Angells, and of his winder to exhibite his powerfull presence unto men; and in them was this mighty power acknowledged.

And, as we men are wont by tents and pavilions to thelter our felves from the view of others, so did he cast darknesse, and thick cloudes round about the place of his appearance.

Then the Lord fent abroad his flashes of lightnings, with the flames whereof much combustible matter was consumed.

He sent out his thunderbolts out of his clouds, as arrowes four his bow.

He delivered megrom many troubles, and perfections, which as some deepe and violent waters would have drowned me.

2 And Saul fought to flay them in his zeale to the children of Ifrael and Judah.

8 Then the earth shook and trembled, the foundations of heaven moved and shooke because hee was wroth.

9 There went up a fmoke out of his nostrils, and fire out of his mouth devoured, coales were kindled by it.

to He bowed the heavens also & came downe; and darknesse was under his feet.

THE rode upon a Cherub and did flie; and hee was feene upon the wings of the winde.

12 He made darknesse pavilions round about him, darke water and thicke cloudes of the skies.

13 Through the brightnesse before him were coales of firekindled.

15 He sent out arrowes.

17 He drew me out of many waters.

I was found, and fincere in my intentions, and carriages before him; and have, by his grace, kept my felfe free from giving full fcope to those finnes, whereto I am inclined.

Therefore the Lord, who hath graciously wrought this sincerity in me, will crowne his owne worke; and will deale with me according to my righteousnesse.

Oh Lord, thou art such to men, as they doe approve themselves to thee; with the merciful thou wilt shew

thy felfe mercifull,&c.

CAP. 23.

VVith those that are wicked, and walke perversely in their evill wayes, thou wilt deale severely, and by thy heavie judgements wilt let them seele the weight of thy displeasure.

By thy power I have broken through the troupes of my enemies, and have discomfitted the Moabites, and Ammonites, and Philistims, and other my professed adversaries; and when they have betaken themselves to their strong forts, by thine helpe I have scaled, and won them.

Thou hast given meagility of body, and quicknesse of motion to surprize mine enemies inexpectedly, and hast by this meanes settled me in the possession of their strongest holds.

Those strangers, which for feare have dissembled their submission to me, are ready, upon every occasion, to fall off from me, but when they have thus revoked, they shall be stricken with seare of me, even in their most retired, and desenced places.

CAP. XXIII.

HE that is the fure refuge and defence of Israel, hath faid of me, to Samuel his propher, that I whom my God hath appointed to rule over Israel, should be upright and just in my government.

Although I have not in every point beene answerable to that, which God hath required of me, and foretold concerning me, yet, in his great mercy he hath made an

everlasting covenant with me.

Is not this water purchased with the extreme hazard of the blood and life of those men which went to setch it?

24 I was also upright before him, and have kept my felse from mine iniquity.

25 The Lord hath recompensed me according to my righteonshesse.

26 With the mercifull thou wilt shew thy selfe mercifull,&c.

27 And with the froward thou wilt shew thy selfe unfavory.

30 For by thee I have runne thorow a troupe; by my God have I leaped over a wall.

34 He maketh my feet like hindes feet, and fetteth me upon my high places.

46 Strangers shall fade away; and they shall bee afraid our of their close places.

- 3 The Rocke of Israel spake to me, He that ruleth over men must bee just.
- 5 Although my house be not so with God, yet he hath made with me an everlasting covenant.

17 Is not this the blood of the men that went in jeopardy of their lives? t Andagaine the anger of the Lord was kindled against Israel; and he mo ved Dauid against them, to fay, Goe number Is-

See I Chron, 21.1.

rael and Iudali.

to The Lord repented him of the cvill,&c.

13 All these did Araunah as a King give.

11 That Adonijah doth raigne.

50 And Adonijah arofe, and went and caught hold of the hornes of the altar.

5 And shed the blood of warre in peace; and put the blood of warre upon his girdle that was upon his loines, and in his shooes that were on his feet.

9 Hold him not guilt-

22 Aske for him the Kingdome also; for he is

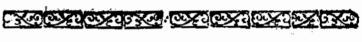
CAP. XXIV.

After God was appealed for his former displeasure, and had taken away the samine from Israel, God was againe moved to anger, by the sinnes of Israel, and thereupon he lest David to himselfe, and gave power unto Satan, to suggest unto David thoughts of presumption, stirring him up to number the people of Israel, and Judah; that he might raise unto his owne heart a proud considence in his owne strength.

The Lord did (as men doe when they repent them of what they have done) inhibite any further proceed.

ings of that plague.

All these did Araunah in a bountifull and royall manner offer to give unto King David.



I. KINGS.

CAP. I.

and hath in a fort possessed himselfe of it.

And Adoniah, which had not the grace to consult with God in his challenge of the crowne of Israel, now, through seare, had recourse to the alter of God, as thinking, under the protection thereof, to avoid that death, which by his usurpation he had deserved.

Hat Adonijah hath plotted for the Kingdome,

CAP. II.

How in a profession of peace he did, after an hostile manner, shed the blood of two noble Captaines, Abner, and Amasa; and put up his sword all bloody, into his sheath, and walkt with his feet distained with innocent blood, in a bold and carelesse fashion, thinking to be are out his hatefull murder.

Take thou all advantages, to let him feele how beynoully he hath offended; and proceed against him upon any other just pretence.

Adonijah hathalready the advantage of age, for he is

my

my elder brother, and of the guard and strength of soldiery, for Joab is joyned to him, and of the countenance of the Priesthood, for Abiathar is for him, & now, what wants he but a match with the Kings owne bed-sellow > yeeld him this, and I, by that wisedome (wherwith God hath indued me) know well that his next step will be into the throne.

Since he will needs die there, there let him die; for the law of God doth not allow any protection for wilfull murder, from his owne Tabernacle or altar; rather he defiles the Altar, then the Altar can affure him. my elder brother; even for him, and for Abiathar the Priest, and for Ioab the forme of Zerviah.

31 Doe as he hath faid, and fall upon him, &c.

r And tooke Pharaohs daughter,&c.

2 Onely the people facrificed in the high places; because there was no house built unto the name of the Lord, untill those dayes.

CAP. III.

And Salomon made affinity with Pharaoh King of Ægypt, and tooke Pharaohs daughter to wife, upon her yeelded conformatic to that holy religion, which he professed.

In the meane time, till the house of God was finished, wise and holy Salomon would not allow the people to facrifice any other where, then in those high places, which his father had consecrated, that is, in Gibeon, where was the Tabernacle, and in Hierusalem where the Arke was.

CAP. IIII.

From the famous river Euphrates, unto the land of the Philistims, and from thence unto the borders of

Ægypt.

Whereas those of the East, and of Ægypt, were samous above all the world, for the same of their wisedome, and knowledge of all the secrets of nature, of the motions of the heavens, and of the vertues and operations of all plants, and of the qualities of all sensitive creatures; Salomon exceeded them all in all these kindes.

He spake three thousand wise sentences, out of which are collected those which in the book of his Proverbs are reserved to the use of posterity, as the sacred monuments

of a divine wisedome.

Out of that divine illumination, which was given to him from above, he discourfed of all plants, from the tallest Cedar to the very hysop, or mosse, that growes upon the wall. 21 From the River unto the land of the Philistims, and unto the land of Agypt.

30 And Solomons wifdome excelled the wifedome of all the children of the East Countrie, and all the wifedome of Ægypt.

- 38 He spake three thousand proverbs.
- 33 And he fpake of trees, from the Cedar that is in Lebauon, to the hyf-fop that fpringeth out of the wall.

M

Cap.

CAP. V.

4 There is neither adverfaric, nor evill occurrent. There is neither any publike enemie, nor any croffe accident that might hinder this holy worke of building a Temple to the Lord.

In the fourth yeare of Solomons raigne over Ifrael, in the moneth of Zif, which is the fecond moneth.

CAP. VI.

4 Andfor the house he made windowes of narrow lights. Sogreat a worke could not be suddenly done; there must be a just time for the gathering of all the materialls, for felling, hewing, seasoning of the timber; In the fourth years therefore of his raigne did Salomon begin this magnificent structure of the Temple; and in the second moneth, which by Gods owne computation was the moneth of Aprill.

And for the temple he made windowes, narrow

30 And the floore of the house her over-laid with gold within and without.

without and large within, for the more cleare transmitting of the light into all the parts of the house. And the floore of the temple he overlaid with gold, not onely in that part which was within the partition of

the Oracle, or holy of holies, but in the outer part there-

38 In the moneth Bul.

In the moneth of October.

of allo.

CAP. VII.

27 And he fet up the pillers in the porch of the teple: and fet up the right piller and called the name thereof lachin, and he fet up the left piller and called the name of it Boar.

23 And he made a molten Sea, ten cubits from the one brim unto the other.

To figure out the firmnesse and stabilitie of his Church for ever, he erected two brazen pillers in the porch of the temple, and called the one [God shall establish,] and the other, [In it is strength] implying both what inviscible strength the Church of God should have; and whence it should be received.

26 It contained two thousand bathes.

And he made a large and vast vessell of brasse, for the use of their manifold washings; which fremed like to some spatious pond, or sea, so the quantity of water, which it wontained the widenesse whereof was ten cubites from the one soles to the other.

It contained two thouland of thole measures, whereof every one held fixe gallons of our account.

CAP. VIII.

VI Ithin the Aske under the cover thereof, there was nothing but the two tables of the Law; but

o There was mothing TX7

in the Arke fave the two Tables of stone.

OI

on the verge of the Arke, were Aarons bloffomed rod, and the pot of Manna referred.

The Lord bath said that the thicke cloud in his most. holy place should bee the testimonie of his presence there.

If in a case of some great trespasse against a mans life, good name, estate, there cannot be other evidences brought forth, fo as the matter must necessarily be determined by the oath of the party accorded; and that oath shall be solemnly required of him before thy presence, at thine holy Altar,

And Salomon, by command and inflinct from God, required the Priests to fanctifie the pavement of the outer court, which was called the Court of the Priests, to theuse of the sacrifices, for that the brazen Altar (how great soever it was) could not be capable of these many offerings.

A great congregation of all the subjects of Salomon from the Easterne borders of his dominions, to the Westerne that reach unto that arme of Nilus, which

runnes towards Palestine.

CAP. IX.

How meane and base are these townes which thou hast given me, in lieu of those great things wherewith I have furnished thee and he called them; The displeasing land to this day; being twenty cities in that upper Galilee, which was after called Galilee of the Gentiles.

CAP. X.

CHe was to aftonished at the exceeding wisedome of Salomon, that the was even transported from herlelfe with admiration.

Great plenty of the trees of Heben wood, which for the folidnesse, and shining brightnesse, were fit for the use and ornament of his building, and for instruments.

And Salomon, through the favour of his father in law, the King of Ægypt, had the benefit of all the trade of Ægypt, for charets and horses (wherewith that country had wont to furnish the neighbour regions) to passe through the hands of his merchants, to his behoofe; fo as, if the Kings of the Hivites or of Syria would have either charets, or horfes, they must obtaine them from

12 The Lord faid that he would dwell in the thicke darknesse.

31 If any man trespasse against his neighbour, and an oath be laid upon him to cause him to sweare, and the oath come before thine altar in this house.

64 The same day did the King hallow the middle of the court which was before the house of the Lord,&c. because the brazen altar was too little, &c

65 A great Congregation from the entring in of Hamath unto the River of Ægypt.

3 What cities are these which thou hast given me my brother ? And he called them the land of Cabul unto this day,

g There was no more fpirit in her.

ss Great plenty of Almug trees.

29 And a charer came up & went out of Ægypt for fixe hundred Shekels of filver, and an horfe for an hundred and fifty; and fo for all the Kings of the. Hivites, and for the Kings of Syria, did they bring them out by their meanes.

the meanes of Solomons merchants, at a fet rate; their charets must cost them fixe hundred Shekels, their horses an hundred and fifty.

CAP. XI.

BUt Solomon after he had holily & happily raigned five or fixe and twenty yeares, at last gave himselfe over to his inordinate lusts, and added to the daughter of Pharaoh his lawfull wife, a number of women that were strangers, both in nation, and religion.

For Solomon gave way and countenance to the Idolatry of his wives, whom he willingly admitted to build

houses, and alters to Ashtaroth.

Then did Solomon consent to the building of an high place for Chemosh, the abhominable Idol of the Moabites, and that in the very face of the temple, on an hill over against Jerusalem.

That David my servant may have one of his seed emi-

nent in honor, and authority alwayes, &c.

CAP. XII,

The easiest impositions that I shall lay upon you, shall bee more grievous then the heaviest that you complaine of, from my father.

I have ordered, and contrived this busines for the

just punishment of thy fathers desection from me.

Behold, O Israel, the remembrances, and representations of that God, which brought thee out of the land of

Ægypt; In, and by these maist thou recall and worship that deity.

In stead of Gods Temple at Jerusalem, he set up houses of pretended devotion, wherein he appointed God to be worshipped in his owne Idolatrous fashion; and ordained Priests accordingly, men that were of other tribes, besides the sacred tribe of Levi, and men of base condition, sit for the Idols he had set up.

And he appointed, of his owne head, the feast of Tabernacies, to be kept, not in the feventh moneth, as God had appointed, but in the eight, which was Octobers that so the place, and time, and priests, and gods, might

Cap.

be all of his owne devising.

r But King Solomon lovadmany ftrange wome, together with the daughter of Pharaoh, women of the Moabites &c.

for Solomon went after Aflitaroth the god-deffer of the Zidonians,

æc.

7 Then did Solomon build an high place for Chemoth the abhomination of Monh, in the hill that is before Ierufalem.

36 That David my fervant may have a light alwaies before me,&c.

10 My little finger shall be thicker then my fathers loines.

24 For this thing is from me.

28 Behold thy gods, O Ifrael, which brought thee up out of the land of Ægypt.

31 And he made an house of high places and made Priests of the lowest of the people.

33 He offered, &c. on the fifteenth day of the eight moneth, even in the moneth which he had dewied, &c.

CAP. XIII.

Not onely did Jeroboam ordaine base Priess out of undue tribes, to offer unto God, but himselfe also, would be taking presumptuously upon him, the execution of this sacred function; he stood therefore by the altar to burne incence.

1 And Ieroboain flood by the altar to burne incente.

CAP. XIV.

See 1 Sam. 25.22.

A S well him who for his more fure defence hath thut up himselfe within the strong walls of your cities, as he that is lest at libertie in the fields and villages.

CAP. XV.

See chapter 11. verse, 36.

E was not miscarried into any hainous & enormous crime, whereby his profession was notoriously ble-missed all the dayes of his life, save onely into that his murther of Vriah the Hirrite, & the sames that were appendant unto it.

Those high places wherein alters were built unto God in an ungrounded devotion, (contrary to the charge of God, who had appropriated his worship to the place which he should choose to put his name there) remained still entire, and undemolished; and were put to that unwarrantable use.

4 Gave hima lampe

10 That piffeth against

10 And him ther is

thut up and left in Ifrael.

a waii.

in Icrufalem.

5 He turned not afide from any thing, &c. fave onely in the matter of Vriah the Hittire.

14 But the high places were not removed.

CAP. XVII.

There shall not bee deaw, nor raine for the space of these three yeares, and more, (that this drought may bring a just dearth upon Israel) neither shall it then fall, but upon my prayer to that God, who hath thus decreed to punish Israel, and to confirme his mission of mee.

i There shall not be dew nor raine these yeares, but according to my word.

M 3

Cap.

10 There is no nation or Kingdome whither my Lord hath not fent to feek thee; and when they faid he is not here, he tooke an eath of the kingdome, &c.

27 Art thou he that troubleth Israel.

29 They prophefied untill the time of the offering of the evening facrifice.

41 Here is a found of abundance of rause.

18 Yea I have left mee feven thousand, even all the knees that have not bowed to Baal and every mouth which hath not idied him.

20 Let me I pray thee kille my father & my mother.

4 I am thine, and all that I have.

9 All that then didle fend for to thy fervant at the first, I will doe; but this thing I may not doe.

3 The Lord forbid it me, that I give the inheritance of my fathers unto thee.

7 Doest thou now governe-the-Kingdome of Mrzel?

CAP. XVIII.

There is no nation, or kingdome round about bordsring upon liftael, whither my Lord bath not feat to feeke thee; and of all those neighbouring kingdomes whether tributarie to him, or allyed, he hath by oath inquired of thy presence.

Art thou the man that hast brought this grievous

judgement of dearth, and drought upon ifrael?

They ranne up and downe in a furious raving and difiracted fashion, untill the time that the evening sacrifice was, by Gods appointment, wont to be offered.

I have a fure intimation from God that there is very great store of raine comming.

CAP. XIX.

Whereas thou complained that thou are left alone; know, that I have referved to my felfe many thousands, that are not at all infected with the Idolatry of Baal, having neither in heart, nor in outward gesture, yeelded themselves to the adoration of those faile Gods.

Let me goe and take leave of my father and mother, ere I betake my felfe to follow thee.

CAP. XX.

Doc acknowledge my felfe a tributary unto thee, and yeeld my felfe over as thy liege-man.

Thy first message, which challenged a power and interest in my silver, and gold, and houses, and land, I was willing to yeeld unto, but this, that thou shouldst utterly take them away out of my possession, I may by no meanes assentunto.

CAP. XXI.

Fre it a thing free and lawfull for me to doe, I should not sticke at the motion, but thou knowest, that God hath expressely forbidden a finall alienation of the land of our inheritance; I dare not some to pleasure thee. See Levit. 25.23.

Is it for thee, that are the King of I frael, to take a deni-

all.

all of so means a fuite, or to be thus affected with the repulse; hast not thou power enough to give thy selfe satisfaction other spirits would become soverainty, away with this poore dejected nesse.

Proclaime a fast, as those that have cause of a publike humiliation for this hainous sinne of Naboths biasphe-

mie.

That the world may see how well I accept of a penitent & serious humiliation, I will so sarre regard this dejected resse of Ahab, (though I know it is not one of sound contrition for his same, or any true grounds of grace,) as that I will deserve these my threatned evilla, during his dayes, and reserve them for his posterity.

CAP. XXII.

Hat needest thou aske me this question? thy Prophets have sufficiently assured thee already; goe up, as they have bidden thee, no doubt thou shall prosper; thou hast their word for security.

Then I must needs tell thee, that God hath revealed to me, that Israel shall in this warre be put to slight, and stray like sheepe, that have lost their shepheard; even so shall they be distressed in their wandring, having lost

thee their King and mafter.

It is certainely revealed to me by an infallible vision from God, that he in his justifudgement, bath decreed to give power to an evill spirit to delude these thy source hundred prophets, with lies, and to give thee over to be missed by their delusions, to thine owne destruction; and this I doe as surely know, as if I had seene the Lord sitting on his throne, and consulting upon the way, and meanes of plaguing thee with these present seducements; and giving leave and commission to the evill spirit to worke this mischiese unto thee.

A certaine mandrew a bow, without any aime or intention of any speciall marke, but onely roving, in common, at the army of Israel, and behold the arrow was, by a divine providence, directed to strike the King of Israel, betweene the joynts of his harnesse.

II. KINGS.

9 Proclaime a fast,&c.

29 Because Ahab humblock himselfe before me, I will not bring the evill in his dages.

to And he faid Goes and prosper.

17 And he faid, I faw all Ifrael fcattered upon the hills as theepe that have not a shepheard.

19 I faw the Tord fitting on his throne, and all the holf of heaven &c.

20 And the Lord faid, Who shal personde Ahab that her may got up and fail at Ramoth Gilend.

21 And there came forth a ipirit and faid, I will periwade him.

34 And a certaine man drew a bow at a venture, and finote the King of Ifracl betweene the joints of his harnafie, &c.

II KINGS.

CAP. I.

8 And they answered him, He was an hairy man, and girt with a girdle of leather about his loynes.

9 Thou man of God, the King hath laid, Come

downe.

of thy spirit be upon me.

11 There appeared a charectof fire, and horses of fire, and parted them both asunder, &c.

12 Oh my father, my father, the charet of Israel, and the horsemen thereof.

14 Hesmotethe waters, and said, Where is the Lord God of Eliah?

17 And they urged him till he was ashamed; and he said, Send,

13 Nay; for the Lord hath called these three E was a man roughly clad, as one that professed to be a messenger of penitence and humiliation to the world.

Thou which pretendest thy selfe to be a man of God, the Kinghath peremptorily sent meto setch thee downe by strong hand into his presence; come downe therefore, or I will force thy descent.

CAP. II.

As thou hast chosen me unto a nearer relation unto thee, and herein bast preferred me to all the rest of the some softhe Prophets; So give me this prerogative, that (according to the right of primogeniture) I may have a double portion to theirs, of that spirit, and those miraculous powers, which are in thee; which I know thou by thy last prayers, artable to effect.

The Angells of God in the forme of a fiery charet and horses, not so much in a terrible, as a glorious sashion, ap-

peared, and parting them, tooke up Elias.

Oh my father, whose spirit I hope to inherit; all the safety and strength of strael, was in thy holinesse, and prevalency with God; This glorious charet that hath setcht theeup from us, puts me in minde of what thou wert unto us, the sure and glorious gard of thy Israel.

If, according to the ingagement and promise of my master, it hath pleased God to give me a double portion, to my brethren, of his spirit, let it now be shewed in this triall; as to him, so to me, let the waters of Jordan be divided.

Since your importunitie will take no deniall; please your selves, try the event; send your messengers.

CAP. III.

Nay, but howfoever I have deserved to be unregarded in this suit, yet, have thou pitty upon these other Princes.

Princes, that are joyned with me, and especially on that Jehosaphat, whom thou knowest to be a godly, and gracious Prince, let us not for meere want of water, be delivered into the hands of Moab.

Bring mehither a minstrell, that by his Musicke, both my spirits, which have beene too much moved with indignation at thine unworthinesse, may be composed, and that by some divine ditty, your hearts may be listed up to an expectation of this great mercy from God.

The enginers, and fuch as were imployed for battery, went about it, and taking advantage of the fittest place

of entry, imore it.

He tooke the eldek some of the King of Edom prisoner, and offered to sacrifice him upon the wall, if the Kings would not breake up their siege; which when the King of Israel resused to doe; he, the said King of Moab offered that sonne of Edom, for a burnt offering upon the wall; and hereupon there was great indignation of Edom against Israel; and they in much discontentment departed to their owne contry.

CAP. HIII.

A Bout forty weekeshence, according to the ordinary time of conception, and birth, thou shalt beare a sonne.

On foleranc dayes I know it is our manner to refort unto the Prophet of God, for the worship of our God, and our owne instruction, but now, since, it is neither new Moone, nor Sabbath, that might occasion thy journey to the man of God, what businesse is it that calls thee to him?

Trouble not thy selfe with this question, I shall give an account of it to thy master; in the meane time rest thou contented.

CAP. V.

Doe folemnly protest unto thee that I will doe no worship to any God, save to the true God of Israel only; and I could well wish, that I never might have occasion to come into any of the Temples of those Idoli gods; but, in this, I shall defire to be dispensed with, that, when, upon the necessity of my place and service, I must wait upon the King, into the temple of his Rim-

Kings together to deliver them into the hands of Moab.

15 But now, bring me a minitrell.

25 Howbeit the flingers went about & fmote

27 Then he tooke his eldest some that should have reigned in his stead; and offered him for a burnt offering upon the wall; and there was great indignation against strael, and they departed from him, and returned to their owne land.

16 About this feafon according to the time of life thou shalt embrace a sonne.

33 Wherefore wilt thou goe to him to day? it is neither new Moone, nor Sabbath.

26 And the antwered; It is well,

18 In this thing pardon thy fervant, that when my mafter goeth into the house of Rimmon to worship, there, and hee leaneth on my hand, and I bow my selfe in the house of Rimmon, when I bow

II KINGS.

CAP. I.

8 And they answered him, He was an hairy man, and girt with a girdle of leather about his loynes.

Thou man of God, the King hath laid, Come

downe.

9 Let 2 doule portion of thy spirit be upon me.

11 There appeared a charecoffire, and horses of fire, and parted them both afunder, &c.

13 Oh my father, my father, the charet of Israel, and the horfemen thereof.

14 Hesimotethewaters, and said, Where is the Lord God of Eliah?

17 And they urged him till he was afhamed; and he faid, Send,

13 Nay; for the Lord hath called these three E was a man roughly clad, as one that professed to be a messenger of penitence and humiliation to the world.

Thou which pretendest thy selfe to be a man of God, the Kinghath peremptorily sent meto setch thee downe by strong hand into his presence; come downe therefore, or I will sorce thy descent.

CAP. II.

As thou hast chosen me unto a nearer relation unto thee, and herein hast preferred metoall the rest of the sonnes of the Prophets; So give me this prerogative, that (according to the right of primogeniture) I may have a double portion to theirs, of that spirit, and those miraculous powers, which are in thee; which I know thou by thy last prayers, are able to effect.

The Angells of God in the forme of a fiery charet and horses, not so much in a terrible, as a glorious fashion, ap-

peared, and parting them, tooke up Elias.

Oh my father, whose spirit I hope to inherit; all the safety and strength of Israel, was in thy holinesse, and prevalency with God; This glorious charet that hath setcht thee up from us, puts me in minde of what thou wert unto us, the sure and glorious gard of thy Israel.

If, according to the ingagement and promise of my master, it hath pleased God to give me a double portion, to my brethren, of his spirit, let it now be shewed in this triall; as to him, so to me, let the waters of Jordan be divided.

Since your importunitie will take no deniall; please your selves, try the event; send your messengers.

CAP. III.

Nay, but howfoever I have deserved to be unregarded in this suit, yet, have thou pitty upon these other Princes.

Why doth my Lord speake so soule, and bloody things of me? He must be extremely savage and cruell that frould doe fuch violences; For me, I doe not finde in my selfe any such brurish, and tyrannous disposition.

14 But what? Is thy fervant a dog, that hee should doe this great thing?

CAP. IX.

A7 Hat businesse hast thou with this crackt-brainefranticke fellow? what can a man of this robe have to doe with thee? And he faid; The habit shewes you the mans profession; that he is a Prophet; and his profession intimates his errand.

What possibilitie is there of holding good termes with thee whiles the abhominable Idolatries, and superstition of thy mother Jezebel, both remaine, and are

maintained, and countenanced by thee.

CAP. X.

Thus Jehu destroyed all the Idols of Baal; and rooted

out all the falle gods from Ifrael.

But that part of Idolatry which confished in the false worthip of the true God, (brought in by Jeroboam, in those golden calves of Dan and Bethel) Jehu did not at all oppose; but countenanced, and practized it rather.

CAP. XI.

VV Hereas the Levits (being distributed into foure and twenty courses) are appointed to keep their changes, every Sabbath, to the number of about fixteene hundred, in every fuccession now ye shall so marshall your selves, that whiles the new course enters, the former shall yet continue for this turne undischarged; and those that come into succeed, shall divide themselves into three parts, whereof one thall keepe the watch of the Kings house, &c.

Upon my command from God, thou shouldst have fmitte, till I had staid thy hand, which if thou hadst done, thy obedience had beene rewarded with frequent victories; now, thou thalt overcome, but according to the proportion of thine obedience, diligence, and faith in

that word which thou hast received.

11 Wherefore came this mad fellow to thee? And he faid unto them, Ye know the man, and his communication.

22 What peace, so long as the sylondomes and witchcrafts of thy mother fezebel are fo many?

18 Thus Jehu destroycd Baal out of the land.

- 29 Howbeit, from the finnes of ! croboanythe ion of Nebat, who made IIraetro finne, Ichii departednot from them, the golden calves that were in Dan, and that were in Bethel.
- 5 This is the thing which yee shall doe; A third part of you that enter in on the Sabbath (hall bee even keepers of the watch of the Kings houle, &c. .
- 19 Thou shouldst have finitten five or fixe times] then hadft thou finitten Syria, till thou hadit confumed it; whereas now thou shalt sinite Syriabut thrice,

CAP.

CAP. XIIII.

9 The thiftle that was in Lebanon ient to the Cedar that was in Lebanon, faying; Give thy daughter to my fonne to wife. And there passed a wild beast that was in Lebanon, and trod downe the thiftle,&c.

Thou the King of Juda, who are but as a thiffle, fent it to me, the King of Ifraei who am a Cedar of Lebanon, to give thee aid, and joine in an offensive warre with thee, against the King of Edom; now, if some law-lesse rovers on my part, which are as the wild beasts of that forrest, have troden downe thy thistle, and made a spoile of thy country; why shouldest thou take it so highly, as to undertake a warre hereupon with me?

CAP. XVI.

And that covered place of shelter (neare to the house of God) which was used for the shade, and ease both of the officers of the temple, and of the people, on the occasions of their concourse upon the Sabbath dayes, and the close walke or cloyster which the King had made from his house to the Temple, he desaced.

18 And the cover for the Sabbath, that they had built in the house; and the Kings entry without, turned he from the house of the Lord.

CAP. XVII.

They fet up their altars, and facrificed to God in al high places, which themselves (contrary to Gods command) had creeted, in all the parts of the Kingdome, from one side of the borders, to the other, no part was free, whether more solitary, or more frequented.

They made a formall protession of serving the Lord, and yet continued the worship of their owne falle gods.

9 And they built them high places in all their cities, from the tower of the watchmen, to the fenced City.

33 They feared the Lord,& ferued their owne

gods.

4 He brake in preces the brazen Serpent that Moses had made; for unto those dayes the children of Israel did burne incense to it, and he called it Nehushtan.

CAP. XVIII.

HE brake in peeces the brazen serpent that Moses had iong since made, and erected, in the wildernesse, as a type of that Christ, by whom his people are healed of the venomous stings of their sinnes; which holy monument being reserved to this day, was grossely abused by the superstitious Israelites, who burnt incense to it, as a God; this Ezekiah pulled downe, and delaced, terming it, by way of indignation, as it was, a peece of brasse.

Cap.

CAP. XIX.

It is with us as with a woman in travell, which hath not fixength to bring forth her birth; extreme calamitie hath seized upon us; of which we have no power to deliver our selves.

I will with a blaft of winde fend him away, for I will raife a rumour of Tirhakaes coming up against his land, which shall fetch him off from you.

See Efay 37.30.

CAP. XX.

For the greater privacie of his meditation, he turned his face from the view of his attendants towards the wall.

Shall the shadow in one moment skippe over ten degrees, so as the day shall be so much shorter then ordinarie?

And Isain prayed earnestly unto the Lord; and hee recalled the motion of the Sunne ten degrees backe, from the point, where it was, soasthe day (which in ordinary course consisted of twelve hours) was now protracted to two and twenty, and that this reprograde motion, might be sensibly discerned; hee caused it to be apparently seene, and noted in the samous dials of Jerusalem, which was called by the name of Ahaz.

God hath dealt graciously with me herein, For I had well deserved a speedy judgement upon my selfe, in my owne person, but loe, the mercy of God hath not proceeded thus against me, but hath, not with standing my offence, promised peace, and stabilitie of his wonted

CAP. XXI.

grace to me, all my life.

A Sonethat affected to be an universall Idolater, he worthipped all the spirits that rule in the aire, and all the starres that are fixed in heaven.

I will take the same course with Jerusalem, that I have taken with Samaria; and with the wicked house of Ahab, which I have urterly rooted out from before me.

- 3 The children are come to the birth, and there is no strength to bring forth.
- 7 Behold, I will fend a blast upon him, and hee shall heare a rumour, and shall returne.

29 Ye shall eat this yeare,&c.

- 2 Then he turned his face to the wall.
- 9 Shall the shadow go forward ten degrees? &c.
- phet cried unto the Lord, and he brought the shadow backe ten degrees, by which it had gone downe in the diali of Ahaz,
- 19 And he faid, Is it not good, if peace and truth be in my daies?

- 3 And worthipped all the host of heaven, and ferved them.
- over Icrufalem the line of Samaria, and the plummet of the house of Ahab.

N

Cap.

CAR. XXII.

8 I have found the booke of the Law in the house of the Lord.

14 Now the dwelt in Ierusalem in the Colledge.

The bookes of the Chromicles, consisting parely of Genealogies, and parely of the same histories repeated; have afforded no use of this Paraphrase.

62 But they were not found; therefore were they as pollured put from the Prigithood.

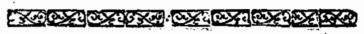
63 And the Tirshatha said unto them, that they should not ear of the most holy things, till there shood up a Priest with Vrim and Thummim.

4 The people of the land weakned the hands of the people of Iudah.

and noble Assupper brought over.

2 So that the holy feed have mingled themselves with the people of the land. Have found the very original record of the booke of the Law, which was left by Moles, and referred in the Holy of holies by the command of God.

Now the dwelt at Jerufalem, in the colledge which is fet apart for the use and inhabitation of the Prophets; as being (notwithstanding her sexe) of great eminence in that profession.



EZRA.

CAP. II.

Ecanse their Genealogy could not be sound, and approved, they were held in the ranke of ordinary Israelites, men not sanctified for the holy office of Priest-hood; and therefore were

accordingly put from their ministration.

And the Governour or Deputie (who was Sheshbazzar) said unto them, by the motion, and information of the Jewes, that they should not be admirted to eate of those holy things (whose use was peculiar to the sacred tribe) until there should be a decision made of this question by a Priest of God, who by the Oracle of the brest-plate should give sentence and determination hereof from God himselfe.

CAP. IIII.

The people of the land disheartened, and discouraged the people of Judah, from this holy enterprise of building the Temple of God.

Whom the great and noble Efar-haddon King of Affyria brought over. See verfex.

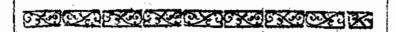
CAP. IX.

SO as, those who are the chosen, and peculiar people of God, the Jewes, have matched themselves in matriages,

ages, with the heathenish and Idolatrous people of the land

To fasten us, and to give us the hope of a fetled being inchis holy place, as some naile that is driven up to the head, in some folid table, that cannot be removed.

8 And to give us naile in his holy place.



NEHEMIAH.

CAP. II.



East, &c.

Nd I went out by night, by the gate which opens towards the vally of Jebosaphar, which is to the South (over against that which is called the Serpents well, by reason of the flie creeping of it) and so to the dung-port, towards the

CAP. V.

Flere is no difference in nature, in flesh, or blood, be-twixt us, and the rest of Israel, why should we, without any fault of our part, be in worse condition then they ?

I, and my familie have not taken that allowance which was appointed for the governour; fo as, though I weilded the place, yet I forbore to take the maintenance allorted unto it, both of money, and provision, in favour of the people, and respect to the common good.

O God, thou that art wont to accept of, & gracioully to reward the good defires, & works, that are wrought by thy spirit, in, and by us thy unworthy servants, be thou pleafed to receive, and to crowne thefe my good intentions, and indevours towards this thy people.

CAP. VI.

Came to Shemaiah who was under pretence of de-vont humiliation, and prayer for my fafety, thut up in

13 And I went outby night by the gare of the valley even before the Dragons well, and to the Dungport, &c.

Yetnow our flesh is as the siesh of our brethren. &c.

14 I and my brethren have not eaten the bread to the Governous.

19 Thinke upon mee, my God for good, according to all that I have done for this people,

to To Shemaiah, &c. Who was that up; and he he faid, Let us meet together in the house of God. It And I faid, Should

fuch a man as I flee?

14 My God, thinke thou upon Tobiah,&c.

65 Now the Tirshatha, &c.

Ahitub the ruler of the house of God.

4 Having the overlight of the chamber of the house of our God.

14 Remember me, O God,&c.

25 And I curied them, and imote certains of the and pluckt off their bairs.

his bouse; and he pretending a tender care of the perfon, advised, that we shut up our selves in the Temple.

Have I taken upon me to be the governour of this people? and have I in a godly resolution, gone thorough this worke hitherto; and shall I now bewray any base seare, or cowardize? and seeme to set such a price upon my life, as that I would protract it by weake subducing of my selfe, and hiding my head in the Temple?

Omy God, I doe not out of any private malice or fpleen, or in any respect to the affronts offred to my person, but in a sincere desire of thy glory, besech thee, to make knowne to the world how ill thou taken these treacherous plots of Tobiah, and his complices, &c.

CAP. VII.

Sec Ezra 2. 63.

CAP. XI.

Seraiah the sonne of Ahitub, who was the man that had the charge of the over-sight of the Temple; both for the sabricke of it, and the good order to be kept in it.

CAP. XIII.

Having the over-fight of that chamber of store, which pertained to the Temple of the Lord; wherein were laid up all things that were of use for the sacrifices. See werse.

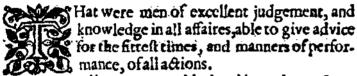
See chapter 6. verse 14.

Rated them, and reviled them, and dealt so roughly with them, as that I proceeded to blowes, and to the tearing off their haire from their heads.

ESTHER.

ESTHER.

CAP. I.



That Vaintibe no more addmitted into thy presence as thy wife, but be instantly dismissed.

CAP. II.

For the honour of his marriage he gratified the provinces, with pardons, and releases of those exactions, whereof they complained; and gave bountifull gifts amongst them, &c.

Mordecai, according to the place or office that he had in the Court, fate in the gate of the King.

CAP. III.

Dut Mordecai, whether for that he knew Haman to be of that blood, which by Gods charge were expofed to the hatred, and revenge of Ifrael, or whether, for that he thought the honour required, was more then was fit for a man, bowed not, nor did that reverence which all others too officiously gave to Haman.

They did by superstitious lots, seeke to finde out a day, which by their vaine conjectures, might be most likely to be prosperous for this their designe.

In the last moneth of the yeare, which answers to our February.

CAP. IIII.

Will put my life in hazard, I cannot venture it upon a better cause, I will doe the act, let God give what issue he pleaseth.

N 3

Cap.

13 Wife men which knew the times.

19 That Valhti come no more before King Ahafuctus.

18 And he made a release to the provinces, &c.

19 Then Murdecai fate at the Kings gate.

- 2 But Mordecai bowed not, nor did reverence.
- 7 In the first moneth, &c. they east Pur, that is, a lot,&c.

7 In the moneth of A-dar.

16 If I perish, I perish.

CAP. VI.

of the lewes before whom thou halt begun to fall, thou shalt not prevaile against him.

Have ever observed a special stand of God upon that his peculiar people, the Jewes; their friends are wont still to prosper, their enemies goe still to the worst; I feare the nation as much as I have the man.

9 The moneth Sivan.

CAP. VIII.

N that moneth which answereth to our May.

CAP. IX.

26 Wherefore they called those dayes Puring, IN memory of those lotts, which were cast by Haman, for the prosperous successe of his bloody enterprise against the Jewes, they being now happily delivered, call the dayes of their deliverance, by the name at Purim.

ON ON SECOND ON

IOB.

CAP. L.

There was a man in the land of V2, whose name was lob; and that man was perfect and upright, and one that feared God and eithewed evill.

3 This man was the greatest of all the men of the East.

6 Now there was a day when the folimes of God came to prefent themfelves before the Lord. In the Land of Vz, (which lieth upon the borders of the Chaldeans, Sabeans and Canaanites,) there was a man of the policrity of Abraham, by Keturah, called Iob; and he was fincere and true-hearted, and one that feared God, and confcionably avoided all knowne, and wilfull wickednesse.

He was the greatest and wealthiest of all that posterity of Abraham, which were dispersed into the Easterne countries.

And (to speake after the manner of men, and to expresse the counsells and proceedings of God by humane allusions) on a time God held his sessions, and therein the Angells comming to present their service unto God

for the behoofe of his children, Satan aifo thrust him in

among it them into the prefence of God.

And, (as if there had beene a reall, and vocall conference betwixt God and Satan, concerning the proceedings with lob; wherein God should inquire of Satan whence he came; and upon his answer; should in an holy kinde of confident insultation, commend lobs perfection to this enemie of mankinde; which Satan spightfully detracts from, and defires to have tried by severall afflictions) so God most holily decreed to give power to Satan for the proofe of lobs sidelity, and patience; and yeelded to the severall trialls, & calamities, which were brought upon lob.

CAP. II.

Satan, as not fatisfied with that triall which he had taken of lob, in the losse of his oxen, sheepe, camels, children, receives (as if it had been upon his importunate, and personall suit unto God) commission from God, to take a further trial of him in his person; in his sless, and bones, with the reservation of his life onety.

Doest thou still stand upon the termes of retaining thine integrity with God, since it speeds no better with thee? Ywis, thou hast fared much the better for thy so humble and patient resigning of thy selfe into the hands of God; it were as good for thee, to dispatch at once, and be rid out of this misery; curse God; and hee will by his judgement make speedy way for thee out of this lingring torment.

They tellified their exceeding forrow for his great affiliation, by rending their clothes, and strewing dust

upon their heads.

And they were so affected, and assonished, with his grievous sufferings, that they sate downe silently by him, for the most part of seven daies, and seven nights, abridging themselves of their wonted rest and sustenance.

CAR. III.

T the last, lob himselse began to breake this silence, and, in a pirisual complaint of his misery, weakely cursed the day wherein he was borne.

& Sarançame alfo, among them.

- 7 And the Lord laid to Satan, whence comment thou? Then Satan answers red the Lord, and faid; &c.
- 8 And the Lord like unto Saran, Haft thou confidered may fernant lob; &c.
- 9 Then Satan answered the Lord, Doth Iob feare God for naught?

a Againe there was a day when the formes of God came, &c.

2 And the Lord faid unto Satan, whence comment thou? &c.

4 And Satan answered the Lord and said, Skinne for skinne,&c.

5 But put forth thine hand now, and touch his bone and his flesh.

9 Then faid his wife unto him; Dost thou still reraine thine integritie? Curse God, and check

1.2 They rent, every one his mantle, and iprinkled dust upon their heads towards heaven.

13 So they fate downe with him upo the ground feven dayes and feven nights, and none spake a word unto him.

After this Tob opened his mouth, and curred his day.

Would

3 Let the day 'perish wherein I was bome; and the night wherein,&c.

5 Let darknesse and the shadow of death shaine it; let a doud dwell upon it; let the blacknesse of the day terrifie it.

12 Why did the knees prevent me? or why the brefts that I should sucke?

14 With Kings and counfellers of the earth, which built defolate places for themselves.

33 Why is light given to a man whose way is hid, and whom Godhath hedged in?

26 I was not in fafety, neither had I rest, neither was I quiet, yet trouble

came.

6 Is not this thy feare thy confidence?

8 Even as I have seeme they that plow iniquity, and sow wickednesse, reape the same.

fit The old Lyon perisheth for lacke of prey, & the from Lyons whelps are scattered abroad.

- 12 Now a thing was feeretly brought unto me, and mine care received a little thereof.
- 13 In thoughts from the visions of the night, when deepe sleep falleth upon men,
- 14 Feare came upon

Would to God that day had never comme, wherein fo wretched a man, as I, was borne; and now that it is unhappily comme, let it be ever noted for direfull and ominous.

Let the deepest and horriblest darknesse make it uncomfortable; let a thicke cloud couer it; and let a continued darknesse make it terrible to all beholders.

Why were the knees of the mid-wife ready to hold me, or why were the brefts ready to give me fucke?

With Kings and great potentates of the earth, who (to raife glory unto themselves) build sumptuous houses in those places, which through their desolatenesse and barrennesse seemed uncapable of any cost, or magnificence.

Why is light cast away upon a man, whom God hath made so miserable, that there is no way to be hoped for, of his evasion from this calamitie, whom God hath shut up in this distresse, without all possibility of escape?

Indeed when I was at the best, I never made any account of my life, and welfare, and yet this feare, and moderation of minde doth not now excuse mee from milery.

CAP. IIII.

IS not this thy storming, & fretting at the hand of God, a plaine argument that all thy religion, or pretended seare of God, was onely upon a considence that he would still blesse and prosper thee?

I have well feene, and observed, that men speed according to their actions, and reap the sruit of their evill do-

ings, in evill fufferings.

The Tyrans, and oppressors of the earth, which are as strong and roaring Lyons, however they may prevaile with men, yet they are by the just, and powerfull God disappointed of their purposed prey, and distressed with just want.

If thou thinke not fit to believe me, yet believe the revelation, which I lately had concerning thee; for I had a fecret intimation from God, wherein it pleafed him to make knowne to me, what he judgeth of thine estate.

When I was most seriously thinking of thee, in the very deep of the night, at such time as other men are overtaken and possessed with their dead sleepe:

There came a great feare, & trembling on a sudden, upon me, as an harbinger of that vision which soone followed after it.

Then

Then a spiritappeared before me, the presence where, of made my haire to stand upright.

It flood fill by me, but I could not discerne what

manner of visage it had.

If the best and most glorious creatures be compared with him, alas, what are they? Behold, he findes not any such stabilitie, or absolutenesse in his very Angels, as that setting aside his owne gratious indowments of them, and his sirme decree concerning them, they can stand out in the challenge of any perfection in themselves.

How much leffe can miferable man fland upon fuch points with his Maker?

CAP. V.

Since thou standed upon thine owne justification so much, I appeale to any of the Saints of God upon earth; let any of them judge of this thy condition; and say, whether there be not reason to charge thee with hypocrisie.

They will tell thee, in all experience; that God in his most just judgement, meets with the man (not that is just) but that is wickedly foolish; and that his indignation falls heavie (even unto death) upon him that is grossly

ignorant of God, and the things of his peace.

Lhave seene the wicked man seemingly grounded, and flourishing in the world, but suddenly I gave him for gone; and in my thoughts made full account of his utter

extirpation.
Yet this milery, and affliction, that alights upon men, comes not either by chance, or of it felfe, or meerly from the second causes, whether of men, or other creatures, but it comes from above, and is inflicted by the divine hand of supreme, and infinite justice.

And yet even in the course of nature, man is borne to trouble, and vexation; and it is no lesse naturals to him to be tried with manifold crosses here, the for the spatks of fire to sie upwards.

They meet with inexpected crosses in their designes, and finde contrary events to what they promised to themselves; when they made account of most joy, they meet with heavinesse.

He shall fave thee from finking under many troubles, and from the fast, and worst, he shall so rescue thee that the evill of it shall not have so much as power to touch thee.

All

15 Then a spirit passed before my face; the haire of my flesh stood up.

16 But I could not difcerne the forme thereof,

18 Behold, he put no trust in his servants, and his Angells he charged with folly.

19 How much leffe on them that dwell in houses of clay,&c.

- r Call now if there be any that will answer thee, and to which of the Saints wilt thou turne?
- 2 For wrath killeth the foolish man, and envy (or indignation) stateth the filly one.
- 3 I have scene the foolish taking root; but suddenly I curied his habitation.
- 6 Although affliction commeth not out of the dust, neither doth spring out of the ground;
- 7 Yetman is borne unto trouble, as the fearles flie upward;
- 14 They meet with darknesse in the day time, and grope in the noone day as in the darke.
- 19 Hee shall deliver thee from fixe troubles; yea in seven there shall no evill touch thee,

- 23 Thou shalt bee in league with the stones of of the field.
- 24 Thou shalt visit thine habitation, and shalt not sinue (or arre.)
- 3 Therefore my words are swallowed up.
- 4 For the arrowes of the Almighty are within me, the poylon whereof drinketh up my spirits.
- 5 Doth the wild Asse bray when he hath grasse, &c?
- 6 Can that which is unfavorie be eaten without fait, or is there any tast in the white of an egge?
- 7 The things that my foule refused to touch are as my forrowfull meat.
- for I have not concealed the words of the holy One.
- 18 Is not my helpe in me? and is wisedome driven away from me?
- 15 My brethren have dealt deceitfully with me, as a brooke,&c.
- 16 Which are blackish by reason of the yee, &c.
- 37 What time they wanish.
- 19 The troupes of Temalooked, the companies of Sheba waited for them.

All the creatures, who are ingaged in the quarrells of their maker, shall now stand ingood termes with thee, and joyne together to thy use, and service.

Thou shalt oversee thine affaires with good successe, and not erre, or faile in the administration of them.

CAP. VI.

SUch is the greatnesse of my affliction that it bereaves me of all words, whereby I should endevour to expresse it.

The grievous paines that I feele are as so many poyloned arrowes, shot into my flesh by the almighty hand of God; which have diffused their venome into all the parts of my body and soule, and have even spent and wasted my spirits, with the wostill sense of them.

Can yee imagine that I would cry out so bitterly, if I did not feele a just cause of my complaint; yee see the very dumb creatures do not make their mone, but when they finde a sense of their want.

Yetthis is no small addition to my forrow, that yee speake unto me words that have no savour of any comfort, but rather tend towards my further dejection, surely, there is no more relish in your speeches, then in the white of an Egge without salt.

And yet these are they, that I am forced to feed upon, for the present, though they be such, as my soule hath too much cause to abhorre.

Let him doe me this favour to take away my life; let him not spare me to my further vexation; for I have beene faithfull to him, and have not concealed the words of his mouth; but have freely declared them to the world.

How ever ye labour to dishearten me, yet have not I the testimony of a good conscience to beare mee up? is there not true spirituall wisedome yet remaining in me, to know both my God, and my selfe?

My kinfmenthat came to comfort me, are like a deceitfull current of land-waters in winter.

Which in the cold feafon feem to be firongly covered with a firme vce:

But when the hear of the funne hath rifen upon them, and warmer featings come in, they vanish away, as if they had never beene.

The troupes of the Ismaelitish merchants, that trade unto Tema, made account to refresh themselves with

thole

those streames in that dry wildernesse; and so did the merchants that trafficue to Sheba.

And now finde the felves miferably disappointed, &c. Right such are ye unto me. for now, how soever yee

formerly feemed, yeare as nothing; having utterly deceived my hopes of kindnesse and mercy from you.

Was I ever beholden to any of you for a favour? didI ever crave of any of you either gift, or rescue?

Doe you imagine that I speake nothing but light and idle words, and reprove methereafter? or doe yet account the passionate complaints of a man, thus desperately miserable, to be no other then winde?

Bethinke your felves well of the cruell wrong ye have offered me; and goe not on to charge methus unjust. It, my righteoulnesse and integrity is, and shall be ap-

parent in this whole carriage of the matter.

CAP. VIL

A Sa fervant longerh after the approch of the night; when all things are shaded in a common darknesse.

My flesh, beyond all the ordinary condition of other men, is even in my life time annoised with wormes, that grow in my ulcerous fores, and with cloddy scabbes that fall off from me.

Am I as fome boilfrous, or raging fea, or fome huge unruly whale, that thou shoulds need to set such bounds of infirming upon me, and hold me in from passing out of

this my limited mifery?

So that my foule would rather (if I might have my free choice) with to have my forrow ended with a preferredifferch, by firstngling; then thus to linger in continual torment.

Howlong shall it be, ere thou wilt release thy heavy hand, that is upon me; and give me but so much respite, as whiles a man may swallow downe his spirits?

For now I am dying, and, when that brunt is past, if thou wouldst make surther use of me for the manifesting of thy power and my patience, I shall not be at all.

CAP. VIII.

L Ooke how ordinary a thing it is for the rush that grows up without mire; or the flagge that sprouts up without water, to wither and die without any hand cuting it off, so usuall a thing it is with God, to cause the ungroun-

- 20 They were confoun-
- thing &c.
- 22 Did I fay, bring unto me; or give &c?
- 16 Doe ye imagine to reprove words, and the speeches of one that is desperate, which are as winde?
- 19 Returne I pray you, let it not be iniquitie; yea, returne againe: my rightcoulnelle is in it.
- 3 As a fervaint cameltally defireth the shadow.
- 5 My flesh is clothed with wormes and with clods of dust.
- while, that thou fettelf a watch over me?
- 15 So that my foule chooseth ftrangling,
- 19 How long wilt thou not depart from me? nor let me alone till I fwallow downe my spittle.
- 11 For now I fleepe in the duft, and thou fluit fecke me in the morning, but I shall not be
- ii Cana ruth grow up without mire; can the flagge grow without water?
- 12 Whiles it is yet in his greennesse and not cut downe, it withereth, &c.

14 And the hope of the hypocrite shall perish.

17 His rootes are wrapped about the heape, and feeth the place of flones.

- 18 If hee destroy him from his place, then it shall denie him; saying, I have not seene thee.
- 11 Till hee fill thy mouth with laughing, and thy lipps with rejoycing.

7 Which commandeth the fume, and it rifeth not; and fealeth up the starres.

9 Which maketh Archurus, Orion, and Pleiades, and the chambers of the South.

1 Though I were perfect, yet wold I not know my feule, I would despile my life.

22 This is one thing, therefore I faid it; he destroyeth the perfect and the wicked.

- 24 He coverth the faces of the Indges thereof:
 If not, where and who is he?
- plunge me in the ditch, and mine owne clothes thall abhorre me.

ungrounded hypocrite to perish, after all the vaine hopes that his profession have raised.

His rootes are so vigorous, that by the sorce of their owne inward moissure they can grow, and spread, not withstanding any opposition of subbish, or stones in their way.

And, if his master have a minde to destroy him, and root him up, the very place where he grew shall not be acknowne of him; neither shall there be any mention left that such a one grew there.

Neither therefore will God leave thee in this extremity (if thou be, as thou precedeft, upright with him) nor will defift from mitigating thy affliction, so, as that thou shalt receive full and perfect consolation.

CAP. IX.

Ho, when he pleafeth, can command the Sunne not to rife in the morning, that it may make day; and can forbid the starges to appeare in the evening; and restraine the succession of the night.

Who ordereth all the fet seasons of the yeare, and both maketh, and disposeth of those remarkable constellations, by which the source seasons of the yeare are sensibly distinguished & governed; Arcturus which ariseth in autumne, Orion in winter, Pleiades or the seven starrs in the spring; and those other starres which lie hidden in the Southern coasts of heaven, which rise to us in the heate of Summer.

Though I were perfect, yet would I not fland out in the justification of my selfe before his presence; but if he have determined my death, would willingly furrender my life into his hands.

This is one especiall thing that I have noted, and justly stood upon, that the outward proceedings of God are indifferent towards all; he taketh away both the upright, and the wicked man.

He bringeth contept upon the great rulers of the earth; And if it be not he that doth it, where and who ishe befides, that hath this power, and executes these judgements?

Let me feeme never so pure in mine owne eyes, yet, O Lord, the rigour of thy justice shall shew me as soule, as the man that is plunged in some filthy dirch; who is so defiled, that his very clothes make him more loath some.

CAP. X.

God, is it any profit, or advantage to thy glory, that

thou dealest to rigorously with me?

Hast thou not made me in a wonderfull fashion; whiles of the liquid matter of my marvelous conception thou hast formed this solid substance of my body, by severall degrees of thy powerfull worke.

And though thou befloweds so much cost upon me, in my sormation, yet thou dids from eternitic retaine in thy selfe this purpose of afflicting me, I know that this was from eternity determined by thee.

Thou renewest the convictions of my sinnes, which

are thy heavy afflictions upon me.

Varieties of troubles by thine appointment fight against me.

CAP. XI.

If he would manifest unto thee the hidden secrets of his wisedome, thou shoulds finde that in strict rigor he might justly inslict double upon thee, to that thou now sufferest.

If he have purposed to alter the course of all things, to destroy, or to draw into a narrow compasse those things which are now at a large, & diffused liberty, who can hinder his will, or proceedings?

For vaine man will be taking upon him to be wife, although in deed he is in himselse no better then brutish.

If thou doe but digge a place where to pitch thy Tent, thou shalt dwell there as safely as in a walled city.

CAP. XII.

Am as one mocked, and feorned of you my neighbours, and yet, how meanly so ever ye please to thinke of me, I am in my faithfull invocations upon God, heard, and gratiously answered by him.

He that is neare to his ruine (as I now am) is (unto those that prosper, and are at ease) like unto a sampe that is neare burning out to the very snuffe; and therefore despised by them for the present; how ever it have somethy shined.

You have told me of your age and wife experience,
O where-

3 Is it goed to thee that thou shouldest oppresse?

rell are out as milke, and crudled me like cheefe?

- 13 And these things hast thou hid in thine heart, I know that this is with thee.
- 17 Thourenewest thy witnesses against me.
- 17 Changes and warre are against mc.
- And that he would fliew thee the fecrets of wiledome, that they are double to that which is.
- 10 If he cut off, and flut up, or gather together, who shall hinder him?
- vale for vaine man would bee wife; though man be borne like a wild After colt.
- 18 Yea thou shalt dig about thee, and thou shalt take thy rest in safety.
- of his neighbour, who calleth upon God, and he answereth him.
- 5 He that is ready to flip with his feet, is as a lampe despised in the thought of him that is at ease
- 12 With the ancient is wisedome.

13 With him is wifedome. wherein I detract nothing from you, but what is your wisedome to Gods? He is onely, and all-wise, &c.

CAP. XIII.

De ye thinke he hath need of an unjust gratification from you, so as that he would have you give him an undue savour in his cause, out of by respects?

What loever thing of yours feemes memorable; or what monument to ever ye shall fet up to your selves, it shall vanish away, and be scattered like ashes.

Wherefore doe I give way to these desperate extremities, as if I would teare my flesh in pieces with my owne teeth? and why doe I cast away all the care of my life, as now past all possibilitie of recovery?

Though God should have determined thus to make an end of me, yet I will not cease to cast my selfe upon his hands, and confidently to relie upon his merey, neither will I ever be driven from the desence of my honest sincerity, before him.

I am so full of this griefe, that I cannot hold it in; and if I should not thus give it vent, it would presently kill me.

And if it shall please God to vouchsase to argue this ease with me, I shall defire but these two conditions of him; and then I will not withdraw my selfe for scare, from appearing before him.

One is, that hee would take off from mee this heavie hand of his present affliction, which overwhelmes me with the violence of it; the other, that he wold give me courage to beare out this my humble contestation, so as I may not be cosounded with the terrors of his glorious majesty.

O God, I cannot accuse my selfe of wilfull wickednesses against thee; but if there be any secret iniquity that I am not privie unto, doe thou make it knowne to mee, and convince me of it.

Alas, Lord, am I a fit subject for thee to contend with? Oh consider my weak nesse, and my unworthinesse, and enter not into judgement with my vilenesse.

Thou callest me to a backe-reckoning for the very sinnes of my youth; and does now cause me to seele the smart of them.

Thou shuttest me, in, sure and close with these strong afflictions, so as I cannot stir out of thy hand; thou dost strictly observe all my carriage; and, as if thou hadst set some

- 8 Will yeaccept of his perion?
- 12 Your remembrances are like unto ashes.
- 14 Wherefore doe I take my flesh in my teeth; and put my life in mine hand.
- 15 Though he flay me, yet will I trust in him; but I will maintaine mine owne wayes before him.
- 19 For now if I hold my tongue, I shall give up the ghost.
- 20 Onely doe not two things unto me; then will I not hide my felfe from thee.
- as Withdraw thine hand farre from mee, and let not thy dread make me afraid.
- 23 How many are mine iniquities and fins? make thou mee to know my transgressions, and my finne.
- 25 Wilt thou breake a leafe driven to and fro?
- 26 Thou makest me to possesse the iniquities of my youth.
- 27 Thou puttell my feet also in the stocks, & lookestnarrowly upon all my

fome fost morter, or clay under my feet, to take the impression of mysteps, so hast thou curiously noted all my wayes.

Alas, Lord; if I looke to the condition of man in generall, what a poore vaine thing he is; for, behold, he consumerh away as a thing that is already rotten.

CAP. XIIII.

A Swaters that after some exundation of the sea, or some great river, are lest (upon the resume thereof) behind the rest, upon the plaine, which cannot returne, or continue, but drie up and evaporate; such is man.

All the daies of my appointed time upon earth, will I patiently wait for that day, wherein my God shall change this my mortall condition for immortalitie, that so I may be ready for the happy day of my dissolution.

Thou dost not let go any of my transgressions, but hast made sure worke with them, and hast packed, and sealed them up, that they may be forth-comming for my present punishment.

Certainely, if the hugest and strongest mountaines doe moulder away, and come to nothing; if the very hard a rocks be through the powerfull hand of God removed our of their places.

If the very stones be worne with water falling upon them, and deluges beare downeany thing that is fastned in the earth, &c. how much lesse shall weake and fraile man make account to continue upon the sace of the earth.

When he is now in the agonic of death, firiving with those his last pangs; he little regards what honour his son is newly comme vnto, or what shame he hat hincurred.

But his flesh upon him is in extremity of paine, which takes all up his rhoughts, and senses, and his soule within him mournes for the present violence of his torment, and for the expectation or searc of the sumre.

CAP. XV.

I Sit for a wife man (under a pretence of knowledge) to speake, vaine words? and to have his heart filled with unprofitable, and harmfull imaginations.

I doe now see that thou hast cast off the seare of God; and art not carefull, and devout to call upon God, in thy

pathes, rhouser'st a print upon the heeles of my feer.

28 And he, as a rotten thing, confumeth.

- from the featured the flood decateth, and driethup.
- 14 All the dayes of my appointed time will I wait till my change come.
- 17 My transgressions are sealed up in a bag.
- 18 And furely the mountaine falling commeth to nought, and the rocke is removed out of his place.
- the flones, thou washest away the rhings that grow out of the dust of the earth, & thou destroyest the hope of man.

honor, and he knoweth it not; and they are brought lower, but he perceive thit

22 But his flesh upon him shall have paine, and his foule within him shall mourne.

- 2 Should a wife man utter vaine knowledge, and fill his belly with the East wind?
- 4 Yea, thou castest off feare, & restrainest prayer before God

tribulation

15 Behold he putteth no trust in his Saints.

20 The wicked man travaileth with paine all his dayes, and the number of his yeares, are hidden to the oppression.

26 He runneth upon him, even on his necke, upon the thicke boffes of his buckler.

- 27 Because he covereth his facewith fatnesse.
- 28 And he dwelleth in desolate cities,&c.

19 He final hot be rich; neither shall his substance continue; neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darknesse; the slame shall drie up his branches, and by the breath of his mouth shall he goe away.

- 31 Let not him that is deceived trult in vanity.
- 22 It shall be accomplished before his time; and his branch shall not be greene.
- 33 He shall shake off his unripe grapes as the vine, and shall cast off his slowreas the Olive.
- 35 Their belly prepareth deceit.

tribulation; yea, in all kinde of inferred deniall of the providence of God, thou feemelt to discourage others from calling upon him.

See chapter 4.verse 18-

The great Tyrans of the world, how ever they may feeme to flourish, yet have many feeret girds and gripes of conscience; and are continually tormented within themselves; and yet, besides, they little know how long they shall be allowed to live upon earth; God keeps the stint of their life secret from them.

He maketh violent and prefumptuous opposition to God, as if he could graple with, and overcome the Almighty; and fearlessly runnes upon the most eniment judgements of God.

Because he lives at ease, and prospers in all his designes, so as through too much pampering his cheekes are covered with farnesse.

And he is able, through his power, to raife fumptuous buildings in those places, which others have for faken as barren and inhabitable.

Yer (for all this) though he can for a glory doe these great matters, this wealth of his shall not continue long; neither shall this his flourithing estate holdary long while upon the earth.

He shall irrecoverably lie under those sad, and remedilesse calamities; which are cast upon him; and if any hopes of comfort doe beginne to looke forth, God shall presently scoreh and deseat them by the stames of his displeasure; and shall utterly consound him by his just judgments.

Let not the mantherefore that hall been heretofore carried away with the vaine confidence in these earthly things, suffer himselfe cobe to deceived any more.

That recompense of his shall be so accomplished, that he shall be out off before his naturall period, and his indevours shall be blasted at their first puring forth, heirher shall ever come to any persection.

He shall be as a Vine whose grape is perished in the very budde; and as an Olive whose slowre is cast offat the first putting forth; so as his hopes shall never attaine to any maturity.

Their fecret thoughts doe bur, in the event, deceive themselves.

Csp.

CAP. XVI.

Hen wilt thou have made an end of these vaine speeches? Or what hath moved thee to make so uncharitable a replic to my words?

But now, God hath loded me with forrow, till I am even weary of bearing it; yea thou, O Lord, hast put a distraction betwix truy family, my friends, and my selfe;

and hast made usall miserable.

The wrinkles that are fuddenly growne in my face are a fufficient wirnesse of my extreme suffering.

Mine enemic who beareth deadly harred against me, bath now his sulf scope of malice upon me; and in his cruelty insulteth ouer me at pleasure.

His wrath reacheth to my inmost parts; even to my reines and gall; and leaveth no part of me free from his

tormenting hand.

I have laid downe all mine honor in the duft; and have justly humbled my selfe (in the very height of my glory) by casting dust and ashes upon my forelorne head.

CAP. XVII.

Is not their unjust provocation continually in mine eye; So as I cannot but be a wofull witnesse of their injurie?

I doe much desire to have my case throughly tried; let me see then, who will give security to maintaine the suit with me, who will agree to joine issue with me upon this point.

He that flatters his friend shall finde God plaguing

him both in himfelfe, and in his feed after him.

But for me, this is not my case; I am scorned rather; it hath pleased God to give me over to so great misery, that I am become a by-word to the world; and am the matter of minstralsie, and sport to mine enemies.

My great afflictions change my night into day; causing me to passe over that time of darknesse without any rest, so as my thoughts are no lesse busie, then in the day time; and so great is the darknesse of my misery, that it eclipsets my day, and makes it either short; or none.

Tell not me of any restauration of my selfe, or of my estate; all that I can wait for, is the grave; that shall (I

hope) receive and (helter me.

I am even already entring into my grave; the corrup-

2 Shall vaine words have an end? or what emboldeneth three that thou thus answerest?

7 Bitr now hee hath made me weary:thou haft made defolare all my

company.

8 Thou hast filled me with wrinkles, which is a witnesseagainst me.

1.9 He reareth me with his teeth who hareth me, &c.

13 Hee cleaveth my reines a funder, he poureth our my gall upon the ground.

horne in the dust.

- Doth not mine eye continue in their provocation?
- 3 Lay downerow, put me in furety with me? who is he that will strike hands with me?
- 5 He that speaketh flatrery to his friends, even the eyes of his children shall faile.
- 6 He hath made me also a byword of the people, & before them I was a tabret.
- ra They change the night into the day; the light is short because of darknesse.
- 13 If I wait, the grave is my house, &c.
 - 14 I have faid unto cor-

ruption, Thou art my fathe r; and to the wormes; Thou art my fifter and my mother.

16 They ishall goe downe to the barres of the pit, when our rest to-gether is in the dust.

4 He teareth himfelfe in his anger; shall the earth be for taken for thee; and shall the rooke be removed out of his place?

He is cast into a net by his owne feet.

,13 The first borne of death shall devoure all his strength.

14 And it shall bring him to the King ofter-

15 It shall dwell in his Tabernacle, because it is none of his; brimstone shall be scattered upon his habitation.

16 His rootes shall be dried up beneath, and above shall his branches be cut off.

20 They that come after him shall be aftonied at his day, as those that went before were astrighted.

- 3 These tentimes have ye reproched me.
- 6 Know now that God bath overthrowneme.
- 15 My maides count me for a stranger.

tion whereof hath already seized upon me; and I have yeelded my selfe up unto it, and am as it were incorporated in it.

Those hopes that you speake of, shall goe downe with me to the bottome of the grave, and shall rest with me together in the dust.

CAP. XVIII.

Li Eare now, thou that talkest of tearing thy sless with thy teeth for indignation, and forrow; what, does thou thinke that thy clamour and complaint can prevaile to alter Gods just administration; so as the earth should be forsaken because thou speedest ill, and the rockes removed, because thy miserie continues?

He shall by his owne plots, and devices, run himselfe

into inextricable perplexities and miseries.

The most crueil and painfull death shall make an end of all his power and glory.

His confidence shall at the last lead him into the ex-

tremest of all terrors, that can be conceived.

Yea, this terror shall dwell, and continue in his tabernacle, which how soever he possesset, yet his conscience tells him is not his owne, since he hath got it by extortion, and violence; and God shall raine downe brimstone upon it, as he did upon Sodom.

He shall be like unto a withered tree, whose rootes; when they are once dried up below, the branches are

prefently cut downe for fire-wood.

Posteritie shall be assonished to heare of the severe judgment of God executed upon him; & those that lived in the same age with him, were affrighted at the sight of that vengeance which was inflicted upon him.

CAP. XIX.

Wherein you have most uncharitably and cruelly reproched me, ye have cast many and frequent aspersions of hypocrific and wickednesse upon mine innocence.

If I be (as I am) most miserable: alas you should have considered that it is Gods hand that hath cast me down,

which is both holy, and irrefistible.

My very maid-fervants looke strangely, and overlie upon me, as if I were not their master; the very meanest

of my familie flight and neglect me.

My wife, as the was ready to adde unto my triall by her ill counsell, so now, the keeps aloofe from me, and denies me the comfort and aid of her tendance in this extremitie, though Lintreated, and importuned her, even by the remembrance of those children which she had bornefrom my loynes, which were the deare pledges of our conjugall love.

I have nothing that I can call skinne, about me, but onely that, which is of my gommes; for the rest, the flesh hard shrunke from the sk inne; and the skin is gone

into corruption.

GAP. 20.

If it hath pleafed God to afflict me, will you afflict me too? He knoweth upon what holy and just reasons he proceedeth with his creatures, it is not for you to arro. gate this to your felves; let it be enough therefore that Gods hand is upon me, though yours be not.

I am now to speake a sentence so memorable, that I could defire it should be recorded to all posterity for

ever.

How ever I am judged by you, yet this is my comfort, that I know I have a judge, and gracious Redeemer to come; who lives eremally, when ye shall be gone to dust, and shall, one day, come downe to judge the quicke and the dead; & shall in that last day of our generall account, present himselfe here upon earth to the eyes of all flesh.

And though this skinne, and this body of mine, shall now foone goe to corruption, and dust; yet in this very flesh of mine, raised up glorious by his divine power, I

shall see my God and Saviour.

I shall fee him with these mine owne eyes, and not with any others for me; I shall see & receive him as my just and gracious deliverer; both from those powers of death, and all these salse calumniations which yee now cast upon me.

But yee should rather say, Alas, why doe we perfecute this diffressed man any more? Seeing we find (if we looke to the very roote and bottome of this our quarrell) that he is upright, and innocent of those things where.

of we have accused him.

CAP. XX.

He children shall be glad to make restitution to the poore; and to stop their classorous mouthes with a late latisfaction; yea perhaps himselfe with his owne

17 My breath is strange to my wife though I entreated her for the childrens take of my owne body.

(no Aud I am escaped with the skinne of my teeth.

- 42 Why doe ye perfecute me as God ?

23 Oh that my words were now written; Oh that they were printed in abooke,&c.

25 For I know that my Redeemer liveth; and that he shall stand at the latter day, upon the earth.

26 And though after my skinne wormes deftroy this body, yet in my fleth thall I fee God.

27 Whom I shall see my felfe, and mine eyes shall behold, and not another.

28 But ye should say; Why perfecute weehim: feeing the root of the matter is found in me?

10 His children shall feeke to pleafe the poore, and his hands thall reftore their goods.

the finnes of his youth.

44 Yet his meat in his bowells is turned; it is the gall of afpes within him.

17 He shall not see the rivers, the shoods, the brookes of hony and butter.

21 There shall none of his meat be left, therefore shall no man looke for his goods.

22 Every hand of the wicked (10, troublefome) shall come upon him.

24 He shall fice from the yron weapon, and the bow of steele shall strike him thorough.

26 A fire unblowne hall confume him.

4 Is my complaint to man? and if it were so, why should not my spirit be troubled?

6 Even when I remember, I am afraid, and trembling taketh hold of my flesh.

16 Lo, their good is not in their hard; the counfell of the wicked is farre from me.

19 God layeth up his iniquitie for his children.

24 His brefts (or, pailes) are full of milke; and his

hands thall give backe his extorted goods.

He shall, in his old decrepit age, feele the smart of the sinnes of his lawlesse youth; they shall sticke by him when he hath sorgotten them, &c.

Howfoever he have taken great pleafure in his finnes, and, in the very act of them they have gone down fweet, yet in the end he shall finde them painfull, yea as deadly, as the venom of afpes.

Howfoever he hath promised himselse great contentment, and selicity in his lawlesse courses, yet, hee shall sinde himselse utterly disappointed, his hopes shall faile him, and leave him quite destitute of all comforts.

He shall not have so much as meat lest to his mouth, much lesse shall there be ought for other men to hope for, after him.

Every hand of those whom he hath cruelly spoyled, shall be upon him; each of them shall vexe him, whether with suites, or violence, to recover his owne.

When he desires and hopes to avoid alesser danger, he shall fall into a greater.

A fire, not kindled by man, but fent downe from heaven in the just judgement of God, shall confume him, as thou, O lob, hast not long since had lamentable proofe.

CAP. XXI.

IF I had onely to doe with man, in this my milery, and had no other to make my complaint unto, I had just reason to be utterly dejected; but now, I have a God to make my moane unto.

When I be thinke my felfe of my owne grievous calamity, and (on the contrary fide) of the great, and apparent prosperity of wicked men, I am so vexed, and disquieted with the consideration hereof, that my very flesh trembleth.

Yet, for all that, the prosperity of the wicked is not in their owne hands, to continue at pleasure; no they are in the power of that just God, who can crush them when be thinkes good; and therefore, sarre be it from me, notwithstanding all their ontward peace and glory, to yeeld unto the wayes of wickednesse.

God referveth the ontward punishment of his iniquitie, to be (besides his owne person) infilieted upon his children after him.

The udders of his cattle, and his pailes, are full of milke; and his bones are firong, and his flesh firme and succeptor fucculent; fo as, both his outward estate and his body doe

exceedingly prosperand flourish.

Ye say in a secret scorne; Where is now the house of this great man that hathborné himfelfe as a Prince amongst his neighbours, or what is becomine of this wicked mans habitation? He pretended godlinesse, but this very desolation showes what he was.

He is so great and imperious, that no man dares reprove him for his faults, or offer to punish him for his

injuries done.

Hoshall be glad to rest in the grave: And by the law of nature every man shall follow after him, in his owne time, to that common receptacle of all flesh; as there are also innumerable gone thither before him.

CAP. XXII.

Hou, through thy coverous delle and pride, didit engrosse the earth to thy felse.

Affliction like a violent streame bearesthee over, and

covers thee, as drowning in the bottome of it.

Hast thou not observed the course that God hath of old wont to take with the wicked >

This is the lot of wicked men, whereas wee that are righteous and godly speede otherwise; our substance is both continued, and multiplied; but as for them, that which remaines of their wiches, together with their perfons, shall be consumed with the fire of Gods displea.

When thou feelt good men cast downe, then shale thou, by the strength of thy faith, say; there shall be an exaltarion for these men; and God will finde a time to deliver, and honor the humble person.

He shall deliver a whole I land for the fake of one in. nocent and righteous man, and if thou wert he, the purenotic of thy hands should obtaine this favour from him, that for his respect to thee he would spare many.

CAP. XXIII.

EVen still I have every day more cause then other, to complaine of my great affliction; and the stroke that I feele from God, is more heavie then my groanings can expresse.

Ohthat I knew where, and how I might meet with God.

bones are moiltened with marrow.

28 For ye fay, Whère is the house of the Prince? and where are the dwelling places of the wicked?

31 Who shall declare his way to his face, or who thall repay hun what lie hath done?

33 The clods of the vallie shalf be sweet unto tum; and every min that draw after him, as there are immunerable before lum.

8 The mighty man hee had the earth.

11 Abundance of water covers thee.

15 Hall thou not marked the old way which wicked men have troden?

20 Whereas our fubstance it not cut downe: but the remaint of them

the fire confumeth.

29 Whenmen are cast downe, then shalt thou say, There is a lifting up; and he shall fave the humble person.

30 Heihalldeliver the Hand of the innocent; and it is delivered by the purenesse of thise hands.

z Even to day is my coplaint bitter; my ftroke is heatier then my groan-

3 Oh that I knew where

I might finde him? That I might come even to his feat.

6 Will he plead against me with his great power? No, but he would put strength in me.

7 There the righter us might dispute with him; so should I be delivered for ever from my Indge.

8 Behold I goe forward, but he is not there, & back ward, but I cannot perceive him.

9 On the left hand,&cc.

13 But he is in one minde, and who can turne him?

14 And many fuch things are with him.

17 Beganfe I was not cut off before the darknes, neither hath he covered the darknesse from my face.

them.

- 1 Why (feeing the times are not hidden from the Almighty) doe they that know him not, fee his dayes.
- 2 Some remove the land markes, they violently take away flockes, &c. 3
 - 5 Behold as wild Affes

God, that I might lay open my estate before him, and in an humble manner argue the case of my suffering, with him.

I know he is gratious, he would not fland either upon his rigour, or his power with me; but would mercifully fustaine me, and give me courage, and abilitie to stand out in the maintenance of my fincerity before him.

Upon these termes, a man of upright heart might hold a lowly contestation with him; which once done; being absolved by his most just sentence. I should be delivered for ever, from the slanders and condemnations of my unjust censurers.

But, alas, I know not how to come to have speech with the Almightie; though he bee every where, yet he doth not in any one place or way manifest himselfesto, as to admit any plea of mine; in vaine therefore shall I hope to argue my cause with him.

But, Oh vaine man that I am, how should I hope to alter the determinations of that wife and powerful? God, what he hath decreed, must be and who can change his purposes?

Many such things (as these his proceedings with me) doth he in his great and unlimited power and unsearchable wisedome bring to passe; whereof we can give no reason or judgement.

I am aftonished at the hand of the Almighty, for that I am still upheld by his power, in these extremities, and not cut off by death before this derknesse of forcow and misery over-whelmed me unither yet hath he refrained these intolerable evills from seizing upon mee; but hath caused me to seele them, and not to be swallowed up by

CAP. XXIIII:

It is good reason we should attribute so invelve the most wife providence of the Admighty, that he knowes and hath determined of the fittest times for his owne action, but why will men be so presumptuous, as (though they know him not, yet) to soresee, and soreset the daies and times for his judgements,

There are wicked men that give themselves to all violent and licentious ourrages; of removing of landmarkes, driving away the slockes and heards of their neighbours.

They runne as eagerly after their spoile and rapine, as

the

the wilde Asse in the desert, runnes after his prey.

They reape every one his share of come in another mans field; and gather that vintage which their cruell oppression hash forced to be theirs.

So as their naked bodies are exposed to the showers that fall from the mountaines, & are faine to leek shelter of the rocke, to keepe them from the violence of the

weather.

The poore and painfull man toiles hard for these oppressors, to scruze out their Oyle and wine within their owne walls, and is forced to thirst the while; being by their cruelty abridged of his wages, and livelode, and not suffered so much as to tast of his owne labours.

They are of those that hate the light, which reproves their wicked deeds, and layer them open to the view of

the world.

Thus doth the evill man; but shall he prosper in his milcheife? No, God shall soone be avenged of him; hee that passe away swiftly, even as an headdy current of waters; and, whiles he continues here, he injoyes that which he hath, with a curse, his lot shall be barrennesse, so as he thall not so much as looke towards the way of the vineyards; he shall have no hope of receiving the benefit of his seasonable culture of the earth.

As the moisture of the snow (which is more light and acry) is dried up by the heate of the Sun-beames, fo are the finners fuddenly confumed by that death, and de-

struction which God sends upon them.

Though this wicked man seeme to passe his time in much securitie, and confidence; yet the eyes of God are so upon his waies; as that he observes him to take his advantages against him; and to fit him with judgements.

CAP. XXV.

HE is an awfull God that hath the absolute dominion over all the world; he ordereth the very heavens, so, that there is a perfect harmony in all the (feemingly contrary) motions thereof; and contrive thall things fo, that

How innumerable troupes of glorious Angells hath he there above. & how infinite armies of his creatures to execute his will upon all occasions? and how grations is be insending forth his light into all the corners of the

humane actions and counfells ?

they agree to glorifie him. earth; and how wife in fearthing all the fecrets of in the defert, goe they forth to their worke.

6 They reape every one his corne in the field; and they gather the vintage of the wicked.

8 They are wet with the showers of the mountaines, and embrace the make for want of a shel-

11 Which make oyle within their walls, and ricad their winepreffes, yet luffer thirft.

13 They are of those that rebell against the

18 He is swift as the waters, their portion is curfed upon earth; he beholdeth not the way of the vineyards.

- 19 Drought and heate confirme the frow waters: so doth the grave those which have sumed.
- 23 Though it be given him to be in safety, wheron he resteth; yethis eyes are upon their wates.
- Dominion and feare are with him, he maketh peace in his high places.
- 3 Is there any number of their armies ? and upon whom doth not his light arife.

Cap.

- 2 How last thou helped him that is without power? &c.
- 5 Dead things are formed from under the waters and the inhabitants thereof.
- 6 Hell is raked before him, and destruction bath no covering.
- 7 He firstchethout the North over the cimpty place, and hangeth the earth upon nothing.
- 9 He holdeth backe the face of his throne, and spreadith his cloud upon it.
- 11 The pillers of the heaven tremble, and are altonished athis reproofe
- 12 His hand hath formed the crooked ferpent.
- 2 As God liveth who hath taken away my judgment; who hath vexed my foulc.
- a Surely there is a veine for filver, & a place for gold, where they fine it.

CAP. XXVI.

O'H what goodly help hast thou given to the Almighty! Ywis he had not had power enough to right himselfe without thee; soolish man, that pleadest for God, as if he had need of thy patronage.

What does thou tell me of a providence ordering those heavenly bodies, and motions? I know all this and more; and tell thee againe, that the same providence reacheth to all those obscure creatures, which are formed under the waters, and under the earth; so as they have not their being and continuance, but from him.

Yea, the very lowest part of the earth lies naked and open to his all-secing eyes, hee knowes the places and wayes, and meanes of the dissolution of all the creatures which he hath made.

He hath spread out this glorious hemisphere of the heavens upon the void and empty space of the light, and thinneavre; and hangeth the great ball of the earth in the midst of heaven, without any prop or foundation.

He hideth the face of heaven (which is his throne) from our fight; by spreading his thicke clouds betwixt it, and us.

The high mountaines (upon whom the heaven seemes to rest, as so many pillars) tremble and shake with his earthquakes.

His hand hath made the huge and mighty Whale in the waters, and the monftrous and dreadfull ferpent on the land.

CAP. XXVII.

A 5 God liveth who hath not yet given any outward and fensible fignification that he hath taken notice of my cause, to cleare and avenge me, but contratily hath laid many fore afflictions upon me.

CAP. XXVIII.

How ever you have pleased to passe your censure concerning the proceedings of God, certainly his wayes, and his wisedome are unsearchable; there is a certaine and determinate place for these earthly treasures, where they may be found out, there is a veyne for filver, and a place for gold.

And

And so it is with the courser mettalls: Iron is found in the earth; and brasse is molten out of the earc, which is the rude matter of it.

He fetteth a fine, or limit to the most obscure places of the earth; and by the industry of man findes them our; and workes out of them the purity and perfection of the best metals and Mines; and setcheth thence those precious or useful stones, which lay hid in darknesse, and utter obscurity.

He disposeth of the waters also at his pleasure; so as one while the flood breaketh out by a sudden inundation; and, sooneaster, is so dried up, that the passengers foot takes not notice that ever any water was there.

As for the earth it yeelds bread come in the surface of it, and the bowells of it yeeld combustible matter for the use of man.

Among the quarries of the earth are Sapphires and other precious stones found, and digged up, and the oare of gold is also had amongst the dust, and mold thereof.

There are indeed feetet places of the earth, which never any creature came to the fight of 8tc.

But in all these regions of the clouds, of the earth, of the waters, where shall wildome be found?

Neither is it to be found amongst living men; fince it

is not an earthly, but an heavenly thing.

However the wind is the most light of all creatures, and uncapable of any ponderation, we he who made it can make weights wherein to poyse it.

CAP. XXIX.

When the light of his countenance shone graciously upon me; and gave mecomfort and successe in all my actions.

When I had fuch abundance of all these outward things, that in the plenty of my milke I might have washed and suppled my seet with butter, &c.

Then did I please my selfe in the confidence of my continuing happinesse; and durst boldly resolve, I shall lie in peace, and sulnesse of dayes in my owne house.

If by my smiles I gave intimation that I gave not asent to any report, it was presently distrusted by the heaers, or, if I sported with them, they had such an awfull pinion of my gravitie, that they did not thinke me to

- 2 Iron is taken out of the earth, and braffe is molten out of the flone.
- 3 He setteth an endto darknesse, and searcheth out all perfection; the stones of darknesse, and shadow of death.
- 4 The flood breaketh out from the inhabitant; even the waters forgetten of the foot; they are dried up; they are gone away from men.
- 5 As for the earth, one of it commeth bread, and under it, is turned up fire.
- 6 The stones of it are the places of Sapphires, & it hath dust of gold.
- 7 There is a path which no fowle knoweth, &c.
- 12 But where shall wiscome be found, &cc.
- 13 Neither is it found in the land of the living.
- 25 To make weights for the winder.

- 3 When his candle fhined upon my head; &c.
- 6 When I washed my steps with butter.
- 18 Then I faid; I shall die in my nest.
- 24 If I laughted on the they believed it not, and the light of my comtenance they did not call downe.

Ьę

be in jest; neither did they sorbeare to give me all due reverence, and to hold their great respects to me.

r Whose fathers I would have disdained to fet with the dogges of my flocke.

2 Whereto might the strength of their hands profit me, in whom old age was perished?

11 Because hee hath locied my cord and affli-Red me, they have also let loofe the bridle before

18 By the great force of my disease, is my gar-ment changed; it bindeth me about as the collar of my coat.

22 Thou liftest me up to the winde,&c.

29 I am a brother of Dragons, and a companion to Owles.

 I made a covenant,&c. 2 For what portion of

God is there from above? &c.

to Then letmy wife grinde unto another,&c.

11 Yea, it is an iniquity to be punished by the

21 If I have lift up my hand against the fatherlesse when I saw my help in the gate.

26 If I beheld the Sun when it flained, or the moone walking in brightneste.

27 And my heart hath beene fecretly intifed, or my mouth hath killed my hand.

18 This also were an iniquitie,&c.

CAP. XXX.

W Hose fathers I would have disdained to have made the keepers of those dogges, which tended upon my flockes.

For what use could I have made of them, which had wholly loft their time, and lived idly and unprofitably ?

Because God hath bereaved me of that power and honor, which I formerly injoyed, therefore they let look the reines of their obedience and respects to me.

By the running of my fores my garment is all stained with purulent matter, and requires a frequent change: yea, it cleaveth to close unto my bodie, by the meanes of this loathsome moisture, as the collar of my coar is fraitened to my necke.

Thou toffest me up with thy judgements, as dust or

chaffe is blowne up with the wind.

My paine forceth me to fo lamentable cryes, and ejulations, that I might feeme fit to be conforted with Dragons, and Owles, in some horrible desert, whose howlings and thrickings are wont to bee held most mournfull and ominous.

CAP. XXXI.

Or if I had suffered my eyes and my heart to rove after these unlawfull lusts, what could I have looked for at the hand of God, but due vengeance?

Then let my wife become false to my bed, and repay my sinne with the like adultery; let me be plagued (as I deferve) in my owne kinde.

This had beene a capitall offence, worthy to be pu-

nished by the sword of authority.

If I have used my power injuriously against the fatherlesse, when I saw that my tentence would have beene seconded, and would have carried it, upon the bench.

If when I have beheld thy glorious creatures, the Sun and the Moone; I have given way to any Idolatrous conceits; and have afcribed divine honour unto them, as my Heathen neighbours do; this were indeed an heinous and capitall wickednesse.

Ιf

If the people of my house were not so taken up with the offices, & imployments of my hospitality to others, that they had no leasure to feed themselves, and therefore complained for want of that sless, which they dressed for others.

If I have made shifts and excuses to hide or diminish my offence, as the manner of men is, who doe herein imitate our first father Adam, and from him have deri-

ved this corruption.

Did I forbeare to reprove, or oppose any sinne, because it was backed by a multitude of offenders; or if I suffered my selfe to be dishartened by the seare of that contempt, which might fall upon me from large combinations and families.

Oh, that I had a faire and equal hearing in this cause of mine; yea, I could presume so farre as to with that the Almighty himselse would be pleased to undertake this businesse; and that my trial might be the more certaine, Oh that my adversaries would put in their bill of complaint in writing against me.

Surely I would much rejoyce, and triumph in that inditement; and would account it the greatest honour that

could be done me.

I would helpe such a one with such informations against my felfe, as he should never be able to finde our; and when I have done, I would encounter him boldly, and courageously, as some warlike Prince would come into the field against a weake enemie.

CAP. XXXII.

I Said, as in good manners lought; Those that are and cient & full of dayes should speake; and those that had many yeares experience should be most able to teach wisedome to their yonger.

Bur I see, all is not in age; there is a spirit of God which, breathing where it listeth, maketh a difference in men.

Doe not thinke, or fay that you have by your great wisedome convinced lob, upon this ground, that God hath afflicted him, not man; and God being just punishes none but a sinner; therefore lob is an hypocrite; I shall goe another way to worke with him.

I dare not footh up and flatter any man in a falle conceit; if I should so doe, I know God would be sure to be

speedily avenged of me.

P 2

Cap.

- 31 If the men of my Tabernacle faid not, Oh that wee had of his flesh; we cannot be satisfied.
- 33 If I have covered my transgressions as Adam.
- 34 Did I feare a great multitude, or did the contempt of families tertifie me.
- 35 Oh that one would heare me! Behold my defire is that the Almighty would answere me, and that mine adversary had written a booke.
- 36 Surely I would take it upon my shoulder, and binde it, as a crowne, to mee.
- 37 I would declare unto him the number of my steps; as a Prince would I goe neare unto him.
- 7 Islaid, dayes should speake and multitude of yeares should teach wifedome.
- 8 But there is a spirit in man.
- 13 Left ye should say, we have found out wifedome. God thrusteth him downe, not man.
- 22 For I know not to give flattering titles, in fo doing my Maker would foonetake me away.

14 For God speaketh once, yeatwice, but man perceiveth it not.

16 Then hee openeth the eares of men, and fealeth their instructions.

17 That he may withdraw man from his purpose, and hide pride from man.

23 If there be a messeuger with him, an interpreter one among a thousand, to show unto man his uprightness.

24 Then he is gratious unto him; and faith, Deliver him fró going downe to the pit, I have found a ransome.

6 Should I lie against my right; my wound is incurable without my transgression,

7 What man is like Iob, who drinketh up fcome like water?

14 If he fet his heart uponman, if he gather unto himselfe his spirit, and his breath.

15 All fleth thall perith.

17 Shall he that hateth right, govern ? &c.

20 In a moment shall they die, and the people shall be troubled at midnight.

CAP XXXIII.

Many times, and divers wayes doth God folicit, and admonish men, yet such is the dulnesse, and security of their hearts; that they either doe not, or will not heare and understand him.

Then and by these meanes he causeth men to heare,

and imprinteth in their heart his instructions.

That he may prevaile with man to withdraw him from those evil courses, and resolutions which he hath undertaken, and that he may convince him of his proud and insolent conceits, which he hath harboured in himselse.

When a man is thus foundly humbled, if a faithfull messenger, and minister of God (which is not easteand common to be found) shall shew that man his true estate, both in the truth of his repentance, and in the safety of his faithfull dependence upon his All-sufficient Redeemer.

Then will God he gratious to that man, and will administer seasonable comforts to his soule; and say, This man shall be delivered from hell; I have sound perfect and absolute atomement and ransome for him, in the blood of that Saviour in whom he hath believed.

CAP. XXXIIII.

Should I belie my felse in my owne cause, so as to say, I have received hard measure from God, without any desert of mine; I am plagued, and have not offended.

There is no man that pretends to be so wise and holy as lob, that would thus expose himselfe to the scorne of the world in his infolent chalenges; or would thus turne off the grave admonitions of his sriends with scorne, and contempt.

If God would refolve to deale with man according to his absolute power; if he should call backe that life and soule which he hash given him.

There were no abiding; all flesh should perish at once.

Is it fit for thee who fondly centurest the just proceed-

ings of God, to over-tule thy maker?

He shall fetch away the great commanders of the earth, in a time when it is least expected; even in the deepest of security shall be cause assonishment and tumult

mult in the death of the mighty ones.

ir, or dillike it.

That man should hereupon have any just cause of contestation with God; or any ground of cavill against him.

Yea, not onely doth God execute his judgements upon the vulgar people onely, but on the great Potentates of the earth, fo as he strikes wicked tyrans with his plagues, lest the people should be too much oppressed with their injustice.

Doest thouthinke it meet that God should proceed in his judgements according to thy conceirs; if thou and I should determine what were fit for him to doe; he will take what course he thinkes best; whether thou or I like

CAP. XXXV.

Tethou sinness, what dost thou hurt him? Is his holines, justice, power ever the lesse, because thou hast transgressed, is ought diminished from his essence by thine offence?

Many make formall flourishes, but none doth heartily acknowledge the powerfull and just hand of that God, who gives due & feasonable comfort to the soule, in the deepest and darkest night of our forrowes.

Therefore they crie out, and complaine of the pride and oppressions of wicked men, but God giveth them not answer, by reason of their impenitence and unbeleese.

Aithough thou faiest that God gives thee no assurance of his presence by any sensible demonstration, yet certainly he will be sure to execute true (though secret) judgement in all the cases of men; & therefore doe thou acknowledge him, and trust in him.

But now, because thou dost not approve thy selfe to him as thou oughtest, therefore he hath afflicted thee in his anger: Yet lob doth nor consider that his suffering is not in such extremity as his sinne hath deserved.

CAP. XXXVI.

Hen hee afflicteth them, they doe not humble themselves under the hand of God, and repent them of their sinnes.

Doe not thou with for night, as thinking that that filent and quiet time might give thee ease from thy P a thoughts: 23 That he should enter into judgement with God.

30 That the hypocrite reigne not, left the people be infnared.

33 Should it be according to thy minde? he will recompense it, whether thou refuse, or whether thou chuse, and not I.

6 If thou finnest, what dost thou against him; or if thy transgressions bee multiplied what dost thou unto him?

to Butnone faith, Where is God my maker, who giveth fongs in the night?

to Therefore they cry (but none heareth them) because of the pride of evillmen.

14 Although thou fayeft thou fash not fee him, yet judgement is before him, therefore trust thou in him.

is not fo, he hath visited in his anger: yet he knoweth it not in great extremitie.

- 13 They crienot when he bindeth them.
- 20 Defire not thenight when people are cut off in their place.

21 For this half thou rather chosen then affliction.

30 Behold, he spreadeth his light upon it, and covereth the bottome of the sea.

33 The noise thereof sheweth concerning it, the cattel also concerning the vapour.

- 2 Heare attentively the notic of his voice.
- 2 Out of the South commeth the whirlwind; and cold out of the North.
- 11 By watering hee wearieth the thick cloud.
- 13 He canfeth them to come, whether for correction, or for his land, or for mercy.

17 How thy garments are warme, when he quieteth the earth by the South winde.

18 Which is strong, and as a molten lockingglasse.

19 We cannot order our speach by reason of darknesse.

10 If a man speake, furely hee shall be swallowed up.

21 And now men fee not the bright light which is in the cloudes, but the winde passeth and eleanseth them.

22 Faire weather com-

thoughts; whiles thou hast to doe with a God that can in an instant cut off whole nations, much more thee, who art one weake, and fraile man.

Thou hast rather chosen to taxe the proceedings of God in thy weake imparience, then meekely to suffer his affliction.

Behold, when the heaven is overcast with cloudes, he sendeth forth his bright beames, and inlightneth, and cheareth the sace thereof, and againe sendeth such gloomy and darke clouds, as that the blacknesse and obscurity thereof shadeth even to the bottome of the sea.

The noise of thunder which is in the cloud, sheweth and presageth the raine, which will poure downe from it : and the very cattle have a kinde of notice, and give a certaine intimation (by signes and tokens) of the falling of that moist vapour.

CAP. XXXVII.

W Hiles we are now speaking, heare how dreadfully the noise of his thunder sounds in the clouds,&c.

Out of those hidden chambers of his, which are the southerne coasts, the strong winds arise; and the cold windes come from the North.

He spends out all the moisture of the thicke cloud in watering the earth.

He sendeth abundance of raine, whether for the punishment of men, or for the fruitening of the earth, or for the refreshing of men.

How it comes about that the ayre is so hote as that thou canst not abide thy clothes on; when in a calme season the South Sume shines upon thee; and the warme Southerne windes blow in thy face.

Which feemes unto us fo firme and folid, as if it were a looking glaffe of some strong polished merall.

We know not how to order, or dispose our speeches to him, by reason of that grosse darkenesse of ignorance wherewith we are inwrapped.

If a man will bee opposing him in his speech; and questioning his justice, surely he shall be consounded.

If men be not able with their weake eyes to behold the brightnesse of the Sunne, which shineth in the lightsome clouds, when the winde passers thorough, and disperseth them.

And when the ayre is cleared by the North winds, how shall they be able to looke God in the face, and to

hold

hold contestation with him; whose majesty is terrible,

beyond the powers of our apprehension?

The best wisedom of men is but so olishnesse to him, he makes no reckoning therfore of that vaine wisedome, with the conceit whereof men are wont to please themselves.

CAP. XXX VIII.

VV Ho is this, that ignorantly casts unjust aspersions upon the most wise and holy decrees, and pro-

ceedings of the Almighty?

When the glorious starres in their first creation did in their kind celebrate the praises of their maker, and the Angells of God, created by that omnipotent word of his, testified their joy and thankfulnesse to the God, that made them such.

Whose power, when he had brought forth the sea as a new borne infant, wrapped it about with clouds, as with clouts and swadling bands.

And let upon it my everlasting decree for the bounds,

and motion thereof.

That evill doers (who hate the light of the day)
might be affrighted by the rifing of it, from their wicked

projects,

The earth is by the comming of the light changed in.
to divers formes; and differs upon the impression thereof, as waxe, or clay doth at the stamping of a new seale;
so as it seemes quite other then it was; and men (especially guilty male sactors) are shifted by the breaking forth
of the light, like to so many several garments.

Didft thou ever enter into that my flore-house of meteors, which I have decreed to bring forth upon all

occasions of my judgements upon men?

Dost thou know how the lightning comes to breake forth of the cloud; and how that vapor there included doth with great violence scatter a blustring winde upon the earth.

See chapter 9.verfe 9.

Canst thou alter the seasons of the yeare; or cause a redrains of the Spring, Summer, Autumne, &c?

Caust thou bring forth those hidden starres of the South; or direct the Northern Constellations in their courses?

Knowest thou what lawes God hath made for the motions,

meth out of the North; with God is terrible Majefty.

24 He respecteth not any that are wise in heart.

2 Who is this that darkeneth counfell by words without knowledge?

7 When the morning flarres fung together, and all the fonnes of God

shoured for joy.

9 When I made the cloud the garment therof; and the thicke darkneffe as the fwadling band for it.

ny decreed place.

is That the wicked might be shaken out of it.

to the feale; and they stand as a garment.

22 Treasure of snow, &c.

23 Which I have referved against the time of trouble.

14 By what way is the light parted? which feattereth the East winde upon the earth.

31 Canst thou binde the sweet influences of Pleiades,&c,Orion,&c?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sonnes?

33 Knowest thou the ordinance of heavens and

canst thou serthe dominion thereof in the earth? motions, and influences of the heaven; and what power he hath given to their operations on the earth?

i Knowell thou the time when the wilde goates of the rocke bring forth?

19 Hast thou clothed his neck with thunder?

24 Neither believeth he that it is the found of the Trumper.

26 And stretch her wings towards the South.

30 Her yong ones also fuck up blood; and where the slaine are, there is she.

15 Behold now, Behemoth which I made with thee, he eateth graffe as an oxe.

17 Hee moveth his taile like a Cedar; and the finewes of his stones are wrapt together.

24 He takethit with his eyes, (or asthe margin rather) will any take him in his fight, or bore his nose with a gime?

r Canst thou draw up Leviathan with an hooke?

7 Canft thou fill his skin withbarbed yron?

CAP. XXXIX.

Anst thou understand, or dispose of the concepti-

Hast thou inabled him to neigh so loud, and strongly, as if it were the ratling of thunder.

Neither doth conceive any terror at all in the alarum to the battel?

Is it by thine appointment, and inflinet, that the hauke wasteth her nimble and swift wings, to flie into the warmer climates of the South?

Whereas other foules drinke water, the yong Eagle is wont (and who taught it him?) to suck in the blood of his prey; and where carcasses are, thither, by a strange sagacity of nature, is drawne to resort.

CAP. XL.

Ooke but upon two of my creatures; the one on the land, the other in the water; both hugh, and mighty; behold the Elephant first, which I have formed and placed in thy view, and made apt to thy use; which, though he be so vast that his very stature is enough to terrifie the beholder, yet I have caused him to eate grasse like the oxe, and to seed on no prey but these sleight vegetables.

In his lust he moueth his generative part, like to some Cedar, and the sinewes of his stones are wrapt together, like to the rootes of those tall and strong trees.

Will any man be able by open force to take him, whiles he fees, and is forewarned of the enterprise, or can he be taken by the nose, as a fish with an hooke, is he not able to breake through all the dangers of a violent taking.

CAP. XLL

IN like manner, cast thine eye into the deep waters, and see there the great whale that I have framed; can't thou thinke to angle for him, as for small fish, &cc.

Canst thou pierce his skin with barbed hookes?

If thou lay thy hand upon him to firike him, thou shalt have so much reason to feele the smart of this conflict, that thou shalt not medle with him any more.

Who hath done me any favour in helping me to make, or governe the world, or in furthering my actions, that I

may repay it unto him.

Who is able to turne over that skinne wherewith hee

is covered as with a garment?

When ecleth he maketh, as it were, a fire to breake forth at his nostrills and eyes; and when thou beholdest his eyes, thou wouldest thinke thou sawest the Sunne rising in the morning.

And iffrom any other creature, there be occasion of trouble and vexation offered to him, he takes pleasure therein, as that which he will turne to his advantage and

triumph.

Out of the feare of his vehement and terrible motions, they are glad to make their peace with God, that they may be ready for that dissolution, which is threatned unto them thereby.

Where he moves in the sea, he causeth a mention of his way in the waters, leaving behind him a white kinde of some, on the sace of the sea, discernable from the rest

of the waves.

He doth in the confidence of his great strength over looke all other living creatures, and exalt himselfe over the proudest of them; as thinking himselfe more strong and mighty then they.

CAP. XLII.

The Lord also heard the prayer of lob, that he made for his friends, and so accepted of his person, and his devotion, that he sorgave their offence upon his intercession.

And the Lord released that miserable affliction, under which lob was held bound; when, out of his neeknesse, and charitie, he was content to pray for those his persecuting friends.

They came to him, & by way of gratulation brought him, each of them, a gift, a piece of coine usuall in those times (stamped with a sheepe or lambe) and an eare-

Their father, as the reward and incouragement of their vertues, gave them a possession of land, that they should 8 I my thine hand upon him, remember the battell, doe no more.

tt Who hathprevented me that I should repay him?

13 Who can discover the face of his garment?

18 By his neefings a light doth thine, and his eyes are like the eye-lids of the morning.

22 And forrow is turned into joy before him.

25 By reason of breakings they purific themfolces.

32 He maketh a path to shine after him; one would thinke the deepe to be hoary.

34 He beholdeth all high things; he is a King over all the children of pride.

y The Lord also accepted of Job.

no And the Lord turned the captivitie of Iob; when he prayed for his friends.

12 Every man also brought him 2 piece of money, and every one an eare-ring of gold.

gave them inheritance at mong their brethren.

should be coheires of his estate, and territories, as their brethren were, and should share proportionally with them.

SECONDARION ON THE PROPERTY OF THE PROPERTY OF

PSALMES.

PSALM. I.

BLessednesse is the thing we all drive ar; would ye then know who is a blessed and happie man? It is he that first refraineth himselfe from all evill; and whereas there are three degrees of wicked men, ungodly in their thoughts, sinners in their actions, and scorners in their words and carriage; this man holds aloose from them all; not yeelding to frame himselfe, either to the counsells of the ungodly, to continue in the way, and manner of life, which is used by sinners, or to settle himselfe in a resolution to joyne with the scornfull enemies of grace, and goodnesse.

But contrarily, in stead of these leud courses, and sinfull pleasures, his idelight is wholly placed in the Lord his God; and for his sake, in the word of that. God; and wherewith his heart is so taken up, that he spendeth his thoughts upon it day and night.

For the Lord takes special notice of the actions and events of godly men; he graciously accepts of what they doe, and wifely and mercifully ordereth the issues of all things to their good.

What madnesse is this in the enemies of God and of his Annointed, thus to conspire against that kingdome and government, which here would have established in me, as a type of the everlasting Soverainty of his Sonne, Christ?

PSALM. IL

That men may no longer pretend ignorance, I will declare and publish the eternall decree of God; who hath faid, concerning his Sonne Christ, (whose type I beare) Thou art my onely Sonne, I have from eternity begotten

I Bleffed is the man that walketh not in the counfell of the imgodly, nor standeth in the way of simers, nor sitteth in the seat of the scomfull.

2 But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

6 For the Lord knoweth the way of the righteous.

I Why doe the heathen rage, and the people imagine a vaine thing?

7 I will declare the decree; Thou are my Sonne, this day have I begotten thee. begotten thee; and now I doe this day proclaime thee to the world, as the everlasting King, and governour thereof.

Psal. 4.

Give yee your true testimonies of your humble homage, and subjection to this eternal! Some of God; and of your meet obedience to me, whom he hath ordained to be a figure of that his glorious government; less his anger be provoked against you by your contempt, and so he should cut you off in the midst of your designes. 12 Kiffe the Some, left he be angry, and ye perith from the way.

PSALM. HILL

OH yee proud enemies, that pride your felves in the favour and countenance of Saul, how long will yee vainly indevor to disappoint that glory, which God hath by his Prophet fore-promised unto me?

Be afraid of Gods judgements, and be reclaimed from your finnes, and especially from your bloody persecution of mes deale seriously with your own hearts in secret, betwirt God and them; retyre your selves purposely for the more oportunitie of your deepe meditations, and be consounded in your selves, turning your displeasure back upon your owne wicked hearts.

I know it is the common fathion of the world to look after outward prosperity; and to measure happinesse by the abundance of these earthly things; but for me, O Lord, I value thy favour about all things what soever.

They doe not so much rejoyce in their vintage and harvest, when it is most rich, seasonable, abundant, as I doe in the assurance of thy grace towards me.

PSALM. V.

Hey have swallowed downe many deare morfells, of the estates, and lives of the godly, and innocent; and out of their throats have proceeded nothing but words tending to the destruction of others.

PSALM. VI.

Hen I am once dead, I can no more celebrate thy name among it the living, as I now doe.

PSALM.

- 2 Oye Sonnes of men, how long will ye turne my glory into shame? &c.
- 4 Stand in awe and finne not; commune with your owne hearts upon your bed, and be ftill.
- 6 There be many that fay, Who wil shew us any good?
- 7 Thou hast put gladnesse in my heart more then in the time that their come & their wine increased.
- 9 Their throate is an open Sepulcher.

5 For in death there is no remembrance of thee.

PSALM. VII.

Ogod, in delivering me, thou shalt not onely doe good unto me; but this proofe of thy mercy shall draw all the people to a just admiration of thy goodnes; for their sakes therefore, ascend thou upon thy throne of judgement, and make thy grace conspicuous to all the world.

It shall be with him, as with a woman that is mocked with a false, and yet painfull conception; he hath conceived a mischeivous plot against me; he travelleth, in bringing that sinfull designe to execution, and when all is done, he is delivered of nothing, but a vaine and false hope, which 'vanisheth into windo and disappointment.

PSALM. VIII.

God, thou needest no skilfull Rhetoricians to set sorth thy praise; even very new home babes and sucklings doe sufficiently declare thy power, wiscdome, and goodnesse; whoseever shall but looke upon them, and see their miraculous formation, and nourishment, and inscribble growth shall see enough to stop the mouthes of all thing enemies, how much more whe they come to age and discretion dost thou setch praise and glory to thy selfe from them?

Thou haft made man in his very creation, and the Son, of man in his voluntary eximanition of himfelfe (for our

fake) a little lowerthen the Angells.

PSALM. IX.

O Thou enemie, thou hast now, I hope, done destroying, thou hast made an end of sacking and ruining our cities, there is no more worke for thee further to doe; and now, when they have done their worst, themselves and their memorial is utterly rooted out.

When God calls men to a reckoning for their oppressions, and cruelties, he then remembers the poore, and is just and carefull to right their wrongs.

PSALM.

7 So shall the congregation of the people praise thee, for their takes therefore returns on high.

14 Behold, he travaileth with iniquitie, and hath coceived mischiese, and brought forth fallhood.

2 Out of the mouth of babes and fucklings halt thou ordained litrength, because of thine enemies; that thou mightest still the enemie and avenger.

5 For thou halt made him a little lower then the Angells.

6 Oh thou enemie; defiructions are come to a perpensall end; and thou halt destroyed cities; their memoriall is perished with them.

12 When he maketh iniquifition for blood, hee remembreth them.

PSALM. X.

The wicked man followes his unbridled lust; and boasts of his free and full contentment that he findes in his evill wayes, and magnifies those that are earthly and carnall minded, like himselse; who though they bee applauded by him, yet are abhorred of God.

His wayes are ever offensive to God, thy judgements, O God, are by him pur farre from his thoughts, & for his enemies, in a confidence of his owne strength, he maketh

a mocke of them.

He glavereth; and speaks faire, and carryes himselse courteously, to draw in the poore into his danger; and when he hath once got hold of them, he falls violently upon them-

Doe thou fearch out, and punish, and restraine his wickednesse, till there be no more of it to be found; make

a full end of his evill by thy judgements.

PSALM. XI.

OH God, they have undermined me in the very foundations of my being and subsisting; how can I then hold out : Let me be never so upright and innocent; yet I must needs (for ought I can doe) fall under their violence.

But howfoever such measure be offered me by men; yet my comfort is, that I have a God, who dwells aboue in the glorious Temple of heaven, who can and will re-

dresse my wrongs.

He will, in his due time, execute most terrible, and dreadfull judgements upon the wicked, such as he did upon Sodom and Gomorrah, he shall raine downe upon their heads, fire and brimstone, which shall surprize them suddenly, and ensnare them without possibility of escape.

PSALM. XII.

If must needs be that wicked men should abound every where, and beare them proudly in their leud courses, when the worst and most godlesse men are exalted and preferred to places of honor, and command, and magnified in their sinnes.

- 3 For the wicked boatteth of his hearts defire, and bleffeth the coverous, whom God abhorreth.
- 5 His waies are alwaies grievous, thy judgements are farre above out of his fight? as for all his enemies he puffeth at them.

no He croucheth and humbleth himselfe that the poore may fall by his

ftrong ones.

15 Seeke out his wickednesse, till thou finde none.

- 3 If the foundations be destroyed, what can the righteous doc.
- 4 The Lord is in his holy Temple, the Lords throne is in heaven?
- 6 Vpon the wicked he fluit raine libres, fire and brimftoge.

8 The wicked walke on every fide, when the vilest men are exalted.

Q

PSALM.

PSALM. XIII.

Of thy countenance; raife me up with a fweet fense of thy favour, lest I be utterly disheartned, and die disconsolate.

3 Lighten mine eyes, left I fleepe the fleepe of death.

PSALM. XIIII.

t The foole fiath faid

of iniquitie no knowledge? Who eate up my people as they eate bread,

- 5 There were they in great feare; for God is in the generation of the righteous.
- 6 Yee have shamed the counsell of the poore; because the Lord is his refuge.
- I Lord, who shall ahide in thy Tabernacle? Who shall dwell in thy holy hill?
- 2 My goodnesse ex-
- 4 Their drinke offerings of blood will I not offer, nor take up their names into my lips.

See Pfal. 53.7.

What a strange madnes is this in wicked men, that they will not consider what vengeance they pull upon themselves, whiles they doe thus cruelly devoure my people, as they eate bread, so greedily, so familiarly; without seate or remorse?

But how secure so ever they now seeme, God hatha time, wherein he shall consound them with searce, and aftonishment, for that just God takes special charge of the generation of the just, and shall surely plague their cruell persecutors.

Ye have fourned, & made a mocke of the holy resolutions of the poore & godly man, in that he depended upon the Lord, as his refuge; and trusted not (as you doe) to his owne devices, and to the arme of flesh.

PSALM. XV.

OH Lord, whom wilt thou admir, as a living member of thy true Church upon earth, and as a glorious citizen of thine heavenly Jerufalem above?

PSALM. XVI.

OH God what have I, or what can I doe, that can confer any thing to thee? Since thou are infinitely glorious and powerfull, & I am not finite onely, but weake, and miferable?

I will have nothing to doe with those Idolatrous heathen, nor yet with their superstitious, and sinfull rites; if they pollute themselves with the drinke offerings of blood, whether of men, or other creatures, I abhorre to partake with them; neither will I so much as make mention of the names of their sales gods.

I cannot envie the greatnesse, and prosperitie of these wicked Idolaters, not God hath allotted an happy portion unto me in comparison of the best of them.

I will also lay downe this bodie of mine in the grave, in a certaine hope and assurance of my resurrection to immortality.

For thou wilt no give me urrerly over to that corruption, which shall feize on me in the grave, neither wilt let the bodie of thy holy servant to vanish away in dust and rottennesse; but wilt one day raise it glorious; Whereof I am assured by the vertue of my instition into that Christ, whose facred body thou wilt preserve from the least purresaction in the earth.

PSELM. XVII.

They are fat and well liking; pampering themselves with all the contentments, and pleasures, that their heart can desire.

Save thou me, O Lord, by thy powerfull hand, from the cruelty of men, even from worldly and blood-thirfly men; which have fet up their rest here below, making no account of any other life after this, wherein to receive the retribution of good, or evill; whom yet thou cauest to abound with the choisest of all temporall and outward blessings, for their surface sudgement.

But as for me, I doe no way envie this happinesse of theirs, but rather am willingly content to suffer assistant here, since I am assured, I shall, one day, behold thy face in perfect beautie; When I shall awake out of my long sleepe in the grave, I shall be fully fatished with thy glorious presence; and in the meane time, I shall comfortably hope to see thy deliverance of me in thy just vindication from mine enemies; and when thou raisest me out of my great adversitie, I shall be abundantly refreshed with thy loving countenance towards me.

PSALM. XVIII.

See for this whole Pfalme in 2 Sam. 22.

PSALM. XIX.

A Sthe continual fuccession of day and night doth'notably set forth the wonderfull power, and provi-O 2 dence 6 The lines are fallen to me in pleasant places, yea I have a goodly heritage.

9 My flesh also shall rest in hope.

10 For thou wilt not leave my foule in hell; neither wilt thou fuffer thine holy one to see corruption.

to They are inclosed in their owne fat.

14 From men (sointhe margin) by thine hand O Lord from men of the world, which have their portion in this life; and whose belly thou fillest with thy hid treasures.

15 As for me, I will behold thy face in righteousnesse, I shall be fatilfied, when I awake, with they likenesse.

- 2 The Lord is my rock and my forereffe.
- 2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech or language where their name is not heard.

4 Their line is gone out thorough all the earth and their words to the end of the world. In them hath he made a Tabernacie for the Sunne.

The name of the God of Jacob, defend thee.

2 Send thee help from the Sanctuarie, and Itrengthen thee out of Sion.

9 Thou shalt make them as a fiery oven in the time of thine anger.

to Therfore shalt thou make them turne their backes (or, as in the margin). Thou shalt set them as a butt; when thou shalt make ready thine arrowes, upon thy string.

dence of God, so there is no day or night, wherein God doth not renew unto us some notable demonstration of his goodnesse, power, & wisdome, in this great administration; every day affords us some new document thereof.

Though these heavens and this day and night be mute; yet their speech and language is universally understood; so as the world, being distinguished by variety of tongues, (the people whereof understand not each other, yet) all of them through the wholecarth understand this voice, whereby the heavens, and day, and night, praise their Maker.

The line that God made for the passage of the Sunne; the first day of his motion, is still and ever perpetuated round about the earth; so as God hath herein spoken, both to our eares, by the voice; and to our eyes by the visible lines, that he hath drawne of this great frame, and continuall and constant revolution of the heavent. In which, he hath made a receptacle (over and besies all other those glorious planets and starres) for the Sunne; as his most remarkable creature.

PSALM. XX.

The Almighty power of him, that is named the God of lacob, protest, and defend thee.

Send thee helpe from the holy heavens, and from his Sandwarie, which is the type, and figure thereof, and firengthen thee out of Sion, where he hath by his command appointed the holy Arke of his covenant to bee placed, and from thence gives answers and directions to all thine actions,

PSAIM. XXI

Those that are insolent, and presumptuous enemies of the Kingdome of thy Christ, thou shalt consound with thy most terrible judgements: thou shalt consume them, and theirs, in the extremitie of thy wrathfull vengeance.

Thou shalt make them as a butt, against which thou shalt level thine arrowes of judgement; thou shalt set them as noted objects of thy searfullest revenge.

PSALM.

PSALM. XXIII.

Ine enemies (and, in type, thine, O Saviour) are more like unto beafts then men, like furious Bulles which have beene pampered in the fat passures of Basan, they beset me, and are ready to goare me thorow.

Neither are they like to Bulles for their strength, and Lyons for their stereeness, onely, but they are also like unto dogges for clamour, and cruell insultation; they both bite me with their teeth, and bay at me with their impure throats. Thus doe my implacable enemies persecute me; yeathey have done that to me, in figure and representation, which they shall doe really to thee my Saviour, they have pierced my hands and my feet.

Deliver thou O Lord, my deare life, from the power and cruelty of these savage and mercilesse enemies.

Not onely the poore and needy shall cheerfully eate of thy sacrifices, but even the wealthy and great also shall partake thereof, and worship thee; yea all those that humble themselves even to the dust of death for the profession of thy name, even those that have no care to keepe themselves alive (when their life may stand in the way of thy honour) they shall humbly adore thee.

They shall make report of the righteous judgements of God unto that posterity which is yet unborne; & shall declare that it is he that hath done these great things.

PSALM. XXIII.

As I am thy sheep, and thou my shepheard, O God, so shall I be ever consider in thy protection; what can the sheepe seate: whiles they see their shepheard ready to desend them? Thus shall I ever hold my selfe safe, and sure under thy desence, and thy gratious direction.

Thou givest me abundance of all helps, and comforts, not onely for accessity, but even for pleasure also.

PSALM. XXIIII.

HE hath caused the waters to lie lower then the surface of the earth, for the convenience of mans habitation; so hath he therefore lifted the earth over the sea, as if, to our sense, it were sounded thereupon.

- 12 Many bulls have compassed me; strong Bulls of Basan have beset me round.
- 16 For dogges have compafied me, the affembly of the wicked have incloied me; they picroed my hands and my feet.

20 Deliver,&c, and my darling from the power of the dogge.

29 All they that be fat upon earth shall eate and worship: all they that goe downe to the dust shall bow before thee, and none

can keepe alive his owne

foule.

31 They shall come and shall declare his righteousnesse unto a people that shall be borne; that he hath done this.

- 4 I will feare no evill, for thouart with me, thy rod and thy flaffe they comfort me.
- 5 Thou anointest my head with oyle, my cup runnerh ouer.
- 2 He hath founded it upon the feas.

Q 3

This

6 This is the generation of them that feek him; that feeks thy face, O Iacob.

7 Lift up your heads O ye gares, and be yelift up ye everlasting doores, and the King of glory thall come in.

3 Let them be alhamed which transgresse without cause.

14 The fecrer of the Lord is with them that feare him,

1 Indge me O Lord; for I have walked in mine integrity.

6 I will wash my hands in innecency; so will I compasse thine Altar, O Lord.

9 Gather not my foule with finners,

This is the generation of those that doe truly and fincerely serve God, with an holy worship, the true sons of thee O Jacob; who faithfully apply themselves to serve the God of Jacob.

It shall not be long that God shall dwell in these moving Tabernacles; ere long, he shall settle his abode in a fixed and lasting habitation of his Temple; Oh therefore ye firme and ever-during doores of his Temple, open your selves cheerfully to receive that King of glory which shall come to dwell in those sacred walls, and triumph in so blessed a guest; and ye the saithfull hearts of all believers (who are his living temple shadowed by that other) raise up your soules, to intertaine him unto your everlasting comfort.

PSALM. XXV.

M Agnific thou thy justice, in pouring shame upon the face of those, which rise up against me spitefully, without any just cause or occasion of provocation on my part.

The Lord beares a secret love and favour to those

The Lord beares a fecret love and favour to thole that feare him; how ever they may feeme ontwardly neglected; and in a gracious familiarity he imparts unto them the great mysteries of his will and their salvation.

PSALM XXVI.

OGod, doe thou stand out for me, and give sentence with me; for thou knowest I have walked in uprightnesse & sincerity before thee; however I may have failed in weaknesse, yet my purposes and desires have been erruly devoted to thee.

Lord, thou requireft holinesse in them that come neare thee, which thou hast signified by those many legal cleansings, and lotions; I will be carefull accordingly, to purge my heart and hands from all the impuritie of my sinnes; and then will I approach to thine Altar, and offer

my factifices to thee.

Oh doe not take away my foule with finners; thou feeft I would not doe as they doe; Oh let me not speed as they doe.

PSALM.

PSALM. X XVII.

When my favage and cruell enemies came against me, like ravenous beasts, in an intention to worry and devoure me.

2 And my foes came upon me, to eat up my flesh.

PSALM. XXVIII.

Denot inwrap me in thy judgements together with the wicked; whom thou draggeft to their execution suddenly.

3 Draw mee not away with the wicked.

PSALM. XXIX.

Orthip ye the Lord in that beautifull, and glorious Sanctuary, where he exhibits his prefence to his people,

The dreadfull thunder (wherein God speakes his power unto us) is above in those higher waters of the clouds; there, and thence doth God speake unto us, more loud and terribly then all the roating of these lower waters.

The voice of this thunder makes the very earth to shake, so, as the great mountaines of Lebanon, and Hermon, are; as it were, moved out of their places with this

horrible agitation.

This voice of the thunder causeth the searcful stashes of the lightnings to breake forth of the clouds to the standing of the world.

The terror of this voice causets the hindes (which doe not easily deliver themselves of their burden) to cast their calues, for searce, and so shaketh downe not the leaves, and twigs onely, but the very trees of the forest, that they are lest bare, and open to all eyes.

PSALM. XXX.

Thou halt settled my habitation so firme and safe in my mountaine of Sion.

See Pfalm, 6.5.

To the end that my tongue (which is the onely infirument wherby we can expresse glory) may sing praise unto thee.

PSALM.

- 2 Worthip the Lord in the beautie of holinesse.
- 3 The voice of the Lord is upon (or ever) the waters, &c.
- 6 He maketh them to skip like a calfe: Lebanon, and Syrion like a young Vnicorne.
- 7 The voice of the Lord divideth the sames of fire.
- y The voice of the Lord maketh the hindes to calve; and discovereth the forests.
- 7 Thou halt made my mountaine to fland flrong.
- 2 Shall the dust praise thee?
- glory may fing praise to thee.

PSALM. XXXI.

8 Thou halt not that me up into the hand of the enemie, thou halt let my feet in a large roome.

12 I am like a broken

veffell. 20 Thou shalt keepe them fecretly in a pavilion from the strate of tongues.

3 When I kept filence, my bones waxed old, &c.

6 Surely in the floods of great waters they shall not come nigh unto him. 9 Be ye not as the horse or as the mole which have nounderstanding.

7 He gathereth the waters of the featogether as an heape, he laieth up the depth in ftore-houses.

17 He fashioneth their harts alike the considereth all their workes.

20 He keepeth all his bones, not one of them is broken.

Hou halt not given me over into the power of mine enemie; but hast enlarged me, and ser me free from the feare, or danger of his attempts.

I am cast aside like a broken vessell, quite past all use

or regard.

As that which is hid in some secret, and sure corner, is fafe from all eyes; fo, through thy mercifull care are they laid up, under the covert of thy providence, from all their enemies, and from the iffue of all those slanderous fuggestions, which they make against them.

PSALM XXXII.

THen I concealed, and suppressed my guiltinesse, and fmothered my finne, in my bosome; I was extremely afflicted therewith; my body decayed, and languithed.

Surely, in the greatest extremity of troubles and perfecution, there shall no evill have power to seize upon him, whom thou haft taken to thy protection.

Be not either flupid, or refractary under the hand of God, like to brute bealts which have no understanding.

PSALM. XXXIII.

THe element of waters though it be fluid, and natu-I rally apt to spread, and diffuse it selfe, yet hath he in his providence and power gathered it up, and compacted it close together, as into one heape; & part thereof, in flead of overflowing the face of the earth, he hath confined into the fecret receptacles thereof.

In vaine shall the crafty ones of the world thinke to bring about their plots against God; he formed, and fashioned their hearts, as well as the simplest, and silliest of all his creatures; and therefore he well knowes, and confiders all that they goe about.

PSALM. XXXIV.

TIE taketh charge of all that belongs to his chil-Indren; fo as no violence shall be prejudiciall unto them:

them, not onely their bones, but the very haires of their head are numbred, in vaine shall their enemies hope to fasten any evill upon them, which the wise providence of God hath not foreappointed for their good.

PSALM. XXXV.

Though thou hast wayes enow by naturall and ordinary meanes to plague thine enemies, yet besides, doe thou give them over into the hands of thine Angells whether good or evill, to vexe them according to their deserts.

All the powers, and parts of my foule, and body shall praise thee; and confesse thee to be my onely good, and gracious God.

I hanged downe my head in a ferious humiliation, as one that had less him dearest friend, even the mother that boge him.

Those pretended false friends of mine, at their feasts, made me their table talke, and there signified their malicious conceits against me.

Deliver my deare, and precious life from these cruell

and brutish enemies.

Those that doe secretly scome me, by their privie gestures of contempt, winking with their eyes, and wrying their faces at me, in a discinsuli manner, doe thou meet with them, and let them not have cause to insult over me.

PSALM,XXXVI.

SO lendly doth the wicked man demeane himselfe, that my heart easily, and justly tells me that there is no scare of God within him.

Thy righteousnesse is like some huge and high mountaine, which we may see afarre off-but can never comprehend with our eye all the extent, and largenesse of it, &c.

They shall be abundatly fatisfied with all thy bleffings, both temporall and spirituall, and shall not onely be sed up to a sufficiencie, but shall be surnished with thy mercifull provisions, even to delight, and pleasure.

In, and from thee, is the ground of all true comfort; all life and happinesse is derived onely from thee; and of that infinite store of joy and contentment that is in thee, we 5 Let them be as chaffe before the winde, and the Angell of the Lord feattering them.

10 All my bones shall fay, Lord, who is like unto thee?

14 I bowed downe heavily, as one that mourneth for his mother.

16 With hypocriticall mockers in feasts t they gnashed upon me with their teeth.

17 My darling from the Lyons.

19 Neither let them wincke with their eyes that hare me without cause.

1 The transgression of the wicked saith within my heart, that there is no feare of God before his eyes.

6 Thy rightconfiesse is like the great mountaines.

8 They shall be abundantly fatisfied with the fatnesse of thy house; and thou shalt make them drinke of the river of thy pleasures.

9 For with thee is the fountaine of life; and in thy light we shall see light. 11 Let not the foot of pride come against me.

we shall partake in our measure; injoying thy blessings, and gracious illuminations.

Let not the proud man prevaile against me; Oh doe thou deliver me from his insolent insultations.

PSALM. XXXVII.

The Lord, who takes notice of all his secret plots, shall laugh him to scorne; for, how sever the soolish wicked man flatters himselfe in the conceit of his safety, and stability of condition, yet the all-wise God sees that his destruction is at band.

They shall vanish away into smoake, as the sat of lambes, which is laid upon the altar in sacrifice; so shall they be suddenly consumed.

they be juddenly confumed.

The wicked man (hall be punished with such want, that when he shall be driven to borrow, he shall not have wherewith to repay, but the righteous shall have

enough both for his owne use, and for the charitable supply of others.

In all my life time, I have diligently observed the goodhand, that God hath held over his righteons servants; whose provision for them I have noted to bee wonderfully carefull, and gracious, so as the affliction of want hath not continued upon them, and beene derived from them, to their children; if they have beene straitned with penury for the time, yet, it hath ere long beene supplied either to themselves, or theirs.

However it pleaseGod so to order the events of this life, that they fall out indifferently to the godly, and wicked men, and perhaps the worst may speed better here then the holiest; yet, looke to the end of both, and ye shall wel observe a cleare difference of Gods respects; for in the end, the godly man shall finde a gracious retribution from the Lord his God; when the wicked man shall be everlastingly consounded.

laugh at him, for he feeth that his day is comming.

13 The Lord

20 They shall be as the fat of lambes; they shall consume, into smoke shall they consume away.

21 The wicked borroweth and paieth not againe; but the righteous the weth mercy and giveth.

25 I have beene young and now amold; yet have I not feen the righteous forfaken, nor his feed beging their bread.

37 Marke the perfect man, and behold the upright; for the end of that man is peace.

2 For thine arrowes sticke fast in me.

4 For mine iniquities are gone over my head.

PSALM. XXXVIII.

Thine afflictions, as so many sharpefarrowes, gall my soule and sticke fast in me.

Mine iniquities are as some deepe waters, wherein (without thy mercy and grace) I should be utterly drowned; for I am sunke under them, as not able to uphold my selfe against the guilt of them.

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It is no short and transient affliction which I suffer, but lingringly painfull and lothforic; all which is most justly brought upon me by my sin, which I have so listly committed.

But I would take no notice of their delignes; onely in a patient and humble filence commending my felfe to

thy bleffed care, and them to thy just revenge.

If thou didft not tuftaine me, O Lord, I am ready to be utterly depressed with my calamity, and to yeeld unto the meake doubts and dishdence of my natural corruption.

PSALM. XXXIX.

Have set downe this constant resolution in my heart, that I will looke carefully to my selfe; and however my affliction bee very great, yet that I will not give my tongue leave to break e into any impatient, or unbeseeming speeches, whiles it pleaseth God to exercise me with the mairee of wicked men.

I refrained my tongue from speaking that, which I might have justification my own defence, and in their reprocess and conviction, though I were so much the more pained in my suppression thereof.

PSALM. XL.

The delivered mee out of leggrame diffresse, and misery, and out of wofull a condition, as wherein there was neither comfort nor hope; & ser me upon the firme ground of good assurance, and stedsast fastery.

I doe not come to thee, O Lord, in the formalities of legall facrifices, as thinking to please thee by these outward acts of devotion; but I bring a sincere heart to thee, and a prepared care, in comparison whereof, burnt offerings and since offerings are of no value to thee.

When thou hadft thus addressed my heart, and my eare, then I said cheerfully, Behold, Lord, I am ready to consecrate my seife unto thee; In the volume of thise everlasting counsell, signified by thy revealed will, it is written both of me; and especially of thy blessed Sonne, whose type I beare, that wee should doe thy will cheerfully and essecually.

These evills which stine iniquities have brought upon me, are so many and great, that I am not able to sustaine them, but must needs droupe under them, without thy

mercifull releafe.

5 My wounds thinke and are corrupted because of my foolishnesse.

13 But I as a deafe man heard not. I was as a dumbe me that openeth not his much.

17 For I am ready to

halt-

I faid t will rake heed to my wayes, that I finds not with my tongue: I will keepe my mouth with a bridle whiles the wicked is before me.

2 I held my peace, even from good; and my forrow was frirred.

2 He brought me out of an horrible pit, out of a rhemity clay, and fet my feet upon a rocke, &c. 6 Sacrifice and offering

thou didft not defire, minecares half thou opened, burnt offeriogs and the offerings half thou not re-

7 Then faid I, I.o. I come, in the volume of the booke it is written of

guired.

8 I deligheeto diversity will, O God.

12 Mine iniquities have taken hold of me, to that I am notable to looke up.

PSALM.

PSALM. X LI.

1 As the Hart panteth for the water-brookes, fo panteth my foule after thee, O God.

2 My foule thirsteth for God.

4 When I remember their things, I powre out my foule in me; for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise.

6 Omy God, my forle is cast downe within me; therefore will I remember thee from the land of Iordan, & of the Hermonites, from the hill Misser.

7 Deepe calleth unto deepe at the noise of thy water-spouts.

8 Yet the Lord will commad his loving kindnesse in the day time, and in the night his song shall be with me.

ra Thou fellest thy people for nought, and dost not increase thy wealth by their price.

By Though thou half broken us in the place of Dragons. The thirly and panting Deere in the extremitic of drought, doth not more eagerly long for the water-brookes, wherein to coole and refresh histolics, then I doe for my accesse to thy holy Sanctuary, O Lord, even to thy Tabernacle from whence I am forcibly driven.

My foule doth vehemetly thirstafter this thy presence.

V'hen I remember my former happinesse; how I had the liberty and favour of leading the multitude up to thine holy Tahernacle; and bethinke my selfe with what joy and melody we went up heretosore, to this house of thine, I cannot but poure out my soule into teares, and lamentations, to consider my greivous restrains, and exile from it.

My fonle is cast downe with this affliction; in whom should I then seeke for comfort, but in thee, O God; therefore since I cannot be present at thine house, yet I will ever remember and thinke upon it, where ever I am in my utmost banishment; whether in that Easterne land beyond Jordan, or the Southerne coast of the mountaines of Hermonim, or in this little obscure hill, where in I now am.

One affliction (like fo many waves) comes in the necke of another, and in a miferable fuccession as it were, calls for the next, upon thy predetermination of these my adversities, which doe as it were gush out from thee, by rhose conveiances which thou hast ordained.

The Lord will be gratiously present, to help and comfort me; and, as in the day time, hee will cheare me up, with the sense of his loving kindnesse, so in the night also, he will put songs of praise and thanksgiving into my mouth.

PSALM XLIIII.

WE are made more base, O God, then those bondflaves, that are sold by their victors, there is somewhat given for them to their owners, but as for us, O Lord, thou hast sold us for nothing, and hast as it were cast us away, as unworthy to be prized.

Though thou have humbled us to low, as to the very bottom of the deepe; and halt cast us down into the extreamest degree of forrow, and milesy.

PSAL.

PSALM. XLV.

I Speake of that holy ditty, which I have made touching King Solomon, in the type of him, that was greater then Solomon, even the King of glory, the great Bridegroome of his Spoule the Church: My tongue shall be swift, and free in her expressions of his just praises.

Oh Saviour, there is more true inward beauty in thee, then in all the lonnes of men, yea all the glory and excellence which they have, is onely derived from thee; So full of grace were thy lips, that thou spakest as never

man fpake.

As thou are armed with infinite power, O thou Lord of hosts; so let it please thee to buckle thy selfe to the exercise of this power, to the subduing of the many and mighty enemies of thy Church, and decke thy selfe with such glory, and majesty, as may consound thy opposers.

Goe thou on, happily, to execute the great adminifiration of thy Kingly office, in the behalfe of thy Church, because of the meeknesse of thy person, and truth of thy word, and righteousnesse, of thy promises and persormances, and the right hand of thy power shall bring to passe strange, and searchast things.

Thy judgements are severely and mortally executed upon the enemies of thy divine Soverainty; and upon the fight thereof, the people of the world are glad to

humble themselves under thine almighty hand.

The thrones of earthly Princes are (like themselves) brittle and variable, and their government many times drawne aside to protect evill, and depresse good; but thy throne, O Saviour, is everlasting; even when heaven shall passe, it shall continue, and thy government can be no other then holy and righteous.

Therefore God, even thy God, hath anointed thee from everlasting, as the King, Priest, and Propher of thy Church, with that heavenly Oyle, whereby he hath gladded the hearts of all thy chosen people; and hath endowed thine assumed humanity; with all divine graces,

above all meere mankinde.

As thy garments, O Solomon, are perfumed with that precious confection, which is made of the choifest odors, when thou comest out of thine yvory palaces; with which excellent fragrancies, thine attendants have cheated thy heart, so it is with thee, O Saviour, thine humane nature, wherewith thou art clad, is surnished with all

- I speake of the things which I have made touching the King; My tongue is the pen of a seady writer.
- 2 Thou are fairer then the children of men; grace is powred into thy lips.
- 3 Gird thy fwordupon thy thigh, O thou most mightie; with thy glory and majestie.
- 4 And in thy majesty ride on prospercusty, because of truth and meeknesse and righteousnesse, and thy right hand shall teach thee terriblethings.
- 5 Thine arrowes are fharp in the heart of the Kings enemics; whereby the people fall under thee.

of Thy throne, O God, is for ever and ever, and the feepter of thy King-

dome is a right feepter.

Therefore God, even thy God, hath anointed thee with the oyle of gladnesse above thy fellowes.

8 All thy garments finell of myrrhe, aloes, and caffia, out of the yvory palaces whereby they have made thee glad.

R

graces

9 Kings daughters were amongst thine honorable women, upon thy right hand did stand the Queen in gold of Ophir.

to Hearken, Odaughter, and consider, and indine thine care, forget also thy fathers house.

11 So shall the King greatly desire thy beauty: for he is thy Lord, and wership thou him.

12 And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.

13 The Kings Daughter is all glorious within, her clothing is of wrought gold.

14 Slie fliall be brought to the King in raiment of needle worke; the virgins her companions shall bee brought unto thee.

15 With gladetic & rejoycing that they bee brought, they shall enter into the Kings Palace.

graces and perfections, when thou descendes out of the glorious palace of heaven; wherby thou wert chearefully inabled to performe this great worke of thy mediation.

Thou hast the honourable attendance of many noble, and famous Congregations, that defire, and delight to wait upon thine ordinances; But the spouse, thine holy Catholike Church, is so honoured by thee, that shee is set upon thy right hand, clothed with all true glory, and magnificence.

Mad now, O daughter of Ægypt, heare what I shall say to thee, in type of the true Church and Spouse of my Saviour, in liew of so great mercy, as God hash she wed thee, in singling thee out of the world, it is thy duty to forget the corrupt condition of thy nature, and to be aliened in thine affections, from all earthly things, it it not for thee to thinke any more of the Ægypt of this world, but to be as a stranger to all earthly vanities.

So thall God take pleasure in those graces, which he

So shall God take pleasure in those graces, which he hath given thee thus to improve; and be graciously asserted with thy holy obedience, which thou justly refervest for him alone; for he is the Lord thy God; and therefore all thy worship and service is due to none but him.

The neighbouring, and yet, forraine Churches, shall, in an acknowledgement of thy great honour, and happinesse, present thee with the service of their love, and gifts of their bounty; and those that are great and famous in their reputation shall seeke communion with thee.

Solomons Bride the daughter of Pharaoh; and Christs Spoule the daughter of the King of heaven, are both inwardly glorious, the one with rich embroideries, the other with excellent and heavenly graces; the one is clothed with gold, the other with the right cousnesse of her Saviour, and with all divine vertues.

Neither hath the this glory put upon her, onely to pleafe, and amaze the eyes of the beholders, but the maine use of this goodly bravery, is, that the shall appeare glorious in the eyes of the King of glory, her celestiall husband, to whom the shall be presented in this goodly habit of grace; not without the attendance of all those believing soules, that appearaine to that blessed traine of hers.

With unspeakeable joy and triumph shall they bee presented unto the throne of glory; even into that Palace, not made with hands, eternall in the beavens, the

leat

feat and mansion of the ever-living God shall they be brought, by the ministery, and with the acclamation of the blessed Angells of God.

This happie marriage of thine shall be blessed with multitudes of children, who shall succeed their fathers, in a comfortable and during government; the issue and condition whereof shall be so large, and happie, that they shall be so many Kingsupon; earth and all thrones shall bee surnished with Princes from thy loines, for as much as all thy spirituall children are a royall generation unto God.

O my God, and Saviour, I, who by thy gratious inspiration have made this Bridall-song unto thee, will celebrate and praise thy blessed name to all generations; and will stirreup thy people to blesse and praise thee for ever and ever.

PSALM. XLVI.

Let the sea of this world roare, and be never so unquiet, the holy city Jerusalem, the type of Gods Church, bath a little river, even Gihon, or Kidron, whose calme and gentle streames shall abundantly refresh it; and the mystical Jerusalem hath both the waters of life, the word of the ever-living God, to comfort and satisfie it here; and those living waters of life eternall in the Paradise of God, to make it everlastingly happie.

He can (when he pleaseth) put an end to those broiles, and tyrannous oppositions, and persecutions, wherewith his Church is wont to be insessed; and can cause the ene-

mies thereof to be still.

PSALM. XLVII.

HE hath gratiously made choise of us, for his peculiar people, and of the land of Canaan for an inheritance for us, and hath purchased, and prepared a more glorious inheritance for us above; even the inheritance of his Saints in light; and in the meane time, hath graced us with all those noble priviledges which are appropriated to the seed of Jacob, whom he loved.

As the Arke of God is gone with much triumph and joy to be placed in the Temple of the Lord, so the Sonne of God is with much rejoycing of Angelisand men, both received into his Evangelicali Church on earth, and

afterwards taken up into the glory of heaven,

Unto

16 In stead of thy fathers shall be thy children whom thou maiest make Princes in all the earth.

17 I will make thy name to be remembred in all generations; therefore that the people praise thee for ever and ever.

4 There is a river, the ftreames whereof shall make glad the Citie of God.

9 He maketh warres to cease unto the ends of the earth, he breaketh the bowe, and cutteth the speare in peeces, be burneth the chariot in the fire.

4 He shall chisse our inheritance for its, the excellency of Iacob whom he loved.

5 God is gone up with a fhout, the Lord with the found of the trumpet. 180

9 For the shicids of the earth belong unto God.

Unto God onely belongeth the fafe and gratious protection of his Church, and children, and he accordingly raiseth up and desendeth those Princes and governors, under whose rule his Church is preserved in peace.

PSALM. XLVIII.

He heathen Kings, especially Senacherib, and his I mighty hoast & assistants, came up against Jerusalem, with menaces of utter destruction, but they staid not long, before those walkes, ere they were sent away with fhame and flaughter.

As a Navie by fea is dispersed by a furious East-winde, fo didft thou, O Lord, scatter and discomsit those mighty enemies that came up against Hierusalem.

According to the relation of thy former deliverances of thy poeple, reported to us by our forefathers, so have our eyes beene witnesses of thy present rescue of our city, and nation.

Looke well, O ye beholders, upon the many and goodly towers of Jerusalem, upon her strong fortifications, upon her faire Palaces, and as thereby you shall bee excited to praise God for the deliverance of so noble and beautifull a pile; so take occasion thereby to thinke of the fplendor and glory of that heavenly Jerusalem which is above.

shippes of Tarshish with an Eastwinde. 8 As we have heard, fo we have feene into the

city of the Lord of Hofts.

7 Thou breakest the

4 For lo, the Kings were affembled, they pai-

fed by together.

13 Tell the towers thereof, marke well her bulwarkes, confider her Palaces.

why should I feare in the dayes of evill, when the iniquitie of my heeles thall compaffe me about,

7 None of them can by any meanes redeeme his brother nor give God a ranfome for him. 8 For the redemption

of their foule is pretious;

and it ceaseth for ever. 14 And the upright shall have dominion over them in the morning and their beautie shall confume in the grave, from their dwelling.

PSALM. XLIX.

Thy should I feare upon any occasion what soever? Whether it be upon the confcience of the iniquity of my owne foot steps, or whether upon the profecution of those enemies, which follow me at the heeles, and are ready to environ me?

It is not in the power of the wealthy, & great men of the world, to ransome another man from death, by all their riches and treasures; For the life of man is of greater price, and value, then can be countervailed by any earthly thing; and therefore this redemption is a thing not to be effected, or hoped for at all.

But however they flourish, and sway here, yet after the long night of the grave is past, in the morning of the refurrection, the just and righteous servants of God, whom they have here trampled upon, shall so have dominion over them, that they shall fit as their Judges; In the meane time all their glory and bravery shall bee confumed, confumed, and rott away in the duft of their grave.

That man, who lives in outward honor, and yet wants true wisedome, and understanding, to know God; and himselfe, lives as a beast, and dies as a beast brutishly.

PSALM. L.

Heare, O ye inhabitants, of the earth; the great and mighty God of heaven having taken just notice of the extreame depravednesse of the wayes of men, calls you to account of this your universall wickednesse, even all the world over, from one side of the earth to the other.

Behold, God hath shewed himselfe in his holy hill of Sion (where his temple, the glory of the whole earth standeth) there he exhibits his Majestie, and thence shall he controll the wickednesse of men.

In great terror, and majesty shall God declare his displeasure against the presumptuous sinnes of men; for he shall come attended with fire, and tempest; a devouring fire shall goe before him, and a searcfull tempest shall be round about him.

He shall appeale both to the heavens, and earth, as the witnesses of his just proceedings with men, and their too just deservings of judgements, and as the summoners of this great appearance.

Let that heaven, and that earth (faith he) fummon together before me, that chosen people of mine, who have made an externall projession of my name, and have, by the continual use of their facrifices, outwardly renewed their concurant with me.

Yea, those heavens shall not only summon his people, and witnesse their wickednesse, but shall also proclaime, and declare to the world, his apparent justice, both in giving his law, and in exacting it of them; neither shall their hypocrisic any longer deceive the eyes of men, for now, God himselse (who cannot be deluded) will unmaske their wickednesse, before all the world.

Doe not thinke to choke me with the formalities of thine outward facrifices, these are not the things I stand upon. 20 Man that is in honot and understandeth not, is like the beasts that perish.

- I The mighty God, even the Lord hath spoken, and called the earth from the rising of the Sun to the going downe of the same.
- ² Out of Sion the perfection of beauty God hath shined.
- 3 Our God shall come and shall not keep silence, a fire shall devoure before him, and it shall bee very tempestuous round about him.
- 4 Heeshall call to the heaven above, and to the earth, that he may judge his people.
- 5 Gather my Saints together, those that have made a covenant with me by sacrifice.
- 6 And the heavens finall declare his righte-outnette; for God is judge himfelfe.
- 8 I will not reprove thee for thy acrifices, &c.
- 9 I will take no bullocke,&c.

4 Against thee, thee onely have I sinned; and done this evill in thy sight; that thou mightst be justified whe thou speakest, and be cleare when thou judgest.

6 And in the hidden part thou shalf make mee to know wifedome.

Z Purgeme with hysfop, and I shall be cleane; wash me, and I shall be whiter then frow.

8 Make me to heare joy and gladnesse; that the bones which thou hast broken may rejoyce.

11 Cast me not away from thy presence, and take not thy holy spirit from me.

the joy of thy falvation, and uphold me with thy free spirit.

16 For thou defirest not facrifice, else I would give it; thou delightest not in burnt offerings.

PSALM. LI.

It is only thy prohibition, O God, that can make a fing I have finned against men, but it is thy Law that I have violated, in that my offence; and if I have so carried my finne that the world takes not notice of it, yet I know it cannot be hid from thee; thou onely, as thou canst charge me with it, so canst remit it unto me: I doe therefore freely acknowledge these horrible sinnes of mine, that I may clearely acquite thee in thy proceedings against me, the reproofe of thy Prophet, the menaces of thy judgement are too well deserved on my part; doe what thou wilt with me, I must needs justifie thy severe courses against me.

Notwithstanding this darknesse; that I have brought upon my soule, by my sinne, thou shalt in thy great mercy so inlighten me, that in the fecret corners of my heart, I shall understand that wonderfull mystery of my redemption and Salvation in the blood of my Saviour.

Oh, doe thou then by that precious blood, fprinkled upon my foule by a true faith, (which was, and is figured in the legall afpertions) cleanse me from mine iniquities, so shall I be pure and innocent in thy sight; wasti me in that all-sufficient layer of the blood of my Saviour, so shall I be whiter then snow, before thee.

Doe thou speake peace and reconciliation to thy servant; renew the joy of my heart, in the comfortable assurance of thy forgivenesse, that so my soule which is now dejected, and justly grieved, for my sinne, may find cause of rejoycing in thee.

Howfoever I have deserved that thou shouldest cast me off, and strip me of all the graces, and gifts of thy spirit, which thou hast blessed me with; Yet, O Lord, doe not thou deale thus with me, but continue me in thy pre-

fence, and continue thy graces in me.

How can I, O Lord, be other then pensive, and miserable, whiles I stand in these termes with theer what comfort can I finde, till my heart be assured of thy savour? Oh doe thou restore to me that joy of thine holy Ghoss, which I have wont to seele in the cleare and evident apprehension of my salvation; and though I have made my selfea slave to my sinne, yet doe thou free me by thy good Spirit; and thereby doe thou maintaine me in this happy liberty of thy service.

O God, it is not the price, or the outward ceremony of legall facrifices, that either thou takest pleasure in,

or I affect to rest in else I would be glad to come to thee with thousands of rainmes, but these bare externall rites are not the thing thou requirest.

Here is another and a better facilitie, which I prefent thee withall, even a broken and humbled foule; and this I know (such is thy wonderfull mercy) cannot but be very

acceptable unto thee.

PSALM. LII.

OH thou vaine, and foolish Doeg, why doest thou thus pride thy selfe in Sauls favour, as if thou wert now able to doe what mischiese thou listest > know, that there is an higher hand, that can either shint thee, or cutthee off, at pleasure, in vaine shalt thou strive against that omnipotent power, and goodnesse, which ever remaines ready to assist and deliver his Church.

PSALM. LIII.

There is none so soolish, as an obdured sinner; and that soole doth herein most approve his folly, in that (though with his mouth he dare not, yet) in his heart he hath said. There is no God; so lewed are his imaginations, desires, and affections, as if he verely thought and resolved, there is no supreme power, that takes notice of, and will revenge his lawlesse impleties.

See Psalm 14.4. and so for the whole Psalm.

PSALM, LIV.

OH God, doe thou save me by thy mighty power; and stand out for me in my just vindication, by thy strength.

PSALM. LV.

O Lord, doe thou destroy mine enemies, and for this cause doe thou divide them in their plots, and consultations; that they may crosse each other in their conspiracies, and attemps, for I have too well seene them apt both to devise, and execute violent practices against thy Church.

It was not an open and professed enemie that hath offered

17 The facrifices. of God are a broken; &c. A broken and contrite heart O God thou wilt not defpife.

Why boaftest thou thy selfe in mischiefe, O mighty man? the goodnes of God indureth continually.

The foole fath faid in his heart there is no God.

4 Have the workers of iniquitie no knowledge? &c.

t Save me, O God, by thy Name, and judge mee by thy strength.

9 Destroy, O Lord, and divide their tongues; for I have seene violence and strife in the City.

12 For it was not an

enemy that reproched mee, then I could have borneit,&c.

13 But it was thou, a man, mine equall, my guid, and my acquaintance.

14 We tooke fweet counfell together, and walked into the house of God in company.

16 Because they have no changes; therefore they feare not God.

2 What time I am afraid, I will trult in thee.

8 Thou tellest my wandrings, put thou my teares into thy bottle; are they not in thy booke?

4 My foule is among Lyons, and I lie even among them that are fet on fire, even the fonnes of men, whose teeth are speares and arrowes, and their tongues a sharp sword.

7 My heart is fixed O

offered this cruell measure to me, for then I could have borne it off, & have wisely avoided it; or if I must needs have suffered it, I could have endured it with so much more patience, by how much I should have more expected it.

But it was thou, O Achitophel, a man of note, of noble rancke, of great respect with me; whom I used familiarly.

With whom I did oft communicate my counsells, as with my bosome-friend; yea, whom profession of religious devotion had (as I supposed) assured to me, as my true friend; whiles we oft walked unto the house of God, in a loving partnership of holy duties.

Because their prosperity continues, and they finde no change of their estate, no interposition of crosses and troubles, therefore their hearts are hardened against that God, by whom they are insensibly blessed, neither doe they stand in awe of that hand of justice, whose smart they have never selt.

PSALM. LVI.

HOwfoever (fuch as my weakneffe is) I cannot but be overtaken with some scare, yet my feare shall never transport me from my trust, and considence in thee; but in the midst of that my naturall timorous nesses, will cast my selse upon thee, and repose my heart upon thy mercy,

Oh God, thou takest full notice of all the perfecutions that I have undergone, thou notest every slep of my long, and forced wandrings; Oh let not any of those teares which I shed, be spilt in the dust, keepe thou them, as most precious liquor, in thy bottle; Yea, Lord, thou hast done it already; thy savour bath prevented me, thou hast set downethe number of all teares in thy booke of everlasting record.

PSALM LVII.

O Lord, I ambeset with cruell and bloody enemies, whose hearts are inflamed with deadly malice against me; even men given over to wickednesse; whose mouthes are full of mischievous slanders, & reproaches, wherewith they indevour to wound me to the death.

O God, I doe not fuddenly, and abruptly breake

forth

forth into these praises of thy name, as a thing not before thought of, but I have seriously digested in my soule these my hearty thanks givings unto thee.

PSAL. 58.

And therefore, (O thou my tongue) which is the only infitument wherewith I can expresse the glory of my God) be thou shirred up chearefully, to utter the praises of my gratious deliverer.

PSALM. LVIII.

IN stead of balancing all things by justice, ye weigh them according to the violence of your ownepassions; that measure, which may satisfie your malice (and no other) is held sufficient.

Neither is this any sudden surprisal with evill, but it is a long continued habit of wickednesse; their disposition hath beene perverse, and malicious; even from their infancy; and so they still continue, proceeding from evill to worse.

My enemies, O Lord, are like unto Serpents, and their malice like unto deadly poylor; yet are they not like every Serpent; some there are, which are not so crasty, and whose poyson is not so deadly; but my enemies are like the aspe, or adder, whose venome killeth speedily; and, which beside is so suttle, that laying one eare to the earth, and stopping the other with his taile, he eludethall the power of whatsoever incantation; so doe these enemies of mine; no whossome and holy advice can possibly saften upon them, no threats of judgements

can beat them off from their intended mischieses.

Let their dispatch be quicke, and sudden; even before the pot can boile with a fire of drie thornes put under it; let them be consumed; yea, God shall setch them suriously away, as in a whirlewinde; swifter then thought, in the midst of their life, and the height of their strength, but in the extremity of his wrath.

PSALM. LIX.

Hou feelt, O God, that these agents of Saul doe maliciously persecute me; they know well enough that I am innocent, and yet they seeke to take away my life; Oh doe not thou give way to their wilfull spight, and rancorous malice.

Mine enemies are like to ravening dogges, which run about

Lord (or prepared) my heart is fixed I will sing and give prate.

8 Awake my glory, &cc.

2 You weigh the violence of your hands in the earth.

3 The wicked are estranged fro the wombe: they goe astray associately be borne, &c.

4 Their poylon is like the poylon of a Serpent; they are like the deafe adderthat floppeth her eare, 5 Which will not harken to the voice of the charmer charme he never to wifely.

9 Before your pots can feele the thornes, hee shall take them away as with a whirlewinde; both living and in his wrath.

g Be not mercifull to any wicked transgreftors.

6 They returne at even.

ing, they make a noise like a dogge, and go round about the citie.

9 Because of his strength will I wait upon thee; for God is my defence.

- 2 Thou hast made the earth to tremble,&c. heale the breaches thereof, for it shaketh.
- 3 Thou hast made us to drinke the wine of astonishment.
- 4 Thou hast given a banner to them that feare thee, that it may be displaied because of the truth.
- 6 God hath spoken in his holinesse, I will rejoyce, I will divide Shechem, and mere out the vally of Succoth.
- 7 Gilead is mine, and Manasserh is mine; Ephraim also is the strength of mine head, Judah is my lawgiver.
- 8 Moab is my washpot, over Edom will I cast out my shooe, Philistia triumph thou because of me.

about the citie, all day long, and onely late at night come to their kennell; in the meane time, barking and baying for a bone to supply their hunger, even so doe mine enemies incessantly bestirre themselves for my destruction.

The more strong, and the more malicious Saul is, the more will I looke up unto thee, and cast my selfe upon thee for thy protection and deliverance, for thou, O God, art my sure resuge in my greatest distresses.

PSALM. LX.

OH God, thou feeft that through thy just judgment upon our land, all things are out of order; and, as it is feene oftentimes! in earth-quakes, here are fearefull breaches made in our State, by reason of our sinnes; Oh doe thou heale up these breaches which our sinnes have made.

Thou haft made us giddy, and unable to guide our felves through aftonishment at thy judgements, even as the man that is drunke with wine, recleth, and knowes not where to place his steps.

Oh God, thou hast given to thy people an happy victoric against the Syrians; and hast thereby incouraged them to depend upon thee, in these assaults of the men of Edom; that thou majest thereby be glorified in the truth of thy promises, and performances.

The holy God, who can never faile his promises, hath faid that concerning me, wherein I will both trust, and triumph, Behold, he hath gratiously assured me that he will persect, and accomplish this kingdome of mine, which he hath begun; & that part of it which is yet withheld in the hands of Ishbosheth, Sauls sonne, namely Shechem and the vally of Succoth, I shall receive into my full possession.

As for Gilead and Manasseth, which are the utmost coasts of Canaan, they are as surely mine, as if they had yeelded themselves into my hands already; & as for the tribe of Ephraim, I make account of that as my chiefe strength, and the maine power of my kingdome; Judah (as by Gods appointment and prediction was fore-ordained) is the tribe of authority, which shall give lawes to Israel.

And as for the bordering, but malignant nations of Moab, Edom, and Pilistia, I shall subdue them at pleafure, and destine them to those base offices, they are worthy worthy of Moab shalbe as a pot of earth to wash my feet in, which I shall soone after breake into sheards, Over Edom I will trample, and insult, as it hath scornfully insulted upon Gods people; and thou Philistia doc thou now domineers, and proudly tyrannize over Gods Israel; as thou hast hitherto done; and if thou sinde cause, continue thy triumphes.

Who, but thou, O Lord my God, wilt bring me into those cities of strength, which pertaine to Edom, thou canst, and thou wilt give me victory over those proud neighbors?

PSALM. LXII.

Ertainly, man, of what degree or estate so ever, is meere vanitie, and utterly decentfull in the trust, that is put in them, let vanity be laid in one end of the scales, and man in another, man shall be found lighter then vanity it selfe.

Oh then, trust not in that wealth, and greatnesse which is gotten by oppression, and violence; for ye shall

finde no folid comfort, and stay therein.

PSALM. LXIII.

Those that maliciously persecute me, shall by thy just hand be brought downe into the grave.

They shall fall by the sword of the enemies, and be lest in the field unburyed: as a prey to wild beafts.

PSALM. LXIIII.

They have plotted secret devices against me; according to the depth of their malice, and the height of their skill.

PSALM. LXV.

OGod, they are our iniquities that stand in the way of thy mercies, and prevaile strongly against all the endeavours of my reformation, but, O Lord, doe thou both mercifully sorgive, and powerfully remedy our offences.

9 Surely men of low

9 Who will bring into

the strong city; who will

lead me into Edom?

degree are vanity, and men
of hie degree are a lie; to
be laid in the balance, they
are altogether lighter
then vanity.

20 Truff not in oppreffion, become not vaine in

robbery,&c.

9 Those that seeke my scule to destroy it, shall go into the slower parts of the earth.

To They shall fall by

the fword, they shall be a portion for foxes.

6 And the heart is deepe.

3 Iniquities prevaile against me;as for our mans, gressions thou shale purge, them away. 5 By terrible things in righeousnesse wilt thou answer us, O God,

8 Thou makest the out-goings of the morning and evening to rejoyce.

9 Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God which is full of water.

12 Thou half canfed men to ride over, our heads we went through fire and water: but thou broughest us out into a wealthy place.

18 If I regard iniquitie in my heart; the Lord will not heareme.

i Let God anie, let his chemies be scattered, &c.

4 Extoll him that rideth upon the heavens by his Name Iah,&c.

di God serretti the solitaly in families, he bringeth one those which are bound with chaines, but the rebellious dwell in a dry land. O God, thou in thine infinite justice wilt answer the prayers and supplications of thy Church, in marvellous deliverances, and in searefull plagues upon thine enemies.

Thou glorifiest thy selfe by the constant succession of the day, and night, and causest all the inhabitants of the earth from the Sunne rising, to the setting of the Sun, to rejoice and sing unto thee, for the great workes that thou hast done.

After a faint and barren drought, thou graciously condescendest to send downe a fruitfull raine, upon the sace of the earth; thou greatly enrichest it with plentifull floods sent out from God, out of the clouds of heaven.

PSALM LXVI.

Thou hast cansed us to be miserably trampled upon, by our scornfull, and imperious enemies, and hast put us to all manner of hard trialls, there is no afflictive element which we have not passed through, by thy just sufferance and ordination; but, at last, thou hast put an end to our troubles, and hast settled us in a quiet plenty.

If I give my selfe over to wickednesse, I have no reafonto expect favour from my God; how should I looke for other, then that he should marke me out for vengeance?

PSALM. LXVIII.

Thy presence, O God, is with thine Atke; as that Arke of thine is now upon the remove, after a long rest; so doe thou, O Lord, arise, after thy seeming silence, and repose; and let thine enemies be discomsted and confounded.

Extoll him that moves and rules; and governes the heavens by his mighty power, and dwells in that inaccessible glory; praise him in that his infinite and absolute being, which he hath within himselfe, without all rela-

tion and dependance; and in that bounty, whereby he communicates a being to all his creatures.

He giveth plentifull iffue to those that were childlesse, and delivers the captive out of their thrashome; as contrarily those that are rebelliously wicked (however they might seeme fast rooted in a rich patrimony) he sends away into want and exile. O God, what noble demonstrations hast thou given of old, to us thy people, & our forest their, of thy power and providence; when thou wentest before thy people, in a pillar of cloud, and fire, through the wildernesse.

PSAL. 64.

Both in the heavens and the earth didst thou shew marvelous tokens of thy mighty protection, and gracious care for thy people; all the course of nature seemed to be miraculously altered to set forth thy power; Mount Sinai it selfs shooks at thy presence, in the delivery of thy Law.

The Lord gave abundant matter of celebration and thankfgiving, and there wanted not flore of mellengers to publish his victories, or of damfells of lirael to applicable them, in their forces and minfralise.

plaud them, in their fongs; and minftralife.

The Kings of the nations (who led for their armies against lirael) were glad to see apace for their lives; and the spoile was so great, that the women (who staid at

home) had their shares in the division of it.

Though ye have lien, like the drudges of the Camp, in the hearths and sooty ranges of your tents, and thereby are soiled and deformed, yet, by Gods mercifull deliverance, the case shall be to altered, as that ye shall bee saire, and beautifull, like a pleasantly coloured dove, whose seathers are as overlaid with gold and silver.

And howfoever Gods Church feemed to be overcast with darknesse of discomfort, whilest yrans oppressed her, yet now the Almighty hath subdued, and put to slight the enemies thereof, it was white and glorious, like to the hill of Salmon (of it selfe darke and shadie) when it is covered with snow.

Sion (which is Gods hill, where he pleafeth to dwell) may well compare with the fruitfull hill of Bashan, in height if it may equal it, in dignitic and priviledge it is much above it.

VVhy doe ye so proudly vaunt your selves, O yee mighty mountaines of the earth? ye are all of no value to this hill, where the God of heaven bath chosen to put his name.

The great Lord of hosts is atteded with thousand thoulands of heavenly Angells, which are the chariots of defence for his Church; powreful, irresistible; and, as he was waited on by these innumerable Angells, on mount Siani, at his majestical delivery of the Law, so is he now attended with them (though invisibly) in his holy hill of Sion where he manifesteth his gracious presence to his

O Saviour, thou art glorioully ascended up unto thine

people.

7 O God when thon wentest forth before thy people, when thou didst march through the wildernesse,
8 The earth shooke, the heavens also drouwed

the heavens also dropped at the presence of God; even Sinai it selfe was moved at the presence of God, the God of Israel.

word, great was the company of those that published it.

12 Kings of the annies did flee, and she that tarried at home divided the spoile.

13 Though you have lien among the pots, yet shall ye be like the wings of a dove, covered with silver, and her feathers with yellow gold.

* 4 When the Almighty feattered Kings in it, it was white as frow in Salmon.

as the hill of Bashan; an high hill as the hill of Bashan; an high hill as the hill of Bashan.

16 Why leape ye so, ye high hills? this is the hill which God delighteth to dwell in.

17 The charicts of God are twentythousand, eventhousands of Angels, the Lord is among them as in Sinai, in his holy place.

a8 Thou hast ascended

highest

on high, thou hast led captivitie captive, thou hast received gifts for men; yea even the rebellious also, that the Lord God might dwell among them.

20 Vnto God the Lord belong the issues from death.

will bring agains my people from Bashan; I will bring my people agains from the depths of the red Sea.

be dipped in the blood of thine enemies, and the tongue of thy dogges in the fame.

24 They have seene thy goings, O God, even the goings of my God, my King in the Sanctuary.

26 Even the Lord, from the fountaine of If-

27 There is little Benjamin with their ruler, the Princes of Judah, and their Councell, the Princes of Zebulun, and the Princes of Nepthali.

28 Thy God hath commanded thy strength.

19 Because of thy

highest heavens, having first happily triumphed over all thine enemies, and dragged them captive after thee; and immediately after that glorious ascension, thou hast fent downe thy Spirit, upon men, in the miraculous gifts thereof, which thou hast bountifully shed abroad, even upon those that were formerly rebellious against thee, that even by them thou O Lord mightest magnific thy selfe in thy gracious inhabitation in them.

Unto this almighty Lord, (who is the God of spirits) doe belong all the passages, both to, and from death, he can deliver his from it, he can bring his enemies into it, as seemeth best unto him.

The Lord bath said, ye well know what deliverances I have wrought for my people; how I caused them to passe through, and conquer the country of Og the great King of Bashan, and how I led them through the red Sea, in a miraculous fashion: my hand is not shortned, I will still worke the very like deliverances for my people.

That, as it was in the destruction of the Ægyptians, and in the conquest of Bashan, and those other proud heathens, so againe, thou maist rejoyce in the utter debellation and destruction of them that oppose themselves spightfully against the Church, and Kingdome of Christ, so as thou maist trample in their blood, and thy dogs may lick it up.

Oh God, all thy people have feene, and rejoyced to fee, with what exultation, and spirituall triumph, thou my God and King, in that thy holy Arke (when it marched from the house of Obed Edom) wents up towards thy sacred Tabernacle.

Bleffe ye the Lord in the congregation of his people, all ye that flow from that plentifull fountaine of Ifrael.

There are the tribes of Ifrael, ready and zealous, to

attend upon God; Benjamin the least of all the tribes, is not the least forward; but, together with their ruler, presents himselfe to this service: Iudah, the royall tribe, with their noble leaders, strives to be seene in the front of this glorious traine; and Zebulun & Nepthali, though most remote in situation, yet in this holy solemnity, are not behind their sellowes; but they and their Princes put forth themselves to celebrate this holy, and happy procession of Gods Arke.

O Israel, thy God hath decreed power and soveraignty unto thee; so as, notwithstanding all oppositions, thou shalt be strong and mighty.

When thou shalt have established thy Temple at

Hiernselem

Hierusalem, The Kings of the earth round about thee, shall come thither, and offer presents and sacrifices there

unto thy name.

Oh Lord, doe thou confound those professed enemies of thy Church; both their great patrons and abettors, as also their servile and ignorant followers; and humble thou them so farre, as till they shall submit themselves to thy spirituall government, and yeeld their homage and tribute unto thy Sonne Christ; and as for such as take pleasure in blood, and exercise wilfull hostility against thy people, doe thou utterly destroy them, and their designes.

The Gentiles shall come in, and yeeld subjection to thee; eventhose (which are most unlikely) from the loines of Cham, the Princes of Ægypt and Ethiopia; these shall sue to be received into the bosome of the

Church.

PSALM. LXIX.

OH God; I am ready to be utterly swallowed up with the evills, which are comne upon me; I find not any ground of comfort to rest my soule upon.

The rulers, and men of authority sticke not to raise

flanderous fuggestions against me.

Let all those comfortable helps which thou hast given them here, be (in thy just judgement) turned into so many tentations, and occasions of their fall.

Let the eyes of their understandings be so darkned, that they may not see the things belonging to their peace, and as thou blindest their judgement, so doe thou also weaken their strength; that they may be no lesse un-

fit for action.

Doe thou so farre give them over to the lawlesse defires, and counsells of their owne hearts, that they may adde sinne to sinne, untill their measure be full; and may not recover themselves by a seasonable conversion unto thee.

Take them away by some sudden judgement, from among the living, let not their names be recorded among thy faithfull servants here, or thy Saints above.

Temple at Ierusalem, shall Kings bring presents unto thee.

- 30 Rebuke the company of the speare men, the multitude of the Bulls, with the calves of the people, till every one submit himselfe with pieces of silver; scatter thou the people which delight in warre.
- 31 Princes shall come out of Ægypt; Ethiopia shall soone stretch out her hands to thee.

2 I finke in the deepe mire where there is no flanding.

gate speake against me.

- 22 Let their pable become a frare to them.
- 23 Let their eyes bee darkned that they see not; and make their loines continually to shake.
- 27 Adde iniquitie unto their iniquity, & let them not come into thy righteoushelfe.
- 28 Let them be blotted out of the booke of the living, and not be written with the righteous.

S 2

PSALM.

PSALM. LXXI.

7 I am a wonder unto many.

\$6 I will goe in the firength of the Lord.

I Give the King thy judgements, O God; and thy righteouinesse unto the Kings sonne.

2 He shall judge the people with righteousnes, and thy poore with judgment

3 The mountaines shall bring peace to the people; and the latte hills, by rightessufnesses.

s They shall feare thee as long as the Sunne and Moone indure.

6 He shall come downe like raine upo the mowne graffe.

8 He shall have dominionals from sea to sea; and from the river to the ends of the earth.

9 They that dwell in the wildemesse shall bow before him.

10 The Kings of Tarfhish and the yles, shall bring presents, the Kings of Sheba and Saba, shall offergifts. There are many that gaze upon me in this my diffreffed condition, as if I were some uncouth monster, some rare spectacle of thy displeasure.

I wil go on (through the power of him that inables me) to glorifie my God; and to win due praises to his name.

PSALM. LXXII.

OGod, thou, by whom Kings raigne, as thou hast called me, and my some Salomon after me, to the government of this Kingdome, so doe thou inable both me (for that little time I have to live) and him in an happy succession to me, with those gifts of wisedome, and knowledge, as also of justice and holinesse, that are sit for so great a service.

Let him governe thy people justly and uprightly; and even the poorer fort of them uppartially, and wifely.

The very mountainous parts of the land, which use to be most barren shall under his peaceable and righteous government, yeeld an happy, and joyfull increase to their owners.

O thou Saviour of men (whose type my sonne Salomon shall he) men shall serve & devoutly worship thee, so long as the Sun & Moone shall shine upon the earth.

He thall be gentle and mild in his administration, and sweet and gratious in his heavenly doctrine, which shall distill upon the hearts of men, as the kill & gentle raine falls upon the mown grasse, so plausibly, so refreshingly.

As the dominions of Salomon shall be large, and spread farre, so shall their extent be bur a shadow of that unlimited Kingdome, which pertaines to the great Messias, whom he figureth; for behold, all the nations of the earth, even from one end thereof unto the other, shall yeeld their subjection to his spiritual Kingdome.

Even these that are yet the most barbarons and savage people, shall submit themselves to the scepter of his kingdome.

The heathenish Princes of remotest countries, yea, even those that are by the broadest seas divided from the firme lands, shall acknowledge the soveraignty of Christ, and, as in type, the Queene of the South shall come to heare and admire the wisedome of Salomon, not without rich gifts in her hand, so shall all the farre distant Kings, and Princes of the world, come in and acknowledge

knowledge their homage to this King of kings.

He shall live for ever, when as all earthly Princes shall lay downe their corruptible crownes in the dust; and so shall his devout clients be affected to him, that they shall thinke their richest treasures fittest to be presented to him.

His bleffing shall make the earth exceedingly fruitfull; in so much as one handfull of come sowne upon those very hills, which might cary the suspition of barrennesse, shall grow to a marvelous increase; and with a plentifull eare shall yeeld so large and strong a stalke, that, with the motion of the winde, it shall shake Cedar-like.

PSALM. LX XIII.

There is neither pangs of body, nor remorfe and terrour of foule in their death.

They are pampered with the delicacies and pleasures of the world, they are full fed, and too well liking.

Therefore Gods owne people, and deare children come to this passe, seeing that they are exercised with store of afflictions, whiles the wicked prosper, as to say; Doth the God of heaven take notice of these things,

If I should yeeld to these weake thoughts, surely I should doe wrong to the happy estate of thy faithfull ones.

When I lookt into the ground of this complaint, I found it was too deepe for me, by my owne naturall discourse, to search into.

Untill I hetooke my felfe to inquire into the holy will ofmy God, revealed by his Prophets.

Surely thou halt so contrived it, that these wicked men, how soever their places be high, yet they are slippery; and such as they shall never be able to hold their seet in; but must needs fall downe into everlasting perdition.

So, O Lord, when thou stirrest up thy selfe to execute judgement, thou shalt shew how little thou reckonest of this vaine sancy, or dreame of the wicked mans prosperity.

So ignorant was I, and so brutish in my misconceits

of these prosperous conditions of wicked men.

Notwithstanding, thou hast not taken advantage of my infirmities, but renewest thy favours upon me continually, and keepest both my heart, and my steps aright 25 And he shall live, & to him shall be given of the gold of Sheba, &c.

16 There shall bee an handfull of come in the earth upon the top of the mountaines, the fruit theroof shall shake like Lebanon.

- 4 There are no bands in their death.
 - 7 Their eyes stand out with fatnesse.
- 10 Therefore his people returne hither; And waters of a full cup are wrung out to them.
- 11 And they fay, How
- doth God know?

 15 If I fay I will fpeak
 thus, behold, I fhould offend against the generation of thy children.
- 16 When I thought to know this; it was too painfull for me.
- 17 Untill I went into the Sanctuary of God.
- 18 Surely thou didft fet them in flippery places.
- 20 So, O Lord, when thou awakest, thou shalt despite their image.
- 22 So ignorant I was, as a beaft before thee.
- 23 Neverthelesse I am continually with thee; thou hast holden mee by my right hand.

with thee, and hast by thy mighty power upheld me from miscarying under this temptation.

PSALM. LXX IIII.

OH God, doe thou stirreup thy selfe to worke the perpetual desolations of thy enemies; trample them so downe, that they may never rise up againe; come speedily, and take notice of all that mischiese which the enemie hath wrought against thy Sanctuary.

Thine enemies infult, and triumph, in scorne of thy holy assemblies; and display proudly the monuments of their Idolatry, & despight of thy worship to the world; that all men may applaud their successe, and witnesse thy

dishonour.

It was heretofore thought an imployment of much honor, and merit, in those men who did cut downe and square the timber trees for the building of thy holy Sanctuary.

But now, it is comme to that passe, that every man thinkes himselfe to deserve most thankes, that can doe most havocke to thine holy place; that can most spightfully demolish the walls, and breake downe the goodly seelings, and curious ornaments of thy Temple.

We have no testimonies lest us, any more of Gods gratious presence with us; he hath so withdrawne himselfe, as that we have none of the wonted evidences of his favour to us; we have no prophet, of whom we might aske counsell of Gods purposes towards us, and be informed how long we shall groane under this grievous calamity.

Thou didft confound the great and mighty enemies of

thine Ifrael, in the red Sea.

Thou didst destroy the great Princes of Ægypt, and gavest their sless to be a prey unto wild beasts and ravenous sowles.

Thou clavest the rocke in sunder; and broughtst out a fountaine from thence, which slowed forth in plentifull streames; thou driedst up the great river of Jordan, that it might give free passage to thy people, through the chanells thereof.

3 Lift up thy feet unto the perpetuall defolations, even all that the enemie hath done wickedly in thy Sanctuary.

4 Thine enemies roare in the midst of thy Congregations, they set up their ensignes for signes.

5 A man was famous according as he had lifted up axes upon the thicke trees.

6 But now they breake downe the carved worke thereof at once, with axes and hammers.

9 We fee not our fignes, there is no more any prophet; neither is there among us any that knoweth how long.

13 Thou brakest the heads of the Dragons in the waters.

14 Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wildernesse.

15 Thou didft cleave the forintaine, & the flood; thou driedft up mighty rivers.

Psalm.

PSALM. LXXV.

Hen I shall in thine appointed time, take upon mee the charge of thy people, I will rule them

justy, and unpartially.

Both the whole world, and thy Church in speciall, are full of troubles, and dangerous affrights; it is I, whom thou hast, from all eternitie, ordained to be a mediator betwire thee and it, that sustaine and uphold it from ruine.

God hath fet to every man his measure of sorrow, and affliction, and to the wicked he hath determined very grievous plagues, and sufferings which they must of sorce undergoe; and if his children drinke of the cleare wine of this bitter cup, they which are his enemies shall drink of the lees and dreggs thereof, and shall be judged in his extreame displeasure.

The proud strength, and power of wicked men wherin they boast themselves, shall be abated, and utterly dis-

appointed to their fhame.

PSALM. LXXVI.

There did he discomsit the mighty host of Senacherib; and consounded them in their military projects,

and defeated their bloody executions.

Oh God, thou shewedst thy selfe more mighty then all the sorces of those Assyrians, which dwell upon the mountaines; yea, then the strongest powers upon earth, though seconded with the advantage of the seepe, and rocky mountaines;

The mighty warriors that came up against Jerusalem are spoiled, and have slept their last sleep, even in death, neither could any of those great champions be able to

refift the deftroying Angell.

Thou canst, and dost so order the matter, that from the spight, and malice of thine enemies, thou shalt take occasion to win praise and glory to thy name; even their mischiese shall, in despight of them, glorisie thee, in that those judgements which their malice drawes from thee, shall cause others to acknowledge and magnishe thy power and justice; and for the sequell, thou canst and wilt so restraine their power and tyranny, that they shall doe no surther mischiese to thy people.

2 When I shall receive the congregation, I will judgen nightly.

3 The earth and al the inhabitants thereof are diffolved; I beare up the pil-

lars of ir

8 For in the hand of the Lord, there is a cup; & the wine is red; it is full of mixture, and he powreth out of the same; but the dregs thereof all the wicked of the earth shall wring out antidrink them.

10 All the homes of the wicked also will I cut

off.

- 3 There brake hee the arrowes of the bow; the flyield, and the iword, and the battle.
- 4 Thouart more glorious and excellent then all the mountaines of prey.
- 5 The flout hearted are spoyled; they have slept their sleep and none of the men of might have found their hands.

10 Surely the wrath of manshall praise thee, the remainder of wrath shalt thou restraine.

PSALM. LXXVII.

My fore ran in the night, and ceased not.

3 I remembred God, and was troubled.

6 I call to remembrance my fong in the night; I commune with my owne heart; my Spirit made diligent fearch.

no And I faid; this is mine infirmity; but I will remember the yeares of the right hand of the most

high.

13 Thy way, O God, is in the Sanctuary.

16 The waters faw thee, O God, the waters faw thee, they were afraid.

17 Thine arrowes also went abroad,

19 Thy way is in the fea; and thy path is in the great waters.

9 The children of Ephraim being armed, and carrying bowes, numed back in the day of barde. MY paine of body, and the forrow of my foule continued upon me without any intermission.

I lookt up to God, and remembred him, who is the God of comfort, in whom I was wont to finde relief; and yet now my remembrance of him added to my trouble, in that I could not feele that aide and confolation from him which I expected, but rather found his countenance hid, and estranged from mee.

I call to remembrance those songs of praise, which I have heretofore made unto thee, in the deepest night of mine afflictions. I reasoned with my selfe, my soule made diligent search into the experiments of thy former

Thus I faid, but I tooke my felfe in the manner, and corrected my owne errour: and found that it was nothing but my infirmity, that I gave way to this tempration: but now I will stirre up my drooping heart, and re-

call the thought of those many, and ancient favours,

which the bountifull hand of God hath heaped upon me

mercies.

ofold.
Thy counsels and judgements, O God, are hidden from our reach; thou hast reserved them to thy selfe in the cabinet of heaven; it is fitter for us to adore; then search them.

The waters of the red sea, and of Jordan, were sensible of thy divine presence, and power, O Lord, and, as if they had been a fraid of thee, they ran away, and divided themselves into severall courses.

Thy lightnings were (hot forth of thy cloudes, as so many arrowes out of thy bow, and thine hailstones were as so many bullets, sent out from thence upon thine enemies.

Thou sheweds thy power in going before thy people, and making way for them through the midst of the sea; which is only subject to thy soveraigne command, and either stands, or moves according to thy will.

PSALM. LXXVIII.

E Phraim, which was the chiefe of the ten revolted tribes of Israel, though they were well armed, and furnished with those weapons which might gall the enemy afarre off, yet (as a punishment from God upon them) they

they cowardly fled before the enemie; and gave a foule example of base stight to the rest of their brethren.

They, with their revolted affociates, kept not the covenant which God had made with them, but turned a fide to follow Ieroboam, in his wicked Idolatry; forfaking the law, and temple of their God.

In the territories that belong to Zoan, a chiefe citie of Asypt, and the court of Pharaon; where those miraculous worker would be so much more noted.

Man did eat of that bread, which descended from hea-

ven, the glorious manifon of Angels.

By giving them over it. To the power of evill Angels, which are the executioners of Gods wrath: so as by their hand, many of those judgements, which were inflicted upon Ægypt, were wrought.

He brought them into the possession of this promised land, where he hath placed his Sanctuary; and to this holy hill of Sion, which he hath chosen to that purpose, having cast out the Lebusines (who formerly possession) by his mighty power.

So that he forfookethat Tabernacle of his, which was pirched in Shiloh: & had no further respect to that cho-

fen place:

And withall gave up his very Arke, which was the strength and glory of Israel, and that signe of his prefence, whereby he manifested his strength and glory to Israel, that Arke did he give up into the hands of the Philistims.

Then the Lord who seemed to sleep, whiles he winked at the captivity of the Arke, rouzed up himselfe, to a revenge of these insolencies of the Philistims: and laid about him, as some mighty Gyant, whose spirits are cheared with abundance of wine, dealing judgements on all sides.

And he smote the Philistims with a grievous, and shamefull disease, in their hinder parts, even with sore Emerods, to their great paine and reproach.

Moreover he refused to dwell any longer in Shiloh, which was in the tribe of Ephraim, the sonne of Ioseph, where his Arke had long sojourned.

And made choife to fix himfelfe at Hierusalem, within the tribe of Indah: even upon mount Sion, which he hath preferred to all the earth.

10 They kept not the covenant of God: and refused to walke in his law.

- 12 In the field of Zoan.
- 25 Man did eat Angels food
- 49 By fending evill Augels among them.
- 54 Hebrought them to the border of his Sanctua' ry; even to this holy mountaine which his right hand hath purchased.
- 60 So that he forfook the Tabernacle of Shiloh, &c.
- 61 And delivered his ftrength into captivity, and his glory into the enemies hand.
- 65 Then the Lord awaked as one out of sleep, and like a mighty man that shoutethby reason of wine.
- 66 And he more his enemies in the hinder parts, he put them to a perpetuall reproach.

67 Moreover he refufed the Tabemacle of Iofeph, and chose not the tribe of Ephraim.

68 But chose the tribe of Iudah, the mount Sion which he loved.

- I Give eare O shepheard of Israel, thou that leadest Ioseph like a slocke, then that dwellest betweene the Chembims, shine forth.
- 2 Before Ephraim and Benjamin, and Manasseh stirreup thy strength; and come to save us.
- 8 Thou hast brought a vine out of Ægypt; thou hast cast out the heathen and planted it.
- 13 The boare out of the wood doth wast it, and the wild beasts of the field doe devoure it.
- 15 And the vineyard which thy right hand hath planted; and the branch that thou madeft strong for thy selfe.
- 17 Let thy hand be upon the man of thy right hand; upon the Sonne of man whom thou madest strong for thy seife.
- 3 Blow up the trumpet in the new Moone, in the time appointed of our foleume feast-dayes.
- 5 This he ordained in Ioleph for a restimony, whehe went our through the land of Ægypt.

PSALM. LXXX.

Othou great ruler, and protector of thy people Israei, thou that both guidest, and desendest the posterity of Joseph, as a good shepherd doth his slocke, thou that art gratiously wont to manifest thy presence in thy Mercy-seate, which is between the wings of the Cherubims, looke downe graciously upon us, and shew thy power in our deliverance.

Before those holy remainders of the Tribes of Ephraim, Benjamin, and Manasseh, which still held close unto thee, notwithstanding the miserable desection of their brethren, even before these thy faithfull servants, stirre up thy strength, and worke our deliverance,

Thy Church of Israel is some generous, and pleasant vine, which thou hast brought out of that barren and hard soyle of Ægypt; and having cast out the Canaanites, which were the wild and naturall plants of this place, hast here set, in this good land of thy promise.

The heathenish Tyrans, that came up from Babylon and Assyria in open hostility to thy people, have made havocke of this thy vineyard, having rooted up the plants, and torne downe the branches of it; and their wicked complices, and followers devoure the grapes thereof.

Be gratious to thy whole Church, and especially to that thine anointed servant, whom thou hast fer over thy people, and advanced for the desence of thine owne cause, and the safegard of thine inheritance.

Doe thou prosper and blessethe great worke of thy deare and powerfull Messiah; even that Sonne of man, that Sonne of God, that God and man, whom thou hast set apart for this blessed worke of mediation; and furnished with power, & graces sit for so glorious an imployment.

PSALM. LXXXI.

Doe ye testifie the inward joy of your hearts by all kindes of melody, and especially by the loud noise of Trumpets; such, as wherewith ye celebrate the seasts of the new moones, and other set and Solemne sessivities.

This he ordained to be observed of all the tribes, and especially those that are the ringleaders of the rest, even the posterity of Joseph, when he led his people along, sto

the land of Ægypt, through the wildernesse.

I answered thee really out of the clouds; from whence I fent thunder; and lightnings, and hailstones, upon thine enemies.

I made proofe of thee, whether thou wouldest meek.

ly, and faithfully attend upon my providence, and keepe
my commandements, even at those waters, which justly
had their name from that strife, which thou hadst with
my servant Moses.

See Deut.32. verfe 13.

PSALM. LXXXII.

God is present in the Counsells of the great Rulers of the earth, he survaieth all their actions, and consulrations, and passeth judgement upon them accordingly.

All things are out of order, good lawes are violated, authority is contemned, men are lawlesse.

I have faid of the great rulers of Israel, Ye are as the Angelis of God to the people, yea, as Gods owne deputies upon earth, yea, as earthly images of God; and ye are all in a peculiar manner choicn, and respected of the Almighty.

But ye shall die like other men, there shall be no disference betwixt you and those other heathen Princes which know not God, in respect of the necessity, and wayes, and manner of your death, and dissolution.

PSALM. LX XXIII.

Hey have laid their heads together, and consulted, how they may root out thine holy seed, those whom thou hast in thy secret counsell chosen for thy owne, and whom thou hast taken upon thee to protect.

Those of the posterity of Esau & Ishmael, and of Lot and Hagar which ought in regard of nearnesse of blood, to favour, and joyne with the other issue of Abraham and Jacob, they doe yet conspire all together against them, &c.

And are in confederacy with the other neighbouring nations, which professe and exercise hostility against thy people Israel.

Doe thou utterly defeat, and destroy them, as thou didst the Midianites, and their five Kings, as thou didst Sifera the Generall of Jabins host, and his strong army, at the brooke and valley of Kison,

71 answered thee in the fecret places of thunder.

7 I proved thee at the waters of Meribah.

16 With hony out of the rocke (hould I have fatisfied thee.

r God flandeth in the congregation of the mighty; he fudgeth among the gods.

5 All the foundations of the earth are out of courfe.

6 I have faid, Yec are gods; and all of you are children of the most High;

7 But ye shall dielike men, and falllike one of the Princes.

4 And confented against thine hidden ones.

6 The Tabernacies of Edom & the Ishmaelites; of Moab and the Hagareus.

7 Gebal, &c.and Amaleck; the Philiftims, with the inhabitants of Tyre: &c.

9 Doe thou unto them as unto the Midianites, as to Sifera, as to Iabin, at the brooke Kishon.

Which

no Which perished at Endor, they became as dung for the earth.

11 Make their nobles like Oreb, and like Zeeb; yea all their Princes, as Zeba and Zalmunna.

13 Omy God, make' them like a wheele, as the stubble before the winde.

3 Yea the sparrow hath found an house, and the swallow a nest for her selfe, where she may lay her young, even thine altars, O Lord of bosts.

6 Who passing through the valley of Baca make it a well, the raine also filleth the pooles.

7 They goe from ftrength to strength, every one of them in Sion appeareth before Gud.

10 I had rather bee a doore keeper in the house of my God, then to dwell in the tents of wickednes.

11 For the Lord God is a Sunne and a shield.

8 He will speake peace unto his people; and to his Saints; But let them not turne agains to folly.

Which perished in the plaines of the city Endor, neare to that famous river of Kishon; and left their carkasses upon the earth, for a prey to the sowles, and compost to the soile.

Make their Princes, and nobles, like unto those Princes of the Midianites, which Gedeon pursued and slew.

. Doe thou whirle themaway, & all their projects and attempts, and featter them as flubble before the winde.

PSALM. LXXXIV.

OH God, how doe I, in this my exile, envie those little familiar birds, the sparrow and the swallow, which are allowed to finde out quiet nests for themselves, and their young, in the houses of men; yea, neare unto thy very altags, O Lord of hosts; whiles I am driven away, and not suffered to enjoy the benefit, and comfort of thine house.

Who cannot be discouraged in their journie towards the holy Tabernacle, by all the difficulties of the way; for, though they passe through a dry, and barren desert, yet there doth their comfortable resolution make a well of refreshing; and afford them sweet, and pleasant showres; in that their heart is possessed with the expectation of that blessing, which they shall be partakers of in that holy mountaine.

And therefore they goe on chearefully gathering firength and courage, in the way, untill they come into the presence of the Lord, in his Temple, upon the hill of Sion.

I would rather choose to be in the lowest and basest roome within thy holy Tabernacle, then to be settled in whatsoever dignitie, out of the bounds of thy Church.

For the Lord God is the author and fountaine of all good, & comfort, that can befall his children; & the protector and defender of them from all those evills, which they might be incident into.

PSALM. LXXXV.

Godwill be exceeding gratious, no doubt, unto his people; both in his remission, and blessings, but let them take heed that they keepe stedfast unto him; and that they be not foolishly miscarried againe, into Idolatry, and other such grievous offences; as whereby they may justly forseit his favours.

Tbe

The Kingdome of Christ under the Gospell, shall be exceeding glorious, and happie; for therein, the mercie and truth of God will approve themselves to be fully accorded In that both God will be found true; in the making good of his decreed threats of death to sinfull man; and also mercifull in swing mankinde (lost by sinne) through the blood of the redeemer; and in men answerably shall righteoushesse and peace imbrace each other; for that, upon this imputed righteoushesse of Christ, joyned with true inward sanctification, shall follow an happie peace both with God, and with our owne consciences.

By the effects wrought upon men here on earth, shall God make good the truth of his promises; and righteous ousnesse, which is the free gift of God to men, shall descend from above.

His fervants shall walke before him, in holinesse and righteousnesse, and shall, by these graces, be directed in all the wayes of his commandements.

PSALM LXXX'VI.

A Mongst those that are fallly called gods, O Lord, there is none that is like unto thee; there is no lesse difference then between that which is nothing, and infinite.

of thy mercifull respect to me; such, as whereby mine enemies may be convinced; and may with shame confesse their errour, whiles they spightfully said, there is no helpe for him in his God.

PSALM. LXXXVII.

Od hath founded his city Jerusalem, and his holy Temple upon the mountaines, which he hath cholen. The Lord taketh more pleasure to dwell in his Tabernacle, and his Temple, on Sion hill, then in all the rest of the Land of Judah, or Israel.

I rejoyce to fee that the Church of God shall not alwayes be confined to these narrow bounds of Judea; but that it shall extend it selfe to all nations, in so much as I make account of the most unlikely nations of Egypt and Babylon to be admitted into the bosome therof; and even amongst the most spightful Philistims, and the Ty10 Mercy and much are met together; righteousnesse and peace have kissed each other.

out of the earth, and rightecufnesse shall looke downe form heaven.

13 Righteousnesse shall goe before him, and shall set us in the way of his steps.

8 Among the gods there is none like unto thee, O Lord.

17 Shew me a token for good, that they which hate me may fee it and be ashamed.

- This foundation is in the holy mountaines.
- 2 The Lord loveth the gates of Sion more then all the dwellings of Iacob.
- 4 I will make mention of Rahab and Babylon to them that know me: Behold, Philiftia, and Tyre, with Ethiopia, this man was borne there.

5 And of Sion it shall be said, This and that man was borne in her: And the Highest himselfe shall

establish her.
7 All my springs are in thee.

5 Free among the dead.

no Shall the dead arife and praise thee? az Shall thy wonders

be knowne in the darke? and thy righteouinesse in the land of forgetfulnesse?

15 1 am afflicted and teady to die from my youth up, while I suffer thy terrors, I am distract-

2 For I said, Mercy shall be built up for ever; Thy saithfulnesse shalt thou establish in the very

heavens.

10 Thou half broken Rahab in pieces.

12 The North and the South, thou halt created them: Tabor and Hermon shall rejoyce in thy name.

thall rejoyce in thy name.

15 Bleffed are the people that know the joyfull found.

rians, and Ethiopians, there shall be sonnes borneunto God.

And Sion, the true spiritual! Sion, shall be so inlarged, that it shall be said of every professed Christian, that he was borne in her; and God shall so establish her, that the gates of hell shall not prevaile against her.

All the living waters of true comfort, all graces, and all falvation, are to be found in thee onely, (viz. the Church of God.)

PSALM. LXXXVIII.

Am as a man already admitted into the fociety of dead men, free and perfectly acquitted from all the cares and affaires of this life.

Shall the dead artic out of their graves, and live here among men, and celebrate thy praises?

Shall notice be take of thy wonderfull workes, in the

grave? & shall the dead carkasses, in that estate of death where all these earthly things are forgotten, be sensible of thy righteous dealings with the living?

My trials and sufferings, as they have beene grievous, and such, as have brought me to the very brinke of the grave, so they have beene also long, and tedious; for even from my youth up, hitherto, have I beene exercised with them; and, besides the sense of evills, the seare and expectation of them hath beene, and is, no small torment and distraction to me.

PSALM. LXXXXIX.

A Frerall my troubles, I came to this resolution; Thy mercy, O Lord, is as some goodly structure, which thou wilt never leave to build up (till thou have finished it) so sirmely, that it shall stand for ever; Thy faithfulnesse in making good all thy promises, is as surely established, as the very heavens themselves.

Thou hast overthrowne the proud Ægyptian in the red Sea.

Thou hast made all the coasts of heaven; The North and the South are created by thee; Tabor that is in the West, and Hermon towards the East, doe rejoyce in thee, and acknowledge thy power.

Bleffed are the people whose cares are inured unto the chearefull sound of the sacred trumpets of God,

m

in their solemne feasts, and facrifices.

Thou spakest by way of vision to thine holy Prophet Samuel, and after him to Nathan thy prophet; and saids. I have ordained to give help and victory unto my people, by my strong and mighty Champion. David.

I will establish his rule over those which dwell on the Sea coast; and from the river Euphrates to the land of the Philistims; so asboth the red Sea, and the mediterranean, together with the rivers of Euphrates. Jordan and the rest within that compasse, shall be swaied by his scepter.

As he whom thou, O David and Salomon doe reprefent (as types of him to come) is the first borne of every creature, and in all things hath the preeminence; so thou in figure of him, shalt be advanced to the honour of the highest Prince upon earth; having therein the true priviledge of primogeniture.

See 2 Sam.7.14.

The Spiritual government of Christ the Sonne of David shall continue as firme and stedfast, as the Sunne and Moone, and those other heavenly bodies, which are the faithfull witnesses of Gods unfailable power, and providence.

But now as if thou meant'st to reverse, and recant that word of thine, and to frustrate the covenant with thine Anointed, thou hast, for the time, suffered his crowne to be puld off his head, and to be cast upon the ground; atd his government to be openly despited.

PSALM. XC.

OLord, who is able to conceive how fearefull a thing thine anger is; and yet, it is fit to tremble at the conceit thereof, for according as men doe more, or leffe tremble at thy judgements, so dost thou more or leffe execute them.

Call backe those evills, which are threatned, and, as it were, gone out against thy servants, and doe, as wee men are wont, when we repent of our actions, forbeare to punish us thy servants any more.

19 When thou speakest in vision to thy holy One, and faidst, I have laid help upon one that is mighty, &c.

25 I will fet his hand also in the Sea; and his right hand in the rivers.

27 Alfo I will make him my first borne; higher then the Kings of the earth.

33 Neverthelesse my loving kindnesse wil I not utterly take from hlm, &c.

36 His throne shall be as the Sunne beforeme.

37 It shall be established for ever as the Moon, and as a faithfull witnesse in heaven.

yold the covenant of thy servant, thou hast prophaned his crowne, by calting it to the ground.

- over of thine anger? even according to thy feare so is thy wrath.
- 13 Let it repent thee concerning thy fervants

T 1

PSALM.

PSALM. XCI.

I He that dwelleth in the fecret place of the most High, shall abide under the shadow of the Almighty.

3 Surely he shall deliver thee from the snare of the fowler, and from the novsome pestilence.

y Thou shalt not be afraid of the terror by night, nor for the arrow that flyeth by day.

6 Nor for the pestilence that walketh in darknesse, nor for the destruction that wasteth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shal not come nigh thee.

- his Angels charge over thee, to keepe thee in all thy waies.
- 13 Thor shalt tread upon the Lion and Adder; the yong Lyon and the Dragon shalt thou trample upon.

13 Those that care planted in the house of the Lord, shall flourish in the Courts of our God.

HE that puts himselfe under the protection of the Almighty, shall be fure to be safely preserved under the shadow of his wings.

He shall deliver thee from those secret dangers, which the crast of devils, or men have devised to intangle thee in; and from the searcfull and noysome contagion of the

pestilence.

Thou shalt be freed from the feare of either secret, or open evils; whether by day, or by night; inward or outward; from all the violent machinations of enemies, and from the immediate judgements of God that strike swiftly, and insensibly.

Thou shalt not be assaid of that plague of pessilence, that insecteth secretly, and spreadeth insensibly, and yet destroyeth openly, and where it rageth, leaves the footsteps of death to be lamentably viewed at mid-day.

In a common mortality, God shall make a difference betwixt his owne, and others, For his owne (save where and when he sees it best for them to suffer, and hath decreed their advantage by the stroke) he shall save, and preserve them, so as whiles many thousands fall on each hand of them, yet they shall be sree.

So great is his care of the good of his children, that besides his owne immediate protection, he shall give charge to his most glorious creatures, the Angels of heaven, and that not to one, but to many of them, to at-

tend upon their persons, and waies.

Thou shalt be delivered from the danger and annoyance of whatsoever creatures may be hurtfull unto thee; whether by their violence, or by their venome: so as the most fierce, or the most poysonous shall be trampled upon by thee without harme.

PSALM. XCII.

Those that are truly planted in Gods Church, being rooted in a lively, and stedfast faith, shall flourish, and spread forth into a structfull profession to the glory of their God, and benefit of others, and their owne happinesse.

PSALM. XCIII.

The great waters roare loud, and the combined multitude of the enemies of thy Church, O Lord, make great noises of threats, and surious attempts against thee and thy people.

But the Lord on high can allay, and quiet them at

pleafure.

In the multitude of the fad and perplexed thoughts of my heart, the comforts of thy word and spirit, have

cheared up my foule.

Wiltthou, O Lord, have any thing to doe with, or give any supportation to the tyrannical government of wicked perfecutors, which doe enact sinne and mischies, countenancing it both by their example and authority? No, thou hatest them and their divelish courses.

PSALM. XCVII.

Sec 2.54m. 22. 12.

Sec 2. Sam. 22. 9, 13, 14.

There is much joy and happinesse laid up in store for the godly man; howsoever it doe not yet make any shew to carnall mindes; the seed of their comfort lies under the clods of affliction, for the time, but it shall surely sprout out, and fill their hearts, when their harvest comes, with gladnesse.

PSALM. XCIX.

The Lord of heaven ruleth & defendeth his Church, and executes judgements upon the enemies of it; let all the people of the world therefore, in an humble feare, submit themselves to him, he manisosteth his presence upon his mercy-seat, betweene the Cherubims, let the earth therefore tremble at his majesty, and be alraid to oppose him, and his Church.

Worthip him, and bow downe upon the pavement

of his Sanctuary.

How gracious respect God gives to his faithfull ones, doth well appeare in those proofes of his mercifull audience which he gave to Moses and Aaron, among the

- 3 The floods have lifred up, O Lord, the floods have lifted up their voice; the floods lift up their waves.
- 4 The Lord on high is mightier, &c.
- 19 In the multimide of my thoughts within mee, thy comforts delight my foule.
- 20 Shall the throne of iniquity have fellowship with thee; which frameth mischiese by a law.
- 2 Clouds and darknes are round about him.
- 3 A fire goeth before him
- 4 His lightnings enlightened the world.
- 11 Light is fowne for the rightcons and gladnes for the upright in heart.

- 1 The Lordraigneth, let the people tremble; He fitteth betweene the Cherubins, let the earth. &c.
- 5 And worship at his footstoole.
- 6 Moses and Aaron among his Priests, and Samuel among them that

T 3

prime

call upon his name; they called upon the Lord, and he aniwered them.

I I will fing of Mercy and Judgment; unto thee,

2 I will behave my

selfe wisely in a perfect way. O when wilt thou

come unto mee? I will

walke within thine house

8 I will early destroy

all the wicked of the land;

that I may cut off all wicked dbers from the City

with a perfect heart.

of the Lord.

as an hearth.

O Lord, will I fing.

prime Rulers and Peeres of his Church, and to Samuel amongst his Prophets; all which were intercessors for Gods people, upon many occasions, and were heard so farre as to prevaile for them.

PSALM. CI.

OH Lord I will celebrate both thy mercy in blefling and forgiving thy people, and thy judgement in avenging thine enemics; and I will withall imitate thee in both, labouring to rule thy people both wifely and justly.

I have vowed unto my felfe an holy and strict obedience and wife carriage before thee, in all my actions, that when thou shalt come to take an account of me (as I doe unfainedly defire thou shoulds) I may be well approved for my true sincerity of heart and life, in thy presence.

I will roundly fet my selfe to purge the land of all notorious offendors; and will indeavour that the Church of God may be freed from those wicked ones, which are a burden and a slander unto it.

3 My bones are burns

4 So that I forget to ear my bread,

6 I am like a Pelican of the wildernesse; I am like an Owle of the desert.

9 For I have eaten bread like afhes, and mingled my drinke with weeping.

14 For thy fervants take pleasure in her stones, and favour the dust thereof.

26 As a veiture shalr thou change them, and they shall be changed.

PSALM. CII.

MY very bones are dryed up with forrow, and are burnt blacketherewith, as an hearth is with the fire.

My heart is so wholly taken up with forrow, that I cannot thinke of any earthly comforts, no, not so much as of my necessary sufference.

I am left, and for saken of all; and live, like one of those folitary, and dismall birds, which shriek out their mournful notes, in a desert wildernesse, where either none heareth them, or those that doe heare them, liate their noise, as portending evil.

As I have laynegroveling upon the earth in my forrow, I have taken no sustenance at all, except I have perhaps licked up the dust where I lay, and drunke in my teares in stead of other liquors.

For, howfoever the glory of thy Temple is utterly defaced, yet thy fervants love the very rubbidge of those walls, and favour the very dust, into which it is mouldred.

Oh God, the very heavens themselves, through our sinne, are made subject to corruption; they shall be both solded up once, as a garment; and changed, as an old gar-

u:co

ment is changed for a new; for sthese heavens shall bee once other then they are; Onely thou are eternally immutable.

PSALM. CITI.

Who abundantly furnisheth thee with all good things, and reviveth thee, when thou droopest under thy afflictions; as the Eagle, by casting her feathers and her beake, seemes to receive a new youth films sie.

PSALM. CIIII.

Hoart kept from all mortall eyes by that inacceffible light wherein thou dwelleft above.

Who layeth the floore of his upper lost, which is the higher region of the aire, in the clouds; on which, as on force charior, he feemeth to ride, in that he directs the uncertaine motion thereof, & fo disposeth of the winds, as ordering their quick, and unsteady agitations.

Who maketh those glorious spirits of heaven, his messengers, which he sends on his holy created, downe into the world; and causeth these celestials ministers of his, to appear in the sormes of fire; and maketh both the windes, and fire to execute those offices of revenge, or preservation, which he committee hunto them.

In the first creation, thou hadst covered all the face of that, which we now call earth, with the waters, as with a garment that enwiapped it;

Vpan thy command the waters funke downe into one place, so as, the hils (thereupon appearing) seemed to ascend, and the vallyes to goodowne into their settled hollownesse; thither, by thy powerful appointment, did the waters gather themselves, and there abide:

It is he that causeth the springs to breake forth into large rivers, which finde passage in the lower plaines, berwixt the hils.

Out of the chambers of the clouds, he fendeth raine to water the dry, and barren hils,

Those trees which the Lord hath caused to grow, even those goodly Cedars, which he set in Lebanon, are full of sappe, and thriving moisture, so that they grow tall and spreading.

Hehath given to every creature a feverall disposition, and a severall way, and meanes of life, and hath sit-

27 But thou are the

5 Who fatisfyeth thy mouth with good things, fo that thy youth is renewed like the Eagles.

2 Who coverest thy felfe with light as with a garment.

3 Who layeth the beames of his chambers in the waters, who maketh the clouds his charets, and who walketh upon the wings of the winds.

4 Who maketh his Angels Spirits; and his minifters a flaming fire.

- 6 Thou coverest it with the deepe as with a garment.
- 8 They goe up by the mountaines or the mountaines aftend, the vallies descend unto the place thou half souded for the.)
- 10 Hee fendeth the fprings into the vallies, which run among the hils.
- 14 Hee warereth the hils from his chambers.
- 16 The trees of the Lord are full of fappe; the Cedars of Lebanon which he hath planted.
 - 18 The high hils are a

ted

refuge for the wild goates and, &c.

21 And feeke their meat from God.

30 Thou tendest forth thy spirit, they are created; and thou remest the face of the earth.

32 He toucheth the hils, and they smoake.

15 Touch not mine An-

16' He brake the whole flaffe of bread,

28 He fent darkneffe, and made it dark, and they rebelled not against his word.

15 He gave them their request, but tent leanenesse into their soule.

39 They went a whoring with their owne inventions.

7 He led them forth by the right way, that they might goe to a city of habitation. 46 He hath broken the

46 He hath broken the gates of braffe, and cut the barres of yron in funder. ted them with places meet for their disposition; so as the hils are the refuge for the wild goates, which to on ther creatures were inaccessible, &c.

And seeke to satisfie their hunger, with that prey, which the providence of God hath ordained for them,

without their knowledge and expectation.

That Spirit of thine, which moved, at the first, upon the face of the waters, is still sent forth by thee, for the renuing of those severall creatures, whose daily mortality requires the supply of a continual succession, and propagation.

If he doe but touch the hils, they smoake for seare of his mighty power, which can shake, or remove them at pleasure.

PSALM. CV.

Denot date to lay hands upon those, whom I have peculiarly confectated to my selfe and my service.

He caused a great searcity of bread, whereby the life of man is upheld, and maintained:

He commanded a palpable darknelle to spread it selse over the whole land of Ægypt, and as Mosesand Aaron obeyed in giving the command, so all the creatures yeelded their willing obedience to it.

PSALM. CVI.

He gave them abundance of food, according to their defire, but withall, hee fauced it with judgement; causing it not to prosper with them; so as they did eate, but did not thrive withall.

They were mis carryed into spirituals fornication, committing folly with those idols, and false Gods, which they had vainly devised to themselves.

PSALM. CVII.

He led them by a pillar of cloud, and fire, till hee brought them into the cities of Canaan, which he had prepared for their habitation.

He hath wrought out their freedome, against all difficulties, and hath removed all the strongest hinderances of their peaceable fetling in the land of promise.

PSALM.

PEALM. CVIII.

Sec PSalem. 57. 8:

See Pfalm. 60. verfe. 6. and for the whole Pfalms.

PSALM, CIX.

Give him over into the rule and command of a wicked cyran, which taketh pleasure in blood; and let his spiritual estate be yet worse; let Satan, the great enemy of mankinde, have full advantage against him, and victory over him.

As it was his common use, & practice to curse others, so let his curses returne upon himselse; and take so full possession of him, as not only to enter into his bowels, but to soke into his very bones.

I am toffed up and downe by the 'violent perfecution of my enemy, as a local tis toffed with the winde; which is driven with every blaft, here and there, where it would not, and is not suffered to rest any where.

PSALM. CX.

God the Father, in his eternall counsell, said unto his Sonne my Lord and Saviour, Take thou all power and authority, as the only mediator, and true King of my Church; untill I shall have utterly subdued all those; that date rise up against thee; then, doe thou deliver up this royall state, and Kingdome of thy Mediatorship.

The Lord shall send the scepter of thy power (O Saviour) from our of Sion, and Jerusalem, (where thou sirst manifesteds thy glory) into all the coasts of the earth; in that all the nations of the world shall be subject unto thy spirituall government; Rule thou in the midst of those, which are yet thy professed enemies.

Thy people shall willingly present themselves unto thee in thy holy. Church, in that day, when thy Gospeli shall be powerfully preached unto them; even from the utmost coasts of the world; And, as the dewe falls sweetly and plentifully from the wombe of the morning, so shall thine holy & vigorous professors abundantly come forth from thee, and shew themselves upon the face of the earth. 1 O God my heart is fixed,&c.

7 God hath spoken in 8 his holines; I will dive vide Sichem,&c.

6 Set thou a wicked man over him; and let Satan fland at his right hand.

18 As he clothed himfelfe with curfing like as with gramment, fo let it come into his bowels like water, and like oyle into his bones.

23 I am rossed up and

downe as the localt.

1 The Lord faid unto my Lord; Sit thou at my right hand, until I make thine enemies thy foorstoole.

² The Lord shall fend the rod of thy strength our of Zion, rule thou in the mids of thine enemies.

3 Thy people shall bee willing in the day of thy power, in the beauties of holinesse, from the womb of the morning; thou hast the dew of thy youth.

- Thou are a Priest for ever after the order of Melchisedech.
- 6 He shall wound the heads over many countries.

7 He shall drinke of the brooke in the way; therefore shall he lift up his head.

2 The workes of the Lord are great, fought our of all them that take pleafure therein.

To The feare of the Lord is the beginning of wisedome; a good understanding have all they that doe his commandements.

- 4 Vinto the upright there arifeth light in the darknesses
- 9 His rightconfineffe endureth for ever; his home shall be exalted with honour.
- 2 Juda was his fancturaary, and Afract his domi-
- 3 The Sca faw it and fled; Tordan was driven backe.

Thy prieshhood is everlasting, not temporary as the Leviticall; in thy person & office is, and shall be suffilled that which was figured in the royall prieshhood, person and name of Melchisedech, King of Salem; the King of righteonsnesse, and peace.

He shall bring downe, and trample under foot, Satan, and all his powerfull influments, which labour to oppose his former and sule in the Church

his foveraignty, and rule in the Church.

And in the heat of pursuit of his chased enemies, hee shall so hasten, that he shall onely content himselfe to drinke of the brooke, that runnes in the way; and shall speedily life up his head, to follow his victory, which he shall gloriously atchieve.

PSALM. CXI.

The workes of the Lord are great; which are diligently fearched, and inquired after; and profitably discovered by those his wife and faithfull servants, who take pleasure both to note, and publish them.

The scare of the Lord is the chiefe point of all true wisedome, and those men have a right understanding of what is best for themselves, that give themselves wholy to the carefull keeping of his commandements.

PSALM.CXII.

Vio those that are true of heart. God raiseth the light of comfort, in the midst of the darknesse of tribulation.

The mercifull man shall finde the fruit of this his charity, and holy beneficence, for ever, and God shall give him increase of true honour, & abundantly reward his liberality.

PSALM. CXIIII.

The feed of Israel, and among them, in speciall, the Tribe of Judah, were his peculiar people, over which he raigned, and in whom he was honoured and sactified.

Thered Sea, as acknowledging the powerfull hand of God for the protectio, & falety of his people, gave way unto their paffage; and Jordan in the shutting up of their journey

journy, dividing his waves, ran backe, to give them way through his chancils.

The great mountaines of the wildernesse shooke, and were moved sensibly at his terrible presence, when he delivered the Law to his people.

PSALM. CXVI.

TWas even in the very pangs of death; and brought downe to the very brimme of the grave; and was, as it were, given up unto the estate of death.

I said in the extremity of my sudden seare, and perplexity, that all men are liers; that even those Prophets, which had foretold me the certainty of my succession to the Kingdom of Israel, were but deceivers; and no credit was to be given to their prediction.

I will in my thankfull peace-offerings take up the cup of bleffing, and joyfully acknowledge the Salvation, which God hath wrought for me; and praise his name for my so gracious deliverance.

The Lord makes high account of the life of his holy ones; so as he will not suffer them to miscarry, but will rescue them from death, and disappoint the attempts of their enemies.

PSALM, CXVIII.

Like as the Bees flie angerly about the man that stirres their hive, and threat their stings against him, so doe mine enemies against me; but they shall soone be stilled, and mastered; They send sorth a great stame of menaces, and oppositions, but it shall be like a fire of thomes, soone out.

The mutinous people have spightfully rejected the government of their Messiah, & of David, his type and predecessor, but now, behold, by the holy and wise ordination of God, either, and both of them are appointed for the chiefe stay of his people; so as the whole sabricke of the Church is coupled together, and resteth upon the foundation of that Christ, whom they have wickedly resuled.

God is the Lord which hath comforted us in our extremities; bring 'ye therefore abundance of facrifices, before him; and tye them with cords, ready for their oblation. 4 The mountaines skipped like Rams, the little hills like Lambs.

3 The forrows of death compassed me, and the paines of hell gat hold upon me.

All men are liers.

13 I will take the cup of Salvation, and call upon the name of the Lord.

15 Precious in the fight of the Lord is the death of his Saints.

me about like Bees, they are quenched as the fire of thomes.

22 The stone which the builders refused, is become the head stone of the corner.

27 God is the Lord which hath shewed us light, binde the sacrifice with cords; even unto the homes of the altar.

- Bessed are the undefiled in the way, who walke in the Law of the Lord.
- 3 They also doe no iniquity, they walke in his wayes.
- 25 My isoule icleaveth to the dust; quicken thou mec.
- 26 I have declared my wayes, and thou heardest
- 37 Tume away mine eyes from beholding vanity.
- 43 And take not the word of Truth utterly out of my mouth; for I have hoped in thy judgements.
- 45 I will walke at liberty, for I feeke thy precepts.
- 48 My hands also will I lift up unto thy commandements.
- 53 Horror bath taken hold upon me, because of the wicked that forfake thy Law.

6: The bands of the wicked have robbed me.

8. My foule fainteth for thy falvation, but I hope in thy word.

82 Mine eyes faile me for thy word.

83 I am become like a buttle in the imoake.

96 I have feene an end of all perfection, but thy Commandement is exceeding large.

oblation, fo thicke, as they can stand each by other, till they come up to the very homes of the altar.

PSALM. CXIX.

BLessed are they whose hearts are upright with God; and who live conscionably according to the Law of the Lord.

They make not a trade of any knowne, and willing fin, but frame themselves to walk in the waies which he hath chalked forth unto them.

I am exceeding low brought by thine afflicting hand: oh doe thou raife me, and restore comfort unto mee, as thou hast graciously promised.

I have laid open my whole estate before thee, and thou gavella mercifull respect to me.

Oh let not mine eye betray my hart unto vanity, let me not fo fee, that I be transported with any of these earthly objects, from my perfect love of thee, and defire of

heavenly things. Oh God, continue, I befeech thee, as true faith in my heart, so the profession of thy truth in my mouth, for I have still hoped (and so (hall doe) in thy righteous promiles; who wilt graciously accept, and reward, both the

beleefe of the heart, and confession of the mouth. I will walke free from all feares, and diffractive cares; for my heart tells me, that I doe sincerely indevour to keepe thy Law.

I will earnestly imploy my selfe, and all my actions, to the performing of what thou commanded me.

I am deeply afflicted in my felfe, to fee the outrages, and rebellious courses of wicked men; and am driven to great extremity, by their cruell attempts against me.

Whole troupes of wicked men have conspired to undoe me, and to dispoyle me of my innocence.

My foule is overcomne, and languisheth with a longing defire of thy falvation; yet still I am sustained by an affured hope of thy mercifull performances.

thave so long and earnestly looked for the accomplishment of thy promises, that I can scarce hold open mine eyes any longer.

I am dried up, and thrunke, and deformed and wrinckled with forrow, even as a bottle that is hanged up in the imoake.

There is no earthly thing (be it never so excellent) but I have observed it subject to change, and corruption; but

thy Law, O Lord, is of infinite perfection, both for the wisedome, and justice of it, as also for the eternal continuance of it.

O Lord, I am exposed to continuall danger of my life, I am ready to have it taken from me upon all occasions.

Thou hast taken vengeance of wilfull sinners, and perverse hypocrites; for their deceit, wherewith they thought to beguile the eyes of men, doth but deceive themselves.

O Lord, doe thou take my cause upon thee, and stand out for the protection of mine innocence.

See verse.81. and 82.

It is high time for thee, O Lord, to shew thy detestation of the leand courses of men, by executing due judgements upon them, for they have so sleighted thy Law, as if it were to no purpose.

There is to cleare a light in thy word, O God, that upon the first fight thereof it gives great knowledge, and comfort to the beholder.

See verse 53.

Late at night, and early in the morning, did I give my felfe to the meditation in thy word.

Many a time, in the day, doe 1 lift up my foule unto thee, and praise thy name in my continual ejaculations.

PSALM. CXX.

SVrely, the plagues of God shall be sent, as so many arrowes, singing into thy bosom; and his wrath shall waxe hot, and endure eternally upon thee.

Woe is mee that I am forced to live amongst savage, and barbarous men, that have neither seare of God, nor regard of humanity.

PSALM. CXXI.

None of all the creatures shall be hurtfull unto thee, the Sunne shall not offend thee with his scorehing heat, nor the Moone with her cold and raw nightly vapors.

109 My foule is continually in my hand;

118 Thou hast troden downe all them that erre from thy Statutes, for their deceit is falshood.

122 Be furery for thy fervant for good.

123 Mine eyes faile. 126 It is time for thee, Lord, to worke; for they have make void thy Law.

130 The entrance of thy words giveth light.

139 My zeale hath confumed me.

148 Mine eyes prevented the night watch, that I might meditate in thy word.

164 Scaven times a day doe I praise thee.

4 Sharp arrowes of the nighty, with coales of Juniper.

5 Woe is me that I fojourne in Methech; that I dwell in the rents of Kedar.

6 The Sunne shall not smite thee by day, nor the Moone by night.

V

PSALM.

PSALM. CXXII.

3 Ierusalem is builded as a city that is compact together.

TErusalem is stately built, for the outward fabricke, in type of the glorious frame of Gods Church; And is strongly, and unanimously compacted together; not divided into several townes and religious, as it is was, but, once perfectly united both for structure, & for concord of heart, and affections.

5 There are fet thrones of judgement, the thrones of the house of David.

There doe yet remaine the thrones of judgement of the Kingsot Judah, and Israel; the royll feat of the posserity of King David; where he and his, sate to judge and governe their people.

5 The proud waters

had gone over our foules.

PSALM. CXXIIII.

Our swelling and raging enemies had utterly overthrowne us, and brought us to nothing.

3 The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth

their hands unto iniquity.

PSALM. CXXV.

The cruell oppression, and tyranny of wicked men shall not be suffered to prevaile long against the righteous; lest they should be too much discouraged, and drawne into a weake distrust.

We were like them that dreame.

PSALM. CXXVI.

4 Tume againe our captivitie, O Lord, as the streames in the South.

E were so over-joyed with the blessing, that we could scarce assure our selves, whether we might believe that wee were indeed so happy, or whether it were a pleasing dreame.

6 He that gooth forth and weepeth, bearing precious feed, shall doubtlefle come againe with rejoycing, bringing his sheaves with him. O Lord, doe thou so refresh us with a full accomplishment of our returne from this captivitie, as if thou shoulds cause some comfortable streames to flow through a dry Southerne desert, for the pleasure of the

As yet the returne from the captivitie is not perfect, and we that are returned, are subject to much oppression, and danger, from our heathen perfecutors; but take comfort to your selves, O ye people of God, for how so ever ye are now distressed, and have a wer-seed-time, yer doubtlesse ye shall be at last abundantly comforted; and

reape the fruit of your patient expectation.

Psal.

PSALM. CXXVII.

Hereas worldly minded men spend themselves in carking, and toyling, and yet prosper not in their designes; God will soblesse his faithfull ones, that they shall without these turmoyles, and perplexities, enjoy themselves, and the comforts bestowed on them.

They have those who shall stand by them, and be ready to maintaine their cause in all quarrells whether of

law or violence.

2 For so he given his beloved sleepe.

5 They shall not be ashamed, but they shal speak with their enemies in the gate.

PSALM. CXXIX.

They have oppressed me with many, and intolerable injuries, and exercised their utmost spight upon me.

PSALM. CXXX.

Y soule waiteth for the Lord and longs for his comfortable presence, more then the watchman, that is forced to wake the whole night, waiteth for the breake of day, that he may be discharged.

PSALM. CXXXII.

O, we heard of thine Arke, O Lord, that it was for many yeares pitched in Shiloh, within the Tribe of Ephraim; & we found it, after the returne from the Philislims; long fixed in the woody country of Kiriath-jearim.

I will spread my protection, and desence over her Priests, which are consecrated to me.

I will inlarge the power and glory of the royall iffue of King David; and will cause aglorious successor to arise out of the losses of mine anointed.

PSALM. CXXXIII.

It is as the comfortable dew that falls upon and from the fruitfull mountaine of Hermon into the fields of Bashan; or the dew that falls upon the Mountaine of Sion; For where there is V₂ peace

3 The Plowers plowed upon my backe, and made long their forrowes.

6 My Soule waiteth for the Lord more then they that watch for the morning.

6 Lo, we heard of it at Ephrata, we found it in the fields of the wood.

16 I will clothe her Priests with falvation.

17 I will make the home of David to bud; I have ordained a lampe for mine Anointed.

3 As the dew of Hermon, and as the dew that descended upo the Mounmine of Sion, for there the Lord commanded bleffing; even life for evermore. peace and concord, there God gives abundance of bleffings, both for the prefent, and for the future life, which is eternall.

PSALM CXXXVII.

Remember, O Lord, the unkinde and cruelf pofferity of Esau, how spirits they behaved themselves in the day; when Hierusalem was taken and sacked; how they insulted, how they incouraged our enemies, to rafe, and demolish it, even to the very ground.

Oh thou Babylon, who, as thou hast destroyed this our goodly city is the self-east art ordained to destruction; it shall be an happy worke in those that shall have an hand in the rule. To betterne thing owne cruell measure backet into thee:

PSALM: CXXXVIII.

Ven publiquely in the holy prace, in the prefence, and the prefence of the blelled Angels, who are there reprefented and before the great peeres of I frael, wil I fing praise unto thee.

They shall celebrate, and set forth all the wondrous workes that thou hast wrought, and all the courses that thou hast taken with them, and tell what thou hast done, and what thou hast injoyned them to doe.

He so knowes the proud, that he will come neare them no way, but in judgement; and to that he hath long since designed them:

PSALM, CXXXIX.

OLord, thy prefence, and Almighty power encompassion, on all sides, and thou hast laid hold on mee by thine hand, so as there is no starting from thee.

The knowledge of thy great, and glorious majesty, and infinitenesse, O Lord, is utterly past all humane comprehension.

If I could flie, as fwift as the day, and remove my felfe into the utmost coasts of the world:

If there were no other work manship of thine; but that which thou hast she wed in framing the body, and inspiring the soule of man; O God, I can never praise and ad-

7 Remember O Lord, the children of Edom, in the day of ierulalein who faid, Rafe it, rafe it even to the foundations thereof.

8 O daughter of Babylon who art to be destroyed; happy shall he be that rewardeth they as thou hast served us.

t Before the gods will I fing prate noto thee.

5 Yea they shall sing in the waies of the Lord.

6 But the proud he knoweth afarre off.

5 Thou half before mee behinde and before, and laid thine hand upon mee.

6 Such knowledge is too wonderfull for mee.

of the morning and dwell in the attermost parts of the lea.

for I am fearefully and wonderfully made.

mice thee enough for this only worke of thine.

Thine eye, and thine hand was upon that originall matter, whereof I was framed fecretly in the wou be ofmy mother; thou faweftall the marvellous proceedings of my conception, and formation here below.

Thou takest notice and keepest record of all the members of this body, of mine, which thou hast made; which by severall degrees were to be sashioned, in the wombe; thou knewest, and in thy eternall decree hadst ordained them, when as yet they had no being.

How wonderfully, and inconceiveably gracious are thy purposes towards mee, O Lord; and how impossible is it for me, to express the specialties of thy bounty

unto mee?

P 3 A L. 140.

PSALM. CXL.

Et that mischiese, which the lips of wicked men have plotted, and uttered and wished against me, befall unto themselves, and so enwrap them, that they may not be able to extricate themselves.

Let all manner of judgements light upon them, let it not be enough that fire fals downe upon them, but let them be cast downe into the fire.

PSALM. CXLI.

Let my prayer ascend up unto thee, with so sweet acceptation, as that fragrant incense of the Sanctuary, which is every morning offered up unto thee; and let my supplication be as pleasing to thee; as that prescribed meat offering, which is every evening made unto thee.

O God, let good men reprove me, this shall be a speciall favour and blessing to me, which in stead of hurt, shall be soveraigne and profitable unto me, This shall not be as a stone to break e my head, but as sweet oyle to refresh and supple it; which I shall be ready to repay unto them, in the day of their calamity.

These men, when they shal see the judgements of God executed upon their rulers, and commanders (who set them on worke) shall then finde savour (in the day of assistance) in my words, and shall acknowledge the sidelity, and good purpose thereof.

Our bones ly scattered upon the mouth of the grave,

not hid from thee when I was made in fecret; and curiously wrought in the lowest parts of the earth.

16 And in thy book all iny members were written, which in continuance were fathioned, when as yet there was none of

them.

17 How precious also are thy thoughts unto me, O God, how great is the summe of them?

9 Let the mischiefe of their owne lips cover them.

no Let burning coales fal upon them, let them be call into the fire.

- 2 Let my prayer be fer forth as incenfe, and the lifting up of my hands as an evening factifice.
- 5 Let the righteous finite mee, it shall bee a kindnesse; let him reprove me, it shall be as an excellent oyle which shall not breake my head, for yet my prayer also shall be in their calamity.

6 When their judges are overthrowne in stony places, they shal heare my words, for they are sweet.

7 Our bones are feattered at the graves mouth

3 through

cleaveth wood upon the Carth.

compasse me about.

as when one cutteth and I through their cruelty, as chipps are wont to lye scattered about, when a man heweth wood.

PSALM. CXLII.

The godly men shall come about mee to see and ap-plaud thy gracious deliverances of me; and to helpe .7 The righteous shall mee to praife thy mercy.

PSALM. CXLIII.

5 I remember the daies ofold.

7 Lest I bee like to them that goe downe into the pit.

I Call to remembrance thy ancient mercies to me, and from thence fetch assurance of thy present goodnesse. Lest I be utterly comfortlesse, as those that are forsa-

ken of all hopes and possibilities of life, and have yeelded themselves over to the grave.

PSALM. CXLIIII.

H God, doe thou take this revenge into thine own immediate hand; doe thou finite them with thy thunderbolt, or lightning from heaven; let those fiery darts of thine strike them through.

That our daughters may be both goodly, and fruitful, like unto the corner stones of a royall building, upon which the structure of a faire and lasting pile may bee raifed:

That there be no facking of our cities, no carrying away into captivity; no shricking, and out cries at the violence of an enemy traging in our fireess:

and featter them, shoot out thine arrowes and deftroy them.

6 Cast forth lightning

12 That our daughters may be as comer flones polished after the simili-

raide of a palace. 14 That there be no breaking in, nor going out; no complaining in our

ftrects.

those that be bowed downe.

PSALM, CXLV.

Hose that stoope under their afflictions, and are depresided to the earth, he raiseth up with scasonable comfort.

PSALM. CXLVII.

He telleth the number of the flarres, which he ber of the flarres, he calber of the flarres, he calber them in their feafons, for to arifo as if he called them up by their feverall names. Ĭŧ

ber of the starres, he calleth them all by their. names:

It is he that makes thy cities strong, and invincible.

Whatfoever his pleafure is concerning his creatures upon earth; it is speedily and effect early accomplished,

He canfeth a moist and thawing winde to blow, and then the waters which were bound up with a firme yee, doe returne to their former flowing.

BSAIM. CXLVIII.

Hand effects of these supernall creatures, which cannot be altered or eluded.

Let the great God, the creator and preserver of all things have glory from all his wonderfull workes: let them thew forth his mighty power, and wiledome, in creating, and disposing of them; even from this inferiour globe of the earth, and sea; Let God be magnified in those huge, and searefull whales, and sea dragons, which he hath made, and in those vast and deepe waters wherein he hath placed them.

PSALM. CXLIX.

Hose that meekly depend upon him, he will make glo-rious, both with his rich bleffings here, and with fal-meek with salvation. vation hereafter.

Let that (word of the Spirit, even that 'two-edged fword, which divideth the hearts and reines, the word of truth, be in the mouther and hands of his holy ones.

Which powerfull word of his, in the mouthes of his fairhfull mellengers, shall be able to hamper, and reftraine the most furious Tyrans of the earth; and bring the great Potentates of the world, in humble subjection, to the Gospell of peace.

2... And (upon their perversences and obstinate continuance in their finnes) to denounce against them those judgements, which are written in the booke of God. Behold then what honor God hath put upon his Saints, to be so powerfull agents both in mercy and judgements.

- 13 Hee maketh strong the barres of thy gates.
- 15 He fendeth forth his commandement upon curly his word numerh very fwiftly.
- causeth his 18 He windero blow; and the waters flow.
- 6 He hath made a decree which shall not passe.
- 7 Praise the Lord from the earth, yee dragons, and all deepes.

- 4 He will be autifie the
- 6 And a two-edged fword in their hand.
- A Tobinde their Kings with chaines and their nobles with fetters of yron.
- To execute upon them the judgements written. This honor have all his Saints.

6 Let every thing that hath breath praise the Lord.

PSALM. CL.

Learth, praise the name of the Lord; and, in his kinde, yeeld glory to his Creator.

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PROVERBS.

CAP. I.

- The proverbs of Solomon.
- 2 To know wifedome and infruction.
- 8 Forfake not the law of thy mother.
- 17 Surely in value the net is spread in the fight of any bird.
- 18 And they lay waite for their owne blood, they lark privily for their own lives
- 19 Gaine, which raketh away the life of the owners thereof.
- 20 Wisedome scrieth without, she utterethher voice in the streets.
- 23 I will poure out my spirit unto you, I will make knowne my words unto you.

26 I will also laugh at your calamiry.

He grave, wife, proverbiall featences of Solomon.

The use whereof is, to give true, morall, and spirituall wiselome and instruction to loc carefully read, or heare them.

Doe not take advantage by the weaknesse of that sex, to thinke it safe for thee, to slight that charge which thy mother shall lay upon thee.

Well might the foolish bird be warned, and kept off, by the fight of the net, which is spread for her, but stife being intent upon her food, minds not her danger, and so is heedlesly caught; so shall it be with thee, my some, if thou, in a desire of wicked gaine, shalt suffer thy selfe to be intised by leud men, &c.

Whiles they thinke they lay wait for the blood of others, alas, they lay wait for their owne; and goe closely to worke to betray, and defiroy their owne foules:

Evill gaine brings destruction upon the getter of it; to as he leefeth himselfe, whiles he vainly thinkes to winne these outward things.

He that is the cremall, & increased Wifedome of the Father, user hall meanes to draw men unto God, both by his workes, and by his word, he inviteth all men to the knowledge, and love of the truth.

I offer unto you, both my word outwardly to your eares, and a plentiful measure of my spirit inwardly to your hearts, to make that word essedual unto you.

As you have flighted, and difregarded mee and my word, so will I, you, in the day of your extremity; I

will

will not care that you are plagued; yea it shall be a pleafure to mee to see your just finart.

Foolish sumers are hardened in their wicked courses by the sense of their continuing prosperity, & are thereupon carried on so their designation. 32 The prosperity of fooles shall destroy them.

CAP. II.

in his good time, reveale true and taxing knowledge, and that found spirituals wiscome which shall make them eternally happy.

So powerfullare her intifements, and her infection fo deadly, that it is a great wonder, if any of those, who are miscarried by her lustfull and wanton baites, doe ever recover themselves againe, and returne to the pathes

of life.

7 Hee layeth up found wifedome for the righteous.

19 None that goe unto her returne againe, neither take they hold of the pathes of life.

CAP, III.

Ay thou fast hold on the everlasting mercy, and truth of God, so as no evilloccurtece may flacken thy confidence thereon; and, withall, be not thou removed from the exercise of mercy, and truth, towards thy brethren; make much of these, and keepe them close to thee; as thise twee foule.

Withhold not good from them; to whom it ought to be given or done, whether upon their defeating, or upon their need, when God gives thee power to performe it.

3 Let not mercy and truth forfake thee; binde them about thy necke, write them upon the table of thine heart.

to Withhold not good from them to whom it is due, when it is in the power of thine hand to do n.

CAP. HIL.

As the natural fleepe arises from the vapors sent up ont of the stomacke; so doth the rest of these wicked men; when they have eaten wickednesse as bread, and powred in violence and oppression, aswine, then can they repose themselves, in a fall quietnesse, and contentment.

For, as the heart is the fountaine of the natural life, foit is of the spiritual; there is the feat of grace, and holinesse; from thence slowes either the happinesse or miserie of man.

Let neither thine eyes, nor thine other fenfes be drawn a fide, either to the right hand, or to the left; but let them be directed aright, according to the law of thy God.

16 Their sleepe is taken away, unlesse they cause some to fall.

17 For they cate the bread of wickednesse, and drink the wine of violence.

13 For out of it are the iffues of life.

25 Lerthine eyes look right on, &c.

CAP.

3 The lips of a strange woman drop as an hony combe.

14 Drinke waters out of thine owne cisterne, and running waters out of thine owne well.

17 Let them be onely thine owne, and not strangers with thee.

3 Make fure thy friend, &c.

13 Hee winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

30 Men do not despite a theese, if he steale to satissie his soule when he is hungry.

3: But if he bee found, he shall restore sevenfold, he shall give all the substance of his house.

4 Say unto wifedome, Thou art my lifter.

14 I have peace-offerings, with me, this day have I paid my vower.

123. Till a dart fizike through his liver as a bird

CAP. V.

The lips of an harlot are full of sweet intisements.

Injoy thou the lawfull pleasures, and contentments of thine owne wife; and let her chast love be as some

cleare, and pure waters out of thine own well, to refresh, and satisfie thee.

Those streames of an happy, and comfortable issue, which shall be derived from thee, let them be only thine owne, deduced from the chast and holy marriage bed, Let not the adulterous wombe, or loines have any share in them.

CAP. VI.

V Se all feafonable importunity unto that friend, to whom thou art ingaged, and make all meanes for a discharge from that friend, for whom thou art ingaged, that so, by this earnest solicitation of both parts, thou maiest be freed.

The leud man composeth all his parts to deceit; every gesture of his tendeth to fraud; the very motion of his eyes, of his seet, of his fingers, is vocall, and fignificant; and expresset some secret intimation of guile.

Thest is an odious sinne, yet, if wee would compare the theese with the adulterer, we shall finde much difference, in the hamousnesse of the offence; Men are not

wont to be inexorably cruell against him that steales out of his pure need.

But if he befound, how deare so ever he pay for his fault, by way of satisfaction, or mulch, the summe is yet accepted of the party wronged.

But who so committeeth adultery, &c.

CAP. VII.

BE thou so samiliar with wisedome, as if she were thy owne naturall sister.

I have plentiful provision of cheare, and besides, I can handlomely vaile our meeting under a faire pretence of devotion, so as thou maist boldly and chearefully resort unto my house.

Thus he yieldern to her luft, untill the revenging husband, out of his just jealousie, give a deadly stroke to his

adulte-

adulterous rivall, or till the just judgement of God seize upon body and soule; being thus heedlessely drawne in, as a bird is into the snare, not considering that under the shew of a little chasse, or straw, her life is laid for.

For thee hath first wounded, and after vanquished, and slaine many; yea not only of the meaner and baser fort, but many that have beene most samous for valour, strength, wisedome, have beene soyled and undone by her.

hasteth to the snare, and knoweth not that it is for his life.

26 For shee hath cast downe many wounded, yea many strong men have beene slaine by her.

CAP. VIII.

Hus doth the harlot, by her fecret whisperings allure men to their destruction, but the pure, holy, heavenly wisedome of the glorious, and everliving God, doth openly invite all men to her gracious counsel, to her most chast, and happy inbracements. Shee therefore standeth forth in the most frequent, and conspicuous places of the city, and earnestly solicites all passengers, to give eare unto her for their owne salvation.

Make no comparison of my instruction with silver and gold; Alas, these are base, and corruptible metals, not worthy to come into mention with those heavenly treasures, which are contained in, and conveyed by my divine counsels.

True judgement, and skill how to manage all affaires, doth proceed from me, and is infeparable from me; so as men have reason, for their owne good, to listen unto mee.

Those that affect me, shall be sure not to lose their love, and recompence; for, as I have embraced them, with an everlasting love, so will I make it knowne to them, by my manifold blessings, and mercies concerning this life and the future.

I the increased Wisedome of God, was with the Father, from all eremity; neither was there any time, wherein I was not; I was with him, and in him, before any of the workes of his creation had any being.

Then was I present by him, as one that was coeternal with him; and in whom we did mutually and infinitely solace each other, from everlasting.

2 Shee standerh in the top of the high places, by the way in the places of the pathes.

TO Receive my influction and not filver, and knowledge rather then choice gold.

12 I wisedome dwell with prudence.

77 I love them that love mee.

22 The Lord possessed me in the beginning of his way before his workes of old.

30 Then I was by him as one brought up with him, and I was daily his delight, rejoycing alwaies before him,

CAP. IX.

1 Wifedome hath builded her house; shee hath he wen out her seaven oillars.

2 She hath killed her beafts, thee hath mingled her wine, thee hath also furnished her table.

3 Shee hath fent forth hermaidens; she cryeth upon the highest places of the city.

12 If thou be wife thou shalt be wife for thy selfe.

18 But he knoweth not that the dead are there: and that her guests are in the depths of hell.

10 Hee that winketh with his eye causeth forrow; but a prating foole thall fall.

11 Violence covers the mouth of the wicked.

18 He that hideth hatred with lying lips & hee that uttereth flander is a foole.

9 An hypocrite with his mouth destroyeth his neighbour, but through knowledge shall the just be delivered.

THe Son of God, who is the eternal Wisedome of the Father hath built his house, the Church of God: he hath laid fure foundations of it, and hath hewen but all the pillars thereof, in a feemly, and exquisite perfe-

He hath instituted, and addressed all his holy ordinances, whereby he may feed up the foules of men to everlasting life.

He hath sent forth his holy, and zealous messengers, to invite men to the participation of his facred mysteries. and they doe accordingly use all holy importunity to this good purpofe.

If thou be wife, thou thy felfe shalt reape the comfort and benefit of that wifedome of thine; others may bee profited by it; but the greatest advantage shall be thine owne, &c.

He confidereth not that they are but dead men, which give way to her luftfull intifements, and that those with whom thee hath prevailed, are in the state of everlasting perdition.

CAP. X.

THe double dealing, and differabling person causeth much forrow at the last, both to himselfe, and to those that have beene deceived by him; but a prating foole that utters all his heart, procures stripes to himfelf without further danger to others.

There is nothing in the mouth of the wicked but violent, and cruell defignes.

Both hee that fruothereth his secret rancour under faire and plaufible words, and he that uttereth it in flanderous speeches, is a foole.

CAP. XI.

Dissembling friend, with faire and false words, and femblances, draweth his neighbour into some dangerous inconvenience; but a wife and just man will soone perceive his fraud, and avoid him, and the mischiefe plotted by him.

A

frankly he bestowes it.

A foolish man speakes spightfully, and scornfully of his neighbour, but her that is wise, concealers his thoughts, and will not utter ought to the reproach of another.

The mercifull man whiles he doth good to others, doth most good to his owne foule, which shall reape the comfort of all his beneficence; but he that is cruell to others, is (in that very disposition) the greatest enemie to himselfe.

Though wicked men conspire, and joyne all their forcestogether, yet all their combination, and power, shall not free them from just punishment.

Beauty is no more an ornament to a foolish, undifcreet, ungoverned woman, then a golden jewell is to a Swines shout; both are equally mis-placed, both are

equally mif-befeening.

The liberall man that feattereth abroad his goods in a free bountifull largition, so much more growes in wealth, (through the bleffing of God) by how much more

He that is an enemie to his owne thrift, and prodigally wasteth his estate, shall inherite nothing but an empty wind of applause, for the time, and afterwards, want and beggery; and he that was so foolish, as to misspend himselfe, shall come to be a servant (at the last) to him that is wise to get, and to keepe his owne.

Behold, even the most just, and holy man upon earth, shall be sure of his measure of afflictions bere, in the world, how much more shall the unconscionable, and ungodly man be sure to smart for his wickednesse, either here, or hereaster?

CAP. XII.

A Man that is meane in his owne conceit, and yet hath formewhat to take unto; is better then a proud and vaine braggart, that wanteth meanes of necessary maintenance.

The wicked man affects those meanes of fraudulent circumvention, which he sees some crasty oppressours

ofe, to their advantage.

A good man shall (through Gods mercifull retribution) finde much comfort, and benefit, both to himselfe and to others, from the gracious words, of holy counsell, which proceed from his mouth; and also from the holy workes of his hands.

12 He that is void of wisedome, despiseth his neighbour, but a man of understanding holds his peace.

17 The mercifull man doth good to his owne foule; but he that is cruell troubleth his owne flesh.

21 Though hand joine in band, the wicked shall not be unpunished.

12 As a lewell of gold in a fwines mout, so is a faire woman, which is without discretion.

24 There is that feattereth, and yet increaseth.

19 Hee that troubleth his owne house shall inherite the winde, and the foole shall be servant to the wise of heart.

33 Behold, the righterous shall be recompensed in the earth; much more the wicked and the finner.

9 He that is despited and hath a servant, is better then hee that honoureth himselfe, and lacketh bread.

12 The wicked defireth the net of cyill men.

14 A man shall be satissied with good by the fruit of his mouth, and the recompence of a mans hands shall be rendred unto him.

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16 A fooles wrath is presently knowne, but a prudent man covereth shame.

20 Deceit is in the heart of them that imagin evill; but to the counfellors of peace shall be joy,

3 He that keepeth his mouth, keepeth his life.

- 7 There is that maketh himfelfe rich, yet hath nothing.
- 9 The light of the righteous rejoyceth, but the lampe of the wicked shall be put out.
- 14 The law of the wife is a fountaine of life; to depart from the fnares of death.
- 15 Good understanding giveth favour, but the way of transgressors is hard.
- 23 Much food is in the tillage of the poore.

3 In the mouth of the foolish is a rod of pride, but the lips of the wise shall preserve them.

4 Where no oxen are the crib is cleane, but much increase is by the strength of the oxe. A foole cannot be angry, but he must presently shew it, and breake forth into open distempers; but a wise man hideshis passions, till he sees sit oportunities, and meanes to manifest them, so, as may be most lase and advantagious to himselfe.

Those, whose hearts are full of mischievous devices, do, in the end, but deceive themselves, but those that advise, or procure good unto others, shall have much joy

in themfelves.

CAP. XIII.

HE that lookes carefully to his tongue, restraining it from many, and offensive words, takes a lase course for the preserving of his life, which is off times indangered by much, and wilde talking.

There be some that bragge, and make oftentation of much wealth; affecting to be counted rich, when, indeed, they have little, or nothing, that may be justly called

theirs.

The heart of the right cous man shall be exceedingly cheared, with those true causes of joy, which God gives unto him, but the seeming, and false mirth of wicked men (wherewith they vainely please themselves) shall be some put out, and end in forrow.

The Law of God, which is the matter, and scope whereto all the instruction of wife teachers tendeth, is that sountaine, from which spirituall and eternal life sloweth, and the onely meanes to deliver the soule from the snares of everlasting death.

Good infight into bufineffes, and different carriage of them, procureth thankfull acceptance, but those that take wrong courses cause much trouble, and vexation.

Even a poore man, by paines and industry may grow rich; and by his laborious tillage obtaineth a large croppe.

CAP, XIIII.

THe tongue of a foole is a scourge, whereby his owne pride, and over-weening is lashed; but the lips of the wise, are a safe desease for himselfe.

Where there is no husbandry, or use of the oxe, there needs no labour, to make the crib cleane, but that neat-nesse is accompanied with want; as, contratily, where

the

the oxen are imployed for tillage, the crib may be foule, but the barnes (hall be full.

The wicked man (who is indeed no better then a foole) imployes all that wit he hath, to deceive others.

The wicked foole makes himselfe merry with his sinne, and scoffes at the reproofe, and judgement which perraines thereunto; but the righteous hath a care so to behave himselfe, that he shall carry away favour both from God, and men.

A man is best acquainted with his owne secret forrowes: & knows where he is inwardly wrong, whiles the world thinkes him happy; as contrarily, he may have hidden occasions of joy, which cannot be judged of by the lookers on.

It is often seene, that whiles the sace counterfeits a smile, the heart is inwardly heavy, and vexed; and after a fained, and forced mirth, returnes to the forme, griefe.

A man that is froward, and perverse, and that willingly falls from his former good purpoles, shall bee fure to beare the punishment of his owne wicked courses; and a good man shall reape the comfort of his holy carriage, and enjoy the confcience of his owne integrity.

God will so bleffe and advance the righteous man, that the wicked and unconscionable shall be glad to crouch, and bowe before him.

He that spendeth his time in idle talke, and doth nothing, shall be fure to come to poverty.

A wife man, if he have riches, is much graced, and adorned thereby; but a foole, though he have wealth, yet will be a foole still; and hath hereupon more occa- the foolishnesse of fooles fion to manifest his folly.

He that searcth the Lord, hath reason to be strongly! confident in the favour, and fure protection of the Almighty: and shall finde God, a like powerfull refuge even to his posterity after him.

An heart that is clearely free from envie, and all vitiousaffections, is a comfortable preserver of the bodybut &c.

CAP. XV.

A Well-governed holy and discret tongue preserverh a man safe from dangers; and yeeldeth spirituall nourishment unto others; but perversnesse therein, is like a blustring winde among the boughes of the trees, rending

- 8 But the folly of fooles is deceit.
- 9 Fooles make a mock at finne, but among the righte us there is favour.
- 10 The heart knowerh his owne bitternesse, and a stranger doth not intermedle with his joy.
- 13 Even in laughter the heart is forrowfull; and the end of that mirth is heavinesse.
- 14 The backflider in heart shall be filled with his owne waves: and a good man shall be satisfied from himielfe.
- 19 The evill bowe before the good,
- 23 But the talke of the lips tendeth onely to poverty.
- 24 The crowne of the wife is their riches; but is folly.
- 26 In the feare of the Lord is strong confidence, and his children shall have a place of refuge.
- 30 A found heart is the life of the flesh; but; &c.
- 4 A wholesome tongue is a tree of life, but perverinesse therein, breach in the spirit.

on are before the Lord, how much more then the hearts of the children of

19 The way of the flothfull man is as an hedge of thornes.

24 The way of life is above to the wife.

30 The light of the eyes rejoyceth the heart; and a good report maketh the bones fat.

The preparations of the heart in man, and the answer of the tongue is from the Lord.

2 All the wayes of a manare cleane in his owne eyes; but the Lord weigheth the spirits.

4 The Lord hath made all things for himselfe, yea even the wicked for the day of evill.

6 By mercie and truth, iniquitie is purged.

rending and tearing the life, and spirit of a mans selfe, and others.

Even the devouring grave, and the lowest depths of the earth, lie open to the eyes of the Lord, how much more doth he behold the bottom of mans heart?

Every thing seemes difficult to a slothfull man; he is as unwilling to goe about his businesse, as a man would be to tread upon an hedge of thornes.

He that is truly wise hath his affections, and converfation above; and in the holy way of obedience walketh onto eternall life.

Both the eye, and the eare yeeld much comfort, and refreshing to the soule; the eye is pleased with lightsome and pleasant objects; the eare with hearing of a good report, concerning our selves; wherein we take so much contentment, as that hereby we are sed and sattened.

CAP. XVI.

Littbe yielded that a man hath power of his owne thoughts, so as he can digest and prepare what hee meanes to speake; and put all his words in due order; yet, when he shall come to utter them, God hath the disposing of his tongue; so as a man shall speake, not what himselfe hath contrived, but what God hath predetermined.

Every man is apt to thinke the best of his owne actions, and to justifie himselfe in his owne courses; but the Lord judgeth and examineth the soule, and spirit of man, and according to the truth of his inward dispositions, so doth he passe sentence upon him, and his waies.

The Lord hath in all his workes of creation and providence had a just eye to his owne glory; in so much as the most wicked men, which might seeme to be most exempted from the regard and preordination of God, yet are not out of the compasse of his holy and just decree; in that out of their evill he hath decreed to bring

good, and to glorise himselse in their just punishment.

It is not an outward sacrifice that God regards, in his remission of the punishment of our sinne; but where hee sinds mercy to the poore, and uprightnesse of heart towards himselse, and men, there he is graciously pleased to sorbeare his judgements; in as much as these graces, being wrought in us, by his Spirit, cannot but proceed from a true faith, where by our sinnes are purged.

A۶

As God raiseth Princes above other men, so he indueth them with excellent graces, answerable to their high callings, he purs therefore divine sentences into their mouthes, which meaner men could not have arrained unto; and giveth their tongues, even in doubtfull and hidden causes, to passe a wise and just judgement.

A man needs no other inducement to labour, but his owne profit, yea his owne necessities for it is that, whereby hemust sustaine himselse, and uphold nature, which

craveth it of him.

An ungoally man if he cannot find oportunities of doing mischiete, will builty search for them; and as his heart is ill imployed, so his tongue is worse, for that is as a burning fire brand, to set all the world in combustion.

Oldage (and the figne thereof, gray haires) are a great ornament to a man, that lives juilly and uprightly in the world.

The lots are throwne at randome, and at peradventure; but there is an over-truling hand of God, that difposeth of them, how they shall light, and hath certainly determined, that which carries a show of casualty,

CAP. XVII.

Minusero speake, sathey are an high, deepe Philofophicall discourse sounds ill from the mouth of a soole, a morall, and grave discourse of vertue and good behaviour, ill becomes a debaucht and vicious man; but, of all, it is most mis-becomming a Prince, to utter lies, and falshood.

Secret gifts are wont to winne favour; and much acceptation to the party that brings them; and if they fall into the hands of corrupt judges, have power to draw them into either part, and to sway any cause what-soever.

He that concealeth within himselse an offence done to him, by his friend, takes a course to maintaine love and friendship; but he that will be calling every light unkinduals into question, and exposulates upon every occasion, shall be sure to lose his friends.

As it is with water, when it is dammed up, if the fmallest hole bee made for a passage, it violently rusheth in, and beareth downe all those clods which were laid to keepe it in; so it is with contention; if the least way be given to it, it inlargesh it selfe, and

10 A divine sentence is in the lips of the King, his mouth transgressethmot in judgement.

- 26 He that laboureth, laboureth for himfelfe; for his mouth craveth it of him.
- diggeth up evilland in his lips there is as a burning fire.
- 31 The houry head is a crowne of glory, if it bee found in the way of righteoninesse.
- 33 The lot is cast into the last but the whese disposition thereof, is of the Lord.
- 7 Excellent speech becommeth not a foole, much lesse doe lying lips a Prince,
- 8 A gift is as a precious flore in the eyes of him that hath it; wherefoever it turneth, it prospereth.
- 9 He that covereth a transgressió, seekethlove; but he that repeateth a matter, separateth very friends.
- 14 The beginning of strife is as when one letteth out water, &c.

gro weth

a6 Wherefore is there a price in the hand of the foole to get wisedome, seeing he hath no heart?

19 He that exalteth his gate, feeketh destruction.

24 Wisedome is before him that hath understanding, but the eyes of a foole are in the ends of the earth.

17 A man of underflanding is of an excellent (or coole) (pirit;

a Through defise a man having separated himselfe seeketh and intermediath with all wisedome.

3 When the wicked commeth, then commeth also contempt.

4 The words of a mans mouth areas deep waters, and the welfpring of witedome as a flowing brook.

9 He also that is stoathfull in his worke, is brother to him that is a great waster.

ao The name of the Lord is a strong tower.

14 The spirit of a man will sustain his infirmities, but a wounded spirit who can beare?

23 Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.

groweth furious, and strong by opposition, &c.

A wealthy foole doth in value hope by all his bagges to purchase wisedone, since he hash not an heart that is capable of it.

The proud man that builds his gate too high, for the offence, or overlooking of his neighbour, may indenger himfelfe the forer fall there from, and sherefore worker

perill and hurt to himfelfe.

He that hath understanding, fixeth his eyes upon wisedome; and contenteth himselfe with that object; whereas the eyes of a soole are inconstantly wanding, every where, and his thoughts settle upon nothing that may availe to his good.

A man of understanding is of a well tempered spirit,

not too forward in putting forth himfelfe,

CAP. XVIII.

LE that in a servent desire of knowledge, both ferhimlesse apart to his continual filley, saboliseth to informe himselfe in all points of wheelone; do as he may not be a stranger in any kinde of learning.

Wherefoever the wicked man commeth, he is apt to

cast reproach and contempt upon every mans face.

A wise man utters not all he knowes; his words are like to deepe waters, the bottome whereof cannot jeisly be fadomed; and his wisedome is as a living spring; which sends up full brookes that are ready to over slow their banks, so plentifull is he in good discourse, and wholesome counsaite.

The floathful man is little better then a great spender, he equally consumes the estate wherewith he is entrusted.

The goodnesse, mercy, and power of the Lord, is a fale and strong resuge to all those who trust unto it.

A resolute and undaunted spirit is able to be are up both it owne infirmities, and those of the body also, but if the heart of a man be wounded, and dejected with what soever crosse besals unto it, what meanes hath a man any longer to subsist, and to sustaine himselfe? there is no remedy, but he must droope and yeeld.

It is a great power which the rongue harh, whether for life, or death, good words tend to life; evill unto death, whether to our felves, or others; and according as a man hadrather to improve it, so it shall speed with

him either way.

CAP.

CAP. XIX.

He that fals rashly upon his determinations, without weighing all the circumstances, cannot but offend.

It is through a cours owne foolithnes that he miscarrings in his businesses, and then he takes lend courses; and when he justly smarreth through his owne fault, his heart fretteth, and his tongue muttereth against the Lord, as the author of all this harme and misery.

identes and riches may be derived to us by way of inlieritance from our fore lathers, without pur care, or indevour, but a prudent and vertuous wife, is a special bleffing of Gods immediato shooting; and must there-

fore be obtained by our prayers at the hard of the giver.
A man that is subject to often and extreame passions of anger; cannot as bid many and great inconveniences, additable brings upon himselfe; and if about doe, in a friendly manner, siec him from some dangerous effects of his wrath, yether will put thee to it agains.

Thus which should be the chiefe defice of a man, is his begesteenee; and kindnesset others; and if a rich manupromise much, and performe nothing, a poore man that is unable wither to undertake or performe is better then livi

CAP. XX.

Excelle of wine beguiles a man of his wits, and fenses, and exposeth him to the scorne and derision of every beholder; and strong drinke inflames the blood, and makes a man apt to fall into raging distempers.

See Prov. 18. 5.

A fraudulent diversity of weights and measures, is abhominable to the Lord.

It is not hard by the carriage and disposition of the childhood, to judge, what is to be hoped or feared, of a mains riper age; either good or evill begins to shew it selfe betimes.

There are eares that heare nor, and eyes that fee not; but if a man have an hearing eare, and a feeing eye; he is doubly bound to God, both for his fense, & the improvement of it.

Men effeeme much of gold, and precious flones; but

- 2 Ho that hastesh with his feet, sinneth.
- 3. The foolishness of a man perverseth his way, and his heart freneth against the Lord.
- 14 House and riches are the inheritance of Pathers, and a prudent wife is from the Lord.
- 19 A man of great wrath thall fuffer punishment; for if thou deliver him, yet thou must doe it againe,
- 22 The defire of a man is his kindnesse; and a poore man is better then a lyer.

- Wine is a mocker, fironge drinke is raging.
- 5 Counsell in the heart is like deepe waters.
- 10 Divers weights and divers measures.
- knowne by his doings, whether his work be pure or whether it be right.
- 12 The hearing eare, and the feeing eye, the Lord hath made even both of them.
- 15 There is gold and a multitude of Rubies, but

the lips of knowledge are a precious Iewell.

17 Bread of deceit is fweet to a man, but afterwards his mouth shall be filled with gravell.

20 Who to carfeth his father or his mother, his lampe shall be put out in obscure darkness.

24 Mans goings are of the Lord: how can a man then understand his owne waies?

25 It is a mare to that man who devonitith that which is, boly, and after vowes to make inquiry.

27 The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

30 The blewnesse of a wound cleanseth away e-vill, so doe stripes the inward parts of the belly.

4 An highlook, and proud heart, and the plowing of the wicked, is finne.

The thoughts of the diligent tend only to plenteousnesse; but every one that is hally, only to want. the man that is furnished with learning and knowledge, deserves to be held of far greater price, then all these earthen treasures.

The bread which a man hath got by fraud, and cogginage, seemes sweet and pleasant, at the first tast of it, but by that time he hath chewed it a little he shall finder it to be but harsh gravell, that crasheth betweene his reath; galls his jawes, and wounds his tongue, and offende his palate.

Who so curseth his parents, his contitort and helpe shall be sure to be taken from him, when he had the most need of it; and he shall be less uncerly miserable and disconsolate.

It is the Lord that disposeth of all the actions, and events of man, he hath ordered them, he over-rules and governes them, according to his ownewill. It is not in the power of man, either to know what will be fide himselfe, or to set himselfe in any good way, to will de roule ought that many be pleasing unto God.

He intengleth his foule in the fnares of death, who mefunieth unto a profane use; that which is once conferated unto God; and who; after he hath wowed ought unto the Lord, argues within himselfe, how to alter that holy purpose, and to defeat God of his due.

The reasonable soule is as a bright candle, which God hath set up in man, which gives light unto him for the finding out of the strange secrets of nature.

Scourgings, and woundings are the best cure of the leud misbehaviour of wicked men; only seare and smart can restraine them; sound punishment is therefore, fit for them; even such stripes, as may pierce to the very inward parts of the body

CAP. XXI.

The wicked man hath an haughry looke, and a proud heart; neither are his suff-dispositions onely suffull, but those his very actions and indeavours (which in another man would be harmelesse) are in him, no other then sinne.

The thoughts and projects of him that is truly diligent, are ftill to excellent purpose, and tend to the advancing, and enriching of a mans chare; but the hasty & rash thoughts of him that is too eager of the world; disappoint a man, and bring him to want;

The

The wealth that is gotten by falthood, & lies, is altogether uncertaine, and transitory, neither shall continue long, in any one hand, and besides, procures the utter destruction both of soule and body, to him that unjustly gets it.

Irmany times falls out, through the wife and just providence of God, that those calamities which threatned to seize upon the godly, and righteous man, doe balke him, and fall upon the wicked and unconscionable.

He that deales proudly in his anger, is worthy to be

branded with the name of an infolent fcorner.

The vaine and fruitlesse desire of a stoathfull man affamisheth him; whiles he longs for that which he will not set his hand to purchase; but will rather set still and starve.

CAP. XXII.

The wisdome of God bath not thought fit to make all men rich, or all poore; but hath intermixed the one with the other, that each of them might have use of other; aeither is it for the wealthy to insult upon, or oppresse the needy; since it is God, that hath made them both such as they are, and hee both can, and will revenge any unjust measure that is offered by the one to the other.

The froward and perverie, is as a man on all fides encompassed with thornes, and snares; his subbornnesse brings him into infinite perplexities, out of which he can finde no issue.

The floathfull man faines idle excuses, and pretences of danger, when he should goe about his businesse.

The plausible and smooth tongue of an harlot is no lesse dangerous, then a deepe pit fairely covered; into which if a man once fall, there is small hope of recovering himselte; and it is a fearefull signe and effect of Gods anger, to be given over to her intisements.

There is a foolish waywardnesse, that is naturall to the child, and cleaves close to his disposition, yet not so, but that it may be, with due correction, whip't out of him.

As well he that unjustly takes from the poore to inrich himselse; as he that gives to the rich, that which he unduly withholds from the poore, shall through the just judgement of God, come to want.

6 The getting of treafures by a lying tongue, is a vanity toffed to and fro of them that fecke death.

18 The wicked shall be a ransome for the righteous, and the transgressour for the upright.

24 Proud and haughty feorner is his name, who dealeth in proud wrath.

25 The defire of a floathfull man killeth him.

2 The rich and poore meet together; the Lord is the maker of them all.

- 5 Thomes and francs are in the way of the froward.
- 13 The floathfull man faith, There is a Lion in the way.
 - 14 The month of a strange woman, is a deepe pit, he that is abhorred of the Lord shall fall therein.
- 15 Foolithnesse is bound in the heart of a child, but the rod of correction shall drive it farre from him.
- 16 He that oppresseth the poore to increase his riches, and he that giveth to the rich, shall surely come to want.

CAP

CAP. XXIII.

2 Put a knife to thy throat, if thou be a man given to appetite.

4 Labour not to bee

wisedome.

5 Wilt thou fet thine eyes upon that which is not? for riches certainly make themselves wings, they slie away as an Eagle towards heaven.

6 Eate thou not the bread of him that hath an evill eye, neither defire thou his dainty meat.

7 For as hee thinketh in his heart, so is he; Eate and drinke, saith he to thee, but his heart is not with thee.

8 The morfell which thou hast eaten, shalt thou vomit up; and lose thy

fweet words.

18 For furely there is an end; and thine expectation shall not be cut off.

23 Buy the truth, and fell it not.

27 A whore is a deepe ditch.

28 She increaseth the transgressors among men.

29 Who hath wo? who hath torrow? who hath contentions? who hath babbling? who hath wounds without canfe? who hath rednesse of eyes?

BE carefull by all meanes to restraine thy wanton appetite, if thou be a man given to please thy palate.

Doe not too eagerly affect, and labour to be rich; and follow not thine owne carnall wifedome, which suggests unto thee wrong wayes to the hasty purchase of wealth.

Wilt thou be so foolish, as to fixe thine heart, and thine eyes, upon that, which nath no constant being? For surely riches are of a slitting, uncertaine condition; they will notabide with thee, but, as with Eagles wings, will slie away from thee.

Be not thou beholden to a niggard for his bread; neither doe thou wish to take part with him, in any

dainty dish.

For as in his heart he doth inwardly grude thee every bit thou cateli, so, in his countenance, and gesture, he bewraies it; he bids thee after his churlish fathion to eare and drinke, but his heart repines at thy presence, and wishes thee surther off.

So that thou be vexed with thy grudging intertainment, that thou halt with the churles meat were out of thy belly; and that repent of all those kinde words, that thou hast cast away upon so harsh, and unworthy an host.

For furely there stall be an happy and wished end, and a blessed reward of all thy holy indeavours; & thine expectation of a joysull retribution shall not be disappointed.

Be thou glad to purchase the truth, at any rate, whatsoever it cost thee, the peniworth is not deare; but when thou hast it, doe not part with it upon any termes.

See Prov. 22.14.

She is the meanes to draw men into much wickednesse.

Every wickednesse brings mischiese with it; But who is the man that especially drawes upon himselse all manner of sorrowes, and inconveniences, both in soule, and in body, and estate? who is he that raiseth quarrells and contentions upon every triste? Who is he that is full of idle, obscene, unsavory words? Who is he that in distempered fraies, gets stripes, and wounds? Who is he that afflicts his eyes which dessuctions, and insammations?

Who

Who, but even he that fits long at the wine, that hunts about from one taverne to another, where he may finde the most exquisite wine, and the truest drunkards.

Suffer not thine eyes to be tempted to take too much pleasure in beholding the pure, and pleasing colour of the wine; when it showes it selfe in the glasse; and when, through the strength, and spirit that is in it, it sparkleth

right upward, therein.

Thy head shall be so giddy, and thy braine so turned within thee, as if thou were laid sea-sicke in the midst of the ship; or as if thou laist upon the top of a tortering mast.

Thou shalt be made so senselesse, that thou shalt not know, either what thou dost, or what is done to thee; when thou are striken, thou are not affected with it; and when thou are beaten, thou are not sensible of it; and so shalt thou be beforted with this excesse siquer, that thou shalt resolve after all correction, when thou awakest out of thy drunken sleepe, to returne to the wonted course of thy drunkennesse.

CAP. XXIIII.

A Wise man hath much inward strength in himselse; Yea, he that is a man of knowledge and understanding, gives a great increase of strength, and desence unto the whole citie or community wherein he is.

Wisedome is too high for a foole to attaine unto, neither hath be any capacity of publique employments; either he is not called to counsell, or is unable to give it.

He that is wickedly foolish, entertaineth commonly

no thoughts, but finfull.

If thou doe out of a willing neglest, for unmerciful, nesse, forbeare to deliver those, who are crushed by oppression, and led to an unjust death; and now are ready for a cruell execution.

Thinke not to plead excuses of thine ignorance, as to say; I knew not this man to be innocent, the other unjust; neither the quality of his desert, nor the meanes of his delivery; for, there is an all-seeing God, who lookes upon the secrets of all hearts, who is privile to the salf-hood of all thy vaine pretences, and dissimulation.

My Sonne, as when thou eatest hony, thou findest the tast of it sweet; and the hony combe, which thou tastest, is delightfull to thy palate;

So that thou finde the knowledge of heavenly wifedome 30 They that tary long at the wine; they that goe to feeke mixt wine.

on the wine when it is red; when it giveth his cotour in the cup, when it moveth it selfe aright.

34 Yeathou shalt be as he that lieth downe in the midst of the fea, or as he that lyeth upon the top of

a maít.

35 They have striken me, shalt thou say, and I was not sicke; they have beaten me, & I felt it not; when shall I awake? I will seeke it yet againe.

- 5 A wife man is frong, yea, 2 man of knowledge increaseth strength.
- 7 Wisedome is too high for a foole; he openeth not his mouth in the pate.

9 The thought of foolishnesse is sinne.

- deliver them that are drawne to death, & those that arcready to be slaine.
- 12 If thou fayeft, Behold we knew it not; doth not be that pondereth the heart; confider? &c.
- 3 My Sonne, eat hony, because it is good; and the hony combe which is sweet to thy tast;

14 So shall the knowledge of wiledome be unto thy foule. 16 For the just man falleth seaven times, and riseth up againe, but the wicked shall fall into mischiefe.

18 And he tune away his wrath from him.

- 21 Meddle not with them that are given to change.
- 22 And who knoweth the ruise of them both.
- 26 Every man shall kisse his lips that giveth a right answere.

27 Prepare thy worke without, and make it fit for thy felfe in the field, & afterwards build thine house.

2 It is the glory of God to conceale a thing; but the honor of Kings is to learth out a matter.

3 The heavens for height, and earth for depth, and the heart of Kings is unfearchable.

6 Pur not forth thy felfe in the presence of the King.

9 Debate thy cause with thy neighbour, and dome unipeakeably delectable to thy foule.

For the righteous man, if he fall into manifold mileries, and calamities, yet through the goodnesse of God, he shall be delivered out of them all; but the wicked man, through Gods just judgement, shall fall unrecoverably.

Lest be turne away his wrath from him, and turne it upon thee.

Have nothing to doe with them, who are feditioufly disposed; who vary from all good lawes and orders; and are affected to innovation and change, both of princes, and government.

Who knoweshow foone, how fuddainly God shall bring judgement and utter ruine upon both the wicked man, and the feditious?

Every good man will applaud and bleffe the mouth of him that giveth an upright fentence in judgement.

Look well to the fetling, & husbanding of thine effate, and when thou hast well fecured, and stocked, and furnished thy selfe, then thinke of either building, or garnishing thine house, whereof let all the materials be first provided abroad, ere thou beginne with the fabrick.

CAP. XXV.

IT is the great glory of Gods infinite wisedome, that he hath hidden mysteries, which our weake and ignorant capacity cannot reach unto; but as for these humane assaires, they may be searched into; and it is the glory of Kings to sadome them, even to the bottome; that so they may thereupon award just judgements upon all occasions.

Or, It is the great praise of Gods mercy that he hides and covers our manifold infirmities, but it is the honor of Kings, to finde out, and punish offences.

As the heaven is exceedingly high, and the earth exceedingly deepe, beyond the reach of man, so is the heart of Kings; the very place wherein they are, and the due managing thereof cals them to great refervednesse.

Make not too much oftentation of thy wit, or wealth or bravery, in the presence of the King, as if thou wouldst offer to compare with thy superiours, under whose countenance thou must live; towards whom submissenesse of carriage would both better become thee, and more availe to thy good.

If there be a difference betwixt thy neighbour, and

thee

thee, take him aside, and in a friendly manner argue the j matter with him alone; and offer faire termes of peace and reconciliation; and discover not a secret unkindnes to a third person, till thou seeft no other way of atose. ment.

A feafonable and difereet speech is a most pleasing and preciousthing, and no leffe delights the care and the minde, then the most curious and costly imbroidery, or

pictures of gold and filver, doth the eye.

A docible and pliable eare accounts a loving and difcreet reproofe of his friend, more precious then the richeffeare-ring of gold, or what foever more curious and

costly ornament.

The coolenesse of the snow or yee, wherewith the liquor is wont, in hote regions, to be tempered, doth not more refresh the thirsty traveller, in the heat of summer, then a faithfull messenger doth refresh, and content the heart of him that fends him.

He that makes bountifull and deluding promifes of great gifts, which will never be performed, is like a cloud which makes shew of that raine, which it will not or cannot yeeld.

A gentle and submissive answere softeneth and sou-

pleth the most obdured, and inflexible heart.

Take but a meet and moderate measure of those things which are most pleasing and delightfull to thy nature, or

appetite.

He that offers mulicke to a man in deepe licavinesse, doth as unfeafonably, as he that takes off a coverled in an extreame cold weather, from the bed; or as hee who to preferve nitre, powres vineger upon it, wherewith it is prefently diffolved.

For thus, thou shalt either win, and overcome him with kindnesse; or, if he be slubbornly malicious, thou shall aggravate his judgement; and if he continue unthankfull to thee, yet that God for whose sake thou doest good for evill, will be fare to retribute it graciously unto thee.

Looke how hatefull a thing it is, to see a cleare, and pure fountaine annoyed with mudde, and filth, fo odious a fight it is, to fee a just man oppressed, and tyrannized over by a wicked one.

Hony is good, but to eate too much hony is not good, fo, to have a care of our owne reputation and honor, is good; but to feeke our owne glory and reputation too

much, is shamefull and justly odious.

discover not a secret to a. nother.

- II A word fitly ipoken is like apples of gold in pictures of filver.
- 12 As an eare-ring of gold and an ornament of fine gold, fo is a wife reprover upon an obedient eare.
- 13 As the cold of frow in the time of harvest, so is a faithfull meffenger to him that fends him.
- 14 Who so boatteth himselfe of a false gift, is like clouds and winde without raine.
- 15 A fost tongue breaketh the bones.
- 16 Hast thou found hony? eat so much as is sufficient for thee.
- to As hee that taketh away a garment in cold weather, and as vineger upon nitre, so is he that singeth songs to an heavie heart.
- 22 Forthoushalt heap coales of fire upon his head: and the Lord will reward thee.
- 16 A righteous man falling downe before the wicked, is as a troubled fountaine, and a corrupt ipring.

17 It is not good to eat much hony, so for men to leake their owne glory,

is not glory.

Car.

CAP. XXVI.

2 As the bird by wandring, as the fwallow by flying, so the canselesse cares that not come.

4. Answere not a foole according to his folly, left thou also be like unto him

- 5 Answere a foole according to his folly, lest he be wife in his owner conceir.
- 6 He that fendeth a meffage by the hand of a foole current off the feet, and drinketh dammage.
- 7 The legges of the laine are not equal; to is a parable in the mouth of tooles.
- 8 As he that bindeth aftone in if fling, for is hee that giveth honor to a foote.

9 As a thorne goeth up into the hand of a drunkard, so is a parable in the mouth of sooles.

16 The fluggard is wifer in his owne conceit then feaven men that can render a reason.

18 As a mad man who calleth fire-brands, arrows and death:

19 So is the manthat deceiveth his neighbour, & faith Am I not in front?

23 Burning lips, and a wicked heart are like a potsherd covered with filver drolle.

zy There are feaven abominations in his heart.

A Sa bird flies swiftly away, and returnes not to thy hand againe; so the causelesse curse shall vanish into the airc suddenly, & never come neare thee, to thy hurt.

Answere non a foole is that idle, or malicious fashion wherein he provoketh three, lest thou declare thy selfe to

be as very a foole as he:

In a differentiand sober manner take up a soole roundly; and convince him of his absurd cavills, and proud ignorance, lest otherwise he goe away more highly conceited of his owne abilities, and victory.

No more can a foole doe his message, then a man without sees, can goe; he therefore doth as it were cut off his owne seet, that sends a soole on his errand; for both he is disappointed, and sustained losse.

As there is a disproportion in the legges of the lame man; whereofone is longer, another fluorier; both, unfit for motion, so there is much unmeetnesse in a sooles parable; it doth neither agree with itselfe, nor with him

that speakes it.

He that givesh applause, and honor to the person, or speech of a soole, doth as unseasonably; as he that binds up a stone in a sling; which should be altogether for ejaculation; and should no more be fastened therein, then an high conceit should be raised and fixed in the mind of a soole, by our flattering approbation.

It is no more fit for a foole to meddle with a wife speech, then for a drunken man to handle a thorne-bush;

this wounds him, that thames him.

The fluggard will not be beaten out of his floath; and let never to many wife men perfiwade him to shake off his dull idlenesse, yet he perfish in his errour, and thinks himselfe herein wifer then they all.

There is little difference in this case betwixt fraud, and sury; He that purposely deceives his neighbour, under a colour of jest, is no lesse prejudiciall to him, then a lunatike, that doth wrong out of frenzie, and distemper.

Lips full of fecret detraction, and flander, joyned with a false, and malicious heart; are like a base potsherd of earth, covered over with some silings of silver; under some shewes of friendship, there is nothing within but filthy hypocrisie.

There are many varieties of fecret wickednesses in his

heart.

A man of a lying tongue hates those, whom he hath wronged; only out of the conscience of his owne injurie; because he knows he hath deserved to be hated by them.

28 Alying tengue hateth those that are afflicled by it.

CAP. XXVII.

BE not too jocond, or too confident of that which thou wilt doe, or have, to morrow; for thou knowest not what changes may fall out in a day.

A fooles wrath is more troublesome to beare, and

more intolerable, then they,

Doe not rather make choice in the day of thine adverfity, to repaire for comfort, to the house of thy brother, then of thy tried and faithfull friend; for a true hearted loving neighbour is better then an overlie, and unrespective brother.

The false acclamation, and hollowly officious complement of a formall friend, shall speed no better with a wise man, then if he had entertained him with a curse; and that flattery of his shall turne to a curse upon his owne head.

Shee can no more be hid, then the winde that bloweth upon the face, or the cylely substance of the continent upon the hand, these both of them will be perceived; so will the unquiet spirit of a contentious woman.

As yron, or seele getteth an edge by the attrition of metall of the same kinde; so by the conversation of one triend with another, are the good parts, and saculties of men increased.

As be that lookes into the water, sees there his owne sace, so he that lookes into his friends heart, sees there his owne heart.

There is no way so sure to try a mans discretion, and temper; as by praising him, if he be vaine and light hee will be pussed up with it, if he be wise and solide; he will be no whit moved therewith.

Be diligent, above all parts of husbandry, in that which concernes thy cattle, whether flocks, or heards, as that which afforder the most certaine, and constant increase.

For the money that thou laiest up, and houshold treafure is sickle, and subject to sudden losse, and thy honor and dignity will not last alwaies; but the benefit that arises from thy cattell, continues.

For the earth in a constant succession yeelds thee grasse and hay, &c.

1 Boalt not thy selfe of to morrow; for thou knowest not what a day may bring forth.

3 A fooles wrath is heavier then them both.

To Neither goe into thy brothers house in the day of thy calamirie; for better is a neighbour that is neare, then a brother far off.

14 He that bleffeth his friend with a loud voice, rifing early in the morning it shall be counted a curle to him.

16 Who so hiderh her, hiderh the winde, and the ointment of his right hand which bewrayeth himselse.

17 Iron sharpeneth yron, so a man sharpeneth the countenance of his friend.

19 As in water face answereth to face; so the heart of man to man.

21 As the fining pot for filver, and the furnace for gold, fo to a man is his praise.

23 Be thou diligent to know the flare of thy flocks; and looke well to thy heards:

24 For riches are not for ever; and doth the crowne endure to every generation?

25 The hay appeareth & the render graffe sheweth it selfe.

CAP.

CAP. XXVIII.

The wicked man hath such affrights within his owne flee conscience, that he is subject to be terrified with every outward occasion; and when he hath no enemie, is apt to pursue himselse.

The wickednesse of a land is the cause of the manifold changes of the Princes, and governours thereof, whereby both the people and rulers conspiring in evill, are punished.

A rich oppressor leaves a man poore, but a poore oppressor leaves him nothing.

Those that doe willingly breake, and cast off the law of God, doe, in so doing, give approbation and incoutagement to wickednesse.

They that are true hearted to God, and confcionable in their waies, have so much light from Gods Spirit, as that they understand their whole duty to God; they know both what they should doe, and how they should performe it.

A man that hath embrued his hand in innocent blood, driven by the horror of his conscience, slies he knowes not whither; even into the mouth of the pit; such a man runnes into the very jawes of death; neither let any man offer to stay him from that deserved judgement; It is not for any eye to pitty him that hath beene so cruell to another.

He that followeth vaine and idle persons shall fall into extreame poverty.

He that would be rich too foone, not caring by what meanes (how indirect foever) he obtaine wealth, that man hath a covetous eye, and a base niggardly heart; and knowes not that through the just judgement of God, this his immoderate eagernesse shall be punished with want, and beggery.

A rebellious unthrift that (notwithstanding all good counsell to the contrary) wasteth the goods of his parents, and will not be convinced of his offence, but per-fists in the maintenance of his lawlesse courses, is, for the haynousnes of his sin, in the next degree to a murtherer.

1 The wicked flee when no man purfues.

2 For the transgression of a land, many are the princes thereof, &cc.

3 A poore man that oppresseth the poore is like a sweeping raine which leaveth no food.

4 They that forfike the law praise the wicked.

5 They that feeke the Lord, underståd all things.

17 A man that doth violence to the blood of any person shall flie to the pit, let no man stay him.

19 He that followeth ftrange perfors shall have poverty enough.

22 Hee that halteth to be rich hath an evill eye; and confidereth not that poverty shall come upon him.

24 Who so robbeth his father or his mother and saith it is no transgression, the same is a companion of a destroyer.

CAP. XXIX.

Man that flattereth his mighbour, goes about to don him a feeter mischiese, and doth, as it were, lay a net to catch, and intangle him to his ruine.

Those that are wilfully wicked, and doe formfully reject all good counselland reproofe, are the meanes to draw downe judgement upon the very city where they

dwell

Whether a wife man deale with him ferioully and feverely, or whether jestingly and merrily, all is one, he shall not heable to prevaile; either for his owne peace, or the others reformation.

But the righteous man contrarily feeks to preferve his

life, and to lave his foule.

Such as the ruler is, such will be his attendants, if the governous be one whole excessive open to either flatteries, or flanders, his followers will frame themselves to feed his wicked humors in all things:

The innocent poore man, and the crafty griping uluier meet both together, and the Lord causeth his Sun to shine upon them both, maintaining both in life, doing good outgardly; even to the worst-deserving.

Where God withdraweth himselfe, and doth not reveale his will to any nation, or people, there is no ordinary meanes of keeping their soules from perishing.

He that is of a fervile and flurdy disposition will not be corrected, without blowes, for though he doe wellenough understand a verball reproofe, yet he is no whit moved to an answerable regard of it.

He heareth men urged with adjurations; whether they have stolne the thing, or know the theese; and yet keeps his wicked counself, and will not bewray the male-

factor.

That man whose heart is overcome with a weake and diffident feare, not daring to cast himselfeupon the care and providence of the Almighty, bringeth misery upon himselfe.

It is ordinary for men, when their cause is to be heard to make friends to the judge; neglecting in the meane time to commit themselves & their case to the Almighty; in whose hand the Judges heart is; whereas they ought first to begin with God, which can over-rule all the actions, and purposes of men.

- 5. A man that flattereth his neighbour spreadeth a net for his feet.
- 8 Scornfull men bring a city into a line.
- 9 Whether he rage or hugh, there is no reit.
- no But the just feeke
- 12 If a ruler hearken to lies, all his tervants are wicked:
- 13 The poore and the detertful man meet together, the Lord lighteneth both their eyes.
- 18 Where there is no vision, the people perish.
- 19 A fervant will not be corrected with words; for though he understand, he will norunswer.
- 24 He heareth curling and bewrayeth it not.
- 25 The feare of a man bringerh a mare.
- 26 Many seeke the rulers face (or favour) but every mans judgement commeth of the Lord

CAP. XXX.

2 Surely, I am more brutish then any man, &c.

3 I neither learned wifedome, nor have the know-

ledge of the holy.

4 Who hath afcended up into heaven, or descended? who hath gathered the winde in his fists; who hath bound the waters in a garment? who hath e-stablished all the ends of the earth? what is his name, and what is his sons mane, if thou caust tell?

to Accuse not a fervant to his master, lest he curie thee, and thou bee

found guilty.

on that curfeth their Father, and doth not bleffe their mother.

12 There is a generation that are pure in their owne eyes, and yet is not washed from their filthinesse.

on oh how lofty are their eyesland their eyesland their eyesland their eyeslids are lifted up.

14 There is a generarion whose teeth are as

fwords, &c.

15 The horse-leach hath two daughters, crying, Give, give; There are three things which are never satisfied, yea, source things say not, It is enough.

19 The grave, and the barren wombe; the earth that is not filled with water, and the fire that faith

not, It is enough.

17 The eye that mocketh at his father, and defpiseth to obey his mo-

SVrely, I Agur am fufficiently confcious to mine own ignorance, and unworthinesic; (of my felfe) I do, I can know nothing; and therefore am (as of my felfe) unterly unable to reach unto the great misteries of falvation.

Indeed, what man can doe it? alas, how poore and impotent creatures are we? Is there any of us able to affected up into heaven, and to descend thence againe; yea, have we power to command ought in these lower regions? have we the rule of the winds, of the waters, of the earth? Shew me the man that can or date arrogate this power to himselse?

Offer no unjust measure to the meanest person; do not wrongfully accuse a servant to his master; less in the bit-ternesse of his soule be curse thee, and God hearing him shall punish thy guiltinesse.

There are foure kinds of men worthy of our avoidance, and deteriation, the first is of gracelesse children, who carle those parents, from whom they have received

their life and being.

The next is of false hypocrites and selfe-pleasers, who thinke themselves holy and just, whiles yet they are full of wickednesse.

The third is of proud men, who are exalted in their owne opinions, and looke fcornfully over other men, perhaps better then themselves.

The last is of cruell oppressions, which kill and devoure the poore, &c.

The horfe leach hath naturally a forked to figure, whereby thee draweth blood infatiably of that part whereon so ever it lights; answerable whereunto, are three things, yea foure, that still crave, and can never be fatisfied.

The grave is not fatisfied with carcaffes, the incontinent wombe is not fatisfied with luft, the dry earth drinkes up all the water that fals upon it, the fire devours all the combustible matter that it lates hold upon, and al of these call for more.

That man who is so lend, and unnaturall, as to mocke his father, and to despise his mother, shall be sure to be seized upon by the just judgements of God; his very eyes (in whom that wicked and gracelesse score hath shewed it folds) (hall be pickt our of his head, thy the greediest and fiercest ravens, and the yong eagles shall earetherns. Certainly, God will finde some mesmes to be avenged of him.

The close conveyances, and furtle passages of a secret

and crafty feinicator, with a cunning harlor.

These are foure things very imolerable.

A woman of lead and odious qualities & conditions, which can neither be reformed, nor indured by her hufband and a poore handmaid finddainly advanced to a rich estate, growne new infolient; and imperious with her promotion.

Yea foure, which carry a good prefence with them, and carry a kinde of port, and pleasure in their motion.

A well haped and beautiful horse, proudly trampling; a faire and well coloured here goate; and a magnificent Prince that is honored and acclaimed of all his subjects.

Yet, Expectate it in thy leife, and be not lo foolish and wicked, as to uttenit.

As the agication of the milke in the churne, bringeth forth butter; and as the strong and vehement wringing of the nostrils, bringeth fouth blood; so the earnest provocation of anger is the occasion of quarrets, and much strife.

CAP. XXXI.

The words which King Salomon (whom his mother; in a stile of love; rermed Lemuel) received from that his mother in his younget yeares; and that divine counsell which shee gave him.

What shall I then say unto thee, O thou my Some, the deare some of my wambe, the some of my desires, whom by my servent prayers I obtained from God, not without solening vowes of testifying my thankfulnesse for blessing mee with thee.

Suffer northy selfe so to be beforted with the beauty of women, as that thou shoulds yeeld unto them the strength of thy body, and the best of thy thoughts; neither give thy selfe to those wanton courses, which have been the bane of many great Princes.

It is not fit for Kings, O Salomon, to give the milelyes to excessive, or pleasurable drinking of wine, & to powring in of strong intoxicating liquors.

Give rather frong drinke to the man that is dejected

ther, the ravens of the vally shall pick it out, and the young eagles shall eat it.

- 19 The way of a man with a maid.
- 24 Fours which icom-
- 23 For an odious woman that is married, and a handmaid that is licite to her milbreffe.
- 29 Yea four eare comely in going.
- 34 Anhorfe (aritis in the margin) an hee gente, and a King against whom there is no rilling up.
- 32 Lay thine hand upon thy mouth.
- 33 Surely, the charming of milke bringeth forth butter, and the wringing of the nofebringeth forth blood, fo the forcing of wrath bringeth forth
- The words of King Lemmel, the prophecie which his mother chught him.

strife.

- 2 What my fon? and what the tonne of my twombe? and what the fonne of my vowes?
- 3 Give northy fireight unto women, nor thy waies to that which defroyeth Kings.
- 4 It is not for Kings O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke.

6 Give strong drink to

him that is ready to perish.

8 Open thou thy mouth for the dumbe in the cause of all such as are appointed to destruction.

10 Who can finde a vertuous woman; for her price is farre above rubies.

no The heart of her husband doth fafely trust in her; so that he shall have no need of spoile,

14 She is like the merchants ships, she bringeth ber food from farre.

17 Shee girdeth her loines with strength.

18 Shee perceiverh that her merchandife is good; her randle goeth not out by night.

21 Shee it not afraid of the fnow for her houshold for all her houshold are clothed with scarlet.

23 Her husband is known in the gates, when he fitteth among the Elders of the city.

35 Strength and honor are her dothing,

28 He praiseth her.

29 Many daughters have done vertucusly, but thou excellest them all.

30 Favour is deceitfull and beauty is vaine, but a wordan that feareth the Lord shall be praised.

31 Give her of the fruit of her hands, and let her owne workes praise her in the gares: in spirits, and neare to perifhing, through extremity of affliction.

Speake thousor them that are not able to speake for themselves; and plead thou for them, who are undeservedly designed to destruction.

Whosoever findes a wife, vertuous, modest wife, let him know how to value her; let him esteeme her worth above all the precious rubies, and diamonds of the world.

Her hulband may fafely relie upon her truft, and care, for the maintenance, and inriching of his familie, so as he shall have no need to depend upon the spoile of enemies for the enhancing of his wealth.

Shee provider hall necessaries for her family, at the best hand, and after the manner of merchants, sendeth farre for a good peniworth.

Shee addresseth her selfe to goe roundly, and hartily about her businesse.

Shee findeth such sweetnesse, and benefit in her carefull indeavours, that shee is incouraged so adde vigilancie to her painfulnesse; and as if the day were not long enough, she borrowes of the night.

Sheeknowes those of her family need not take care for the cold of winter; for shee bath made both warme, and rich provision of clothes for them; not only for necessary vie, but for ornament also.

Her husband fitting in the gates of the city amongst other of the rulers, is easily knowne from all the rest by the cost, and neatnesse of that atrire, which shee hath provided for him, above his fellowes.

Shee so demeanes her selfe, as that all her actions and carriages are sull of honor, and bewray a masculine strength, and sortitude.

Her husband shall extell her worth and vertue above all other women, saying; Other wives have done, and deserved well, but thou surpasses them all.

It is no trusting either to outward favour, or to plansfiblenesse of disposition; as for beauty it is fading and transitory; but the true sease of God is that the comfort whereof will slicke by us alwaies; the woman that is indued therewith shall be ever praised.

Let her have that due pratio which shee hath deferved, and let her owne workes (as they have merited) procure her a publique applants in the world.

ECCLE.

ECCLESIASTES.

CAP. I.

doe, or attaine, is utterly vaine and ineffectuall, in respect of any true and perfect contentment, or happinesse, which it can yeeld to the soule; since it is both fickle in the continuance, and unsatisfying in the nature, and worth thereof.

So farre is all the labour of man, which he takes here on earth, unable to make him truly happy, as that it yeel deth him no during profit at all; both he, and it, are swept away by death, as if they had never beene.

There is no flability here; one generation of men goeth, another comes, none flayeth; whiles yet the earth the basest of all elements, and that from whence wee received this corruptible substance, continueth in her wonted estate, and abides to the end of the world.

All things are in motion; the fun, and the winde whirle about the earth and returns around (after their circuition) to the very place, whence they beganne their course.

So doe the waters also keepe the same course of motion; For all rivers run into the sea, which againe empties it selfe, by secret convayances; through the channels of the earth, into those springs whereof the rivers arise; so as there is a continued circle in the moovings, and interchanges of these creatures; But man passeth away at once, and appeareth no more.

All these creatures doe (as it were) to ile themselves in their motion; and all the world, wherein they are, is sulf of trouble and vexation; it is not in the power of man to expresse the particulars; no, the very eye of man can never have seene enough, the care of man can never have heard enough of the miserable vanities, and irkesome conditions of this earthly life of ours.

The eye and the eare can never come to an end of their worke; for there is still an interchangeable succession of their objects, that which hath formerly beene, still be againe, and that which now is done, shall, in the revolution of times, come about againe; and there is neither an end of old occurrences, nor a beginning of new.

- 2 Vanitie of vanities faith the Preacher, Vanity of vanities, all is vanitie.
- 3 What profit hath a ma of all the labour which he taketh under the fun?
- 4 One generation paffeth away, and another generation commeth, but the earth abideth for ever.
- 5 The fun also rifeth, &c.
- 6 The winde goeth toward the fouth, and turneth about to the north, it whirleth &c.
- 7 All the rivers run into the sca, yet the sea is not full; unto the place whence the rivers come thither they return again.
- r All things are full of labour, man cannot utter it; the eye is not fatisfied with feeing; nor the eare filled with hearing.
- 9 The thing that hath been it is that which shall be, and that which is done is that which shal be done, and there is no new thing under the sun.

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membrance of former things, neither shall there be any remembrance of things that are to come; with those that shall comeaster them.

15 That which is crooked canot be made straight; and that which is wanting cannot be numbred.

17 I gave my heart to know wifedome, and to know madnesse and folly.

18 For in much wifedome is much griefe, and he that increaseth knowledge, increaseth forrow.

I said in my heart, Go to now, I will prove thee with mirth.

2 I faid of laughter, It is mad; & of mirth, What doth it?

3 I thought in my heart to give my felfe unto wine (yet acquainting my heart with wisedome) and to lay hold on folly till I might see what was that good,&cc.

7 I got meservants and maidens and had servants borne in my house.

We easily mistake the condition of all things; for those things which have beene, leave no remembrance behind them; and those things which are now present, and those which shall be hereaster, shall be so forgotten of our succeeding posterity, as if they had never beene.

That which is crooked, and perverse, cannot by any humane meanes be redified, and reformed; onely the power of God, who made all things, can change the natural middisposition of them, & there are such store of desects, and enormities both in nature, and practice, that

they cannot be numbred.

I addicted my felfe moreover to the disquisition and study of morality; and, therein, I did not onely labor to know what pertained to wisedome, but also, on the contrary, to understand what belongs to folly and madnesse, that I might perfectly comprehend all the sashions and courses of men; and I sound this to be no better then vexation of spirit.

For whosoever gets much wisedome, shall be fire to have much forrow to boote; since the more he knowes, the more cause of griefe shall be sinde, for both he shall still see more that he cannot know, and in that which he doth know, he shall perceive so much vanity that shall

pierce, and humble his foule.

CAP. II.

FRom that auftere fearch of knowledge, I thought to divert my thoughts unto mirth, and pleafure.

When I had taken a full triall of the free jollities, and wilde delights of men, I cast them off with scorne; and said of laughter; that it is both an effect and argument of a mad distemper of the minde; and of mirch, that it is a vaine and unprofitable passion, not sit for a wise mans intertainment.

I did yet further resolve to give my selfe over to the pleasures of the palate, and of the belly; to take my sill of wine, and delicates, for the chearing up of my dull and wearied spirits, yet so, as that I made account not to cast off the study of wisedome; but therewithall to mixe an experimentall knowledge of solly, and debauchednesse, till I might see whether any true contentment might be found therein.

I bought, and procured fervants, and maides, and had besides, a numerous issue of those bondservants which

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were borne and bred within my owne family.

If ever any man could have found out full contentment either in wisedome, or folly, certainly I should have done it; for who can have the like meanes the I have had, for these ends r surely, he that will come after sie, for a further disquisition of this matter, shall finde that he can neither doe, norknow ought but that which I have done, and knowne before him.

Wisedome is light, and folly is darknesse; the wise man therefore walketh in this light, having the eyes of his understanding cleare, whereas the soole walketh in darknesse; yet, for all this difference; I perceived that events, whether good or evill, fall alike onto them both.

To what purpose them, should I weary my selfe in the pursuit of wisedome; is a respect of the events of things) I shall speed no better them a soole? And, at last, Leoncluded, that both this indifferencie of events, and this use, that I was apt to make of it, is vanity.

Dord nor the wife man die as well as the foole? doth he not die with as much paine, as the foole? is there not the fame act, and manner of diffolution of both?

I was therefore atterly distasted with the present life, since it yeelded nothing, but anguish and vexation; even from the best workes that I could performe.

It doth not a little aggravate the vanity of these earthly contentments, and my harred of all my laborious and magnificent workes, that when I have done, I must leave them to a successour; at all uncertainties; For who knowes whether he shall be a wise man, or a soole?

Therefore I did bend my thoughts, what I might, to put my heart out of conceit, and hope of any good iffue of all my earthly labours, and indeavours.

Yet of all vanities this is the best, since the life of man is attended with somuch forrow and care; what he may to put off all griese and anxiety; to injoy the good blessings of God; to cate and to drinke; and to take all lawfull pleasure, and delight in the use of those good things he hath.

For, is there any man living that can procure more excellent varieties of delicates, then I ? Is there any, whose meanes will afford him opportunitie of providing them with more speed or case, then my felse?

man doe that can the man doe that commeth after the King; even that which hath already beene done.

14 The wife mans eyes are in his head, but the foole walketh in darknes; & I my felfe perceived alforthat one eyent happenth to them all.

heart, As it happeneth to the foole, so it happeneth unto me; and why was I then more wise? then I said in my heart, that this also is vanity.

16 And how dieth the wife man? as the foole.

17 Therefore I hated life, because the work that is wrought under the sus is grievous unto mee.

18 Yea I hated all my labour which I had taken under the fun; because I should leave it unto the man that shall beafter me. And who knoweth whether he shall be a wise man or a foole?

20 Therefore I went abour to cause my heart to despaire of all the labour which I tooke under the sun.

24 There is nothing better for a man, then that he should eat and drinke, and that he should make his soule enjoy good in his labour, &c.

25 For who can eater or who elfe can haften hereunto more then I?

CAP. III.

there is a featon; & a time to every purpose under heaven.

3 A time to kill.

7 A time to rend, and a time to few.

9 What profit hath he that worketh, in that wherein he laboureth?

ry thing beautifull in his time, also he hath set the world in their heart, so that no man can finde the worke that God maketh from the beginning to the end.

+3 And also that, &c.

14 I know that whatfoever God doth, it shall be for ever; nothing can be put to it; nor any thing taken from it; and God doth it that men should feare before him.

15 And God requireth

that which is palt.

17 For there is a time there, for every purpole and for every worke.

18 I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts

19 For that which befals the fons of men, befalleth beafts; even one thing befalleth them; as the one dieth, so dieth the other; yea they have all one breth so that a man bath no preeminence above a beaft; for all is vanity.

Both God bath predetermined, in his most wife counfell, a time and season, wherein all events shall come to passe, and hath put this wisedome into man, to make choise of the times and oportunities for all his actions.

There is a time (whether in a just warre, or in a peaceable execution of justice) wherein it is seasonable and warrantable to kill, &c.

A time to rend our garments in maine occasions of forrow, and a time to make them up againe.

What stability or during profit therefore can a man expect from that which he doth; fince there is such a changeable vicissitude in all actions and events.

He that made all his creatures in excellent order, and proportion, and to fingular use, in their proper seasons, though man is not able to looke into them; for God hath (inhis justice) so given up men to the cares, and shudies of these worldly affaires, that they being taken up therewithall, cannot finde out the wonderfull workes which God hath wrought from the beginning, and shall continue to worke untill the end.

See 649. 2. 24.

I know that what soever God doth, it is, and shall bee for ever, no otherwise then he intended it to be; there is no altering of it, by ought which our power can adde to it, or detract from it; and this God doth, that men may learne to adore and reverence his infinite justice and wisedome and power.

Gods cals for (backe againe) both an account, and a re-

nuing, of that which is already past.

For, howfoever here all things are carryed partially, and corruptly; yet there, before the just Tribunall of the Almighty, there, shall be a time, wherein every purpose, and every worke of man shall appeare as it is.

I thought in my beart concerning the outward condition and wicked dispositions of the sons of men, that if God would but let them see themselves, they would ea-

fily perceive that they are no better then beafts.

All outward events befall alike to men, and beafts; they breath alike; they parr with their breath alike; they both die by the fame meanes, with the fame paine, and reluctation; neither is there any outward or apparant thing in man above the beaft, that can sheker him from that common vanity, to which both of them are subject; or distinguish his condition from theirs.

Both

Both in respect of their bodily substance, goe to one place; out of the earth were they taken, and to the earth

they seturne.

Cap.4.

And howfoever, they are fully differenced by the foule or spirit, which informeth the man, whereof the beaft is not capable; yet, in the very iffue, and face of death, who can by his fenfe difference ? no man can see either the spirit of the man ascending to heaven, or the spirit of the beast that vanisheth ther with the body; only this is discerned by rectified reason, and by the illumination of Gods spirit; which asfureth, yea convinceth us of the feverall, yea contrary condition of both.

Since such is the vanity of man, and his condition in all outward things, so like to that of brute creatures, I know no better way for a man, then to make a cheareful use of Gods good bleffings here; for this is all the fruit, and alleviation of all his painful labours, which the earth case afford him; without all anxious cares of those things, which shall be after him; for when he hath all done, who shal bring him to see how his heires wil spend or fave the estate which he hath carked to leave unto them ?

CAP. IIII.

Did in this preferre the flate of the dead before the living; for that they are out of the reach of this cruelty and oppression, which the living groane under.

The foolish floathfull man folds his hands together, and will not worke; and affamilheth himselfe with wilfull idlenesse; rather choosing to starve then labour;

And is ready to say for himselse; A little with ease is better then a great deale with toile and trouble.

Thave noted a man that is fingle & folitary; that bath neither wife, nor child, nor brother to whom he might leave his estate, and yet this man toiles and drudges inceffantly,&c.

Society is a thing of much comfort and benefit; upon every occasion two are better then one: Two are able to undertake, and performe that which one capaor; and therefore may well expect a good issue of their labours.

And if an adversary be too strong for a man alone, yet if the weaker be affished by the strength of a second, hee shall be able to withstand and overcome; And as it is thus in the fociety of two, so it holds in a proportion of

20 All goe unto one place, all are of the duft; and all turne to dust a gaine,

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21 Who knoweth the fpirit of man that goeth upward, and the spirit of the beast that goeth downeward to the earth?

22 Wherefore I perceive that there is nothing better, then that a man thould rejoyce in his own workes; for that is his portion; for who shall bring him to see what thall be after him?

2 Wherefore I praifed the dead which are already dead, more then the living which are yet alive.

5 The foole foldeth his hands together, and eateth his owne flesh.

6 Berter is an handfuil with quietnesse, then both rhe hands full with travell and vexation of spirit.

8 There is one alone, and there is not a fecond: yea he hath neither child nor brother; yer is there no end of his labour, &c.

g Two are better then one, because they have a good reward for their labour.

12 And if one prevaile against him, two 'shall withstand him; threefold cord is not easily broken,

more

13 Better is a poore and wife child, then an old and foolish King who will no more be admonished.

14 For out of prison he commeth to raigne; whereas also he that is borne in his Kingdome becommeth poore.

15 I confidered all the living which walke under the funne, with the fecond child that shall stand up in his stead.

16 There is no end of all the people; even of all that have beene before them, they also that come after, shall not rejoyce in him.

thou goest to the house of God, and be more ready to heare then to give the facrifice of fooles, &c.

2 Be not rash with thy mouth, and let not thine heart be hasty to unter any thing before God; for God is inheaven, and thou upon earth; therefore let thy words be sew.

3 For a dreame commeth through the multitude of busines; and a fools voice is knowne by

more; a cord of two twifts is strong; but if it be treble twisted it is not easily broken.

There is great difference betwixt a child, and an old man, betwixt a King and a begger; yet a poore child, if he be wife, is better then an old King if he be foolish; and

perverfly fetled in wickednesse.

Forthat poore wise man may from a base and misera.

ble condition, be advanced to highest dignity; whereas the foolish commander that was borne great, may become needy and wretched.

I have noted it to be the common practice of the world, even generally of all living men, that they are apt still to regard the successor, and to neglect the father,

though of great defert, in comparison of the sonne that shall inherite the crowne after him.

The world hath ever beene, and ever will be thus inconflant, & disaffected to the present government; how wise and just soever; still they (as impatient of the yoake) will be complaining of that command under which they are; and not yeeld so chearefull and thankfull obedience as they ought.

CAP. V.

Hen thou goest up to the Temple of God; looke carefully with what affections thou presentest thy selfe there; see that thou have a minde free from worldly cares, and distractions; and thinke not that the very outward worke of a facrifice, sormally offered, can serve thy turne; this imagination is for a soolish and ignorant heart; but know that God lookes for a carefull and diligent attendance upon his ordinance, and requires an attentive care to his word, &c.

Be not thou rash and over-hasty in the ingaging of thy selfe by vowes unto God; but he well advised, both what thou undertakest, and how thou shalt performe it; and let those prayers which thou shalt poure forth unto God be well digested in thy thoughts, for thou hast to doe with a pure and holy, as also, with a glorious and omnipotent God, who dwelleth in the heaven; whereas thou (a base silly creature upon earth) art open to his all secing eye, and obnoxious to his Almighty power; let therfore thy vowes be both rare and solemne, and thy prayers free from loquacity and idle bablings.

For as in a multitude of bulinelles there will be troublesome and consuled dreames, so in a multitude of

words

words there will be furthery, and errour.

It is the part of a foole to vow that which either hee cannot, or will not performe; and God takes no pleafurg in those that are thus impiously foolish.

Suffer not thy tongue, through the rathnelle of thy yow, to make it, and thy whole felfe guilty of a fin be-

fore God, and obnoxious to judgement, neither think to excufe it before God and his Angels, by a plea of error.

Why shoulds thou draw Gods anger upon thee by the

finfull temerity of thy yow, so farre, as that hee should plague thee with an utter destruction?

For as there are many vainefantafies in the multitude of dreames, so surely there are many hatefull, and dangerous vanities in the multitude of hasty vowes; But thou, settle thou the seare of God in thy heart; and that shall ever both guide and preserve thy tongue.

Be not amazed and difmaid, as if all things were let loofe, and as if these earthly things were not orderly swayed by a wise and just providence; for as God hath appointed Kings and Princes over men, so he hath appointed his spirituall creatures, in a degree above them; and himselfe is infinitely above all the degrees of them.

Surely, there is excellent and necessary use of husbandrie, whence have wee the good things whereby our life is preserved, but from the fruitfull bounty of the earth? Even the states of Kings cannot well subsist without a due culture of the earth.

If a man have great store of lands, and much stocke in his hands, there must be many hands imployed in the managing of it, so that as his meanes are greater, so the mouthes that spend it are more; and what gaineth the owner hereby, above the servant, more then this, that he sees his goods both brought in, and wasted; whereof himselfe can take no more part, then to feed, and cloth him?

I have noted those riches, which men account blessings, to turne to the great harme and mischiese of the owners; both of their bodies, and soules, and lives, and estates, for, besides their difficulty in getting, and care in keeping, how ordinarily are they the occasions of violence offered to their persons, of unjust suggestions of capitall crimes against their lives, &c.

And those very riches have I seen to vanish away under the owners hand; in the midst of all his toile, and travell; so as the some whom he begets shall have nothing at all lest him of that wealth, wherewith his father seemed to abound; neither shall the father have ought to leave him.

Z 2 He

multitude of words.

4 For he taketh no pleasure in tooles.

6 Suffer not thy mouth to make thy flesh to fin; neither fay thou before the Angel, that it was an errour; wherefore should God be angry at thy voice, and destroy the worke of thine hands?

of dreames and many words, there are also divers vanities; but seare thou God.

8 If thou, &c.

Marvell not for the matter; for he that is higher than the highest regardeth, and there bee higher then they.

9 Moreover the profit of the earth is for all; and the King himfelfe is ferved by the field.

the When goods increase, they are increased that cate them; and what good is there to the owners thereof, taving the beholding thereof with their eyes?

13 Riches kept for the owners thereof to their hurt.

14 But the feriches perish by evill travell; and he begetteth a sonne, and there is nothing in his hand.

17 All his daies alfo he eateth in darknesse and he hath much forcow and wrath in his ficknesse.

20 For bee shall not much remeber the daies of his life; because God answereth him in the joy of his heart.

- 2 Yet God giveth him not power to eate thereof: but a stranger eateth it.
- 3 If a man beget an hundred children, and live many yeares, &cc. and his foule be not filled with good, and also that he have no buriall, I fay that an untimely birth is better then hee.
- 4 For hee commeth in with vanity; and departeth in darknesse, and his name shall be covered with darknesse.

s This hath more rest then the other.

6 Yea, though he live a thousand yeares twife told, yet hath he scene no good; Doe not all goe to one place?

7 All the labour of man is for his mouth; and yet the appetite is not filled.

8 For what hath the wife man more then the fooler what both the poore that knoweth to walk beforethe living? q.d.Butthe same with therich?

6 Better is the fight the eyes ,

He abridgeth kimfelfe of all comfort through his too eager pursuit of wealth; and both pincheth his body, and torrureth his minde with many vexations; and discontentments.

His daies goe away merily, and sceme short, for that God gives him chearfulnelle, and contentment in the fruition of what he hath.

CAP. VI.

VEt God hath not given him a free heart to take com-I fort and benefit in the use of his riches; but rather hath given him up to such a besottednesse therewith. that he cannot finde in his heart to bellow any good thing upon himfelfe; but faves it for a firanger that shall come after him.

Let a man live to never fo faire and full an age, long life is indeed a bleffing of God,) and let him be as full of children, as of yeares (as children also, are the gift of God) yet, if that man fcant and abridge himfelfe of all his due comforts here, through his owne miserablenesse, and after his death be debarred of an honest and comely sepulture: I say that an untimely birth is in a con-

For that abortive birth comes into the world without all noise, or use, and passes away obscurely without notice, and as it lived not to have a name, so the name and memory of it vanisheth into darknesse, and oblivion.

dition leffe ill, then he.

He hathbeen freed by so early a death from those vex. ations, which the old coverous man puts himselfe unto.

Yea, though he have lived a thousand yeares twife told, yet when it is past, what is he the better for that? Is he not now in the fame state with the abortive; do not both of them goe alike unto dust a

Indeed, all the labour of man should be, and ordinarily is, for the prefervation of his life; but the coverous man toiles, he knowes not for what; and though nature be content with a little, yet his appetite of having is never farisfied.

In respect of the outward maintenance of this life, what can the wife man have, which the foole may not; both of them may, and must live by meate; either of them may come to abound, or want; what bath the rich, more then the poore man, that knowes how to live? his superfluity is nothing to his life.

It is farre better for a man to injuy that prefent good

which is before his eyes, then to diferuciate and rack his thoughts with an infatiable defire of what he hath nor, or perhaps cannot have.

There is a wise and infinite providence of God, under which, eminently amongst the other creatures, man is whom God hath noted, and designed out, with all his qualities and indowments; and hath determined to him all his conditions, and events; neither can hee thinke to struggle himselfe out from the mighty, and over ruling power of his Creator.

As man is vanity, so are those things which he affecieth, where there are many things therefore, there must needs be an increase of vanity; what is a man the better therefore, for having more vanities besides his owne?

We are commonly subject to militakings in our opinions, concerning good things; we of timestake that for good, and profitable, which is indeed harmefull to us, either in the kind, or quantity of it, and if in this fleeting and vanishing life we be thus ignorant, in present things, how much more in suture? Who can tell a man what shall be after him?

CAP. VII.

The day of a good and faithfull mans death, is much better then the day of his birth; for his death pursan end to those miseries, which his birth begins, and begins those happinesses, which the present life is not capable of.

For that death which is the occasion of such mourning is the end of all men, and those that are wise amongst the living, will carefully bethinke themselves of it, and make due preparation for it.

A fire of thornes under a pot makes a loud noyfe with the crackling thereof for a time, but the blaze is foone out; so do th the mirth and laughter of a foole; after some (hort semblance of joy, it vanishes to nothing).

Extremity of oppression is enough to difference a very wise man; & bribes are enough to consupt & destroy the heart of him that receives them.

There is much doubt and uncertainty in the beginning of things, whereas there is full assurance in the end; the end therefore of a thing is better then the beginning; for indeed, both the beginning and proceeding of all affaires, doe but drive at a good end; and a meek and patient-spirited man, that can quietly wait for the end and

the wandring of the defire.

- to That which bath been, is named already, and it is knowne to bee man, neither may he contend with him that is mightier then he.
- as Seeing there bee many things that increase vanity, what is a man the better?
- 12 For who knoweth what is good for man in this life, all the, &c. as a shadow; for who can tell a man what shall be after him under the sun?

- 1 And the day of death botter then the day of east birth.
- 2 For that is the end of all men, and the living will lay it to his heart.
- 6 As the crackling of thomes under a pot, fo is the laughter of forles.
- 7 Surely oppression makes a wife man mad & a gift destroyeth the heart
- 8 Better is the end of a thing then the beginning thereof; and the patient in sparit is better then the proud in spirit.

Zι

eveni

9 Be not halty in the spirit to be angry, for anger resteth in the bosome of scales.

10 Say not thou, what is the cause why the former daies were better the these ? for thou dost not inquire wisely concerning this.

12 Wisedome is good with an inheritance.

22 For wisedome is a defence, and money is a defence; but the excellencie of wisedome giveth life to them that have it.

13 Confider the work of God, for who can make ftraight that which he hath made crooked?

- 14 But in the day of advertity confider; God also hath fet the one over against the other, to the end that man should finde nothing after him.
- 15 There is a just man that perisheth in his rightecumelle.
- 16 Be not righteous over much; neither make thy felfe over-wife; why shoulds thou delitroy thy felfer

17 Be mittever Misch Wicked, neither be thou event of things, is better then he that is proud and impetuous, who violently rusheth upon all enterprizes, and will needs force his owne termes.

Doe not give way to a rash, and sudden anger; for this techie and choloricke disposition argues much folly and missovernment in the man that is swayed with it.

Be not thou discontentedly querulous at the present condition; as to complaine how bad these times are, in respect of the former; and to murmure at the providence of God, as if there were some slacknesse, or neglect therein; for, this is a soolish thought of thine, and an unjust; Rather doe thou in an humble thankfulnesse and submission, make use of the present.

If a man have a great estate, and wisedome to use it, he may doe great matters, and is very happy therein.

Many a one hath beene preserved by his wisedome, and many have beene preserved by their money; so as both together must needs be an excellent desence; but if they must be severed; wisedome and knowledge must needs be the better, as that which both can safegard the present life, and give a better unto the owner of it.

Doe not complaine of times, and events; but confider well the wife, and just and powerfull proceedings of God; for when he hath thought good, for the punishments of mens fins to give them up to disorder, and perversenesse, it is not in the power of humane meanes to redifie them.

In the day of adversity, bethinke thy felle of the author of thine affliction, and of the manifold grounds of patience, which God hath laid before thee; for God hath given interchanges of wel-fare, and adversity, that man might finde no just cause to complaine of his proceedings.

There is a just and innocent man that mif-carrieth, notwithstanding his righteousnes, through the cruelty, and

injustice of oppressors.

Be not theu too sigid, and rigorous in exacting the extremity of justice upon every occasion, neither do thou affect too much semplance, and oftentation of more justice and perfection, then thou hast, or can't attaine. Neither doe thou arregate more wiledome to thy leffe, then is in thee, i nor curiously seek and search into those mysteries, which God would not have revealed; for why shouldest thou bring upon thee the displeasure and judgements of God by this proud and sinfull affectation?

As I would not have thee too just, and too wife, so I would not have thee run into the other extreame; every

degree

degree of wickednesse is too much; doe not let thy selfe loose to any evill; neither yeeld thy selfe over to a willing ignorance and soolish neglest of wisedome; for why shouldst thou provoke God to hasten his just judgements upon thee, to thing untimely destruction?

It is good and fure to walke in a meane betwire both these extreames; so to beware of severity, and too much prosession of wisedome, that thou neglect not the other charge of avoiding loosnesse, and folly; he that seareth God shall by him be kept in an holy meane betwire both

these sinfull and dangerous excelles.

He that would live in peace must put up many injuries especially of the tongue; be not too eagerly inquisitive after the words that are spoken concerning thee, lest thou heare those of thine owne family speake evill of thee.

I thought to make all these observations and experiments, and made account to gaine a great measure of wisedome; but the more I knew, the lesse I was satisfied, and the more I found that I wanted.

Sadeepe is wisedome hid, and so farre off from our reach, that it is not in the power of man to finde it out.

As alforo note the wicked courses of foolish, yea, of mad sinners; both in their actions, and in their events.

And I have found by wofull experience the mischiese and deadlinesse of an alluring beauty, &c.

Curioully fearthing, and examining of both fexes, as it were, by the pole; one by one to give a just account

of the estate of them both.

Which yet still I doe earnestly seeke; but finde no cause to alter my judgement herein; this I professe to be the issue of all my inquisition; that though it be very rare and hard to finde one good of either sexe; yet more difficult and strange to finde such a one in that weaker sexe; a good man is rare, but a good woman more.

Now this pravity and corruption which I finde in both fexes, I doe not cast upon their first creation, no, rather I doe herein justific God; as finding and professing that it pleased him to make man holy and upright; all our depravation is from our selves, our first parents, created inperfect innocencie, would needs softow the devices of their ownehearts, and the suggestions of the common enemie, and we their sinful posterity doe nothing but devise further meanes of our owne ruine.

foolish; why shouldst thou die before thy time?

- 18 It is good that thou thoulds take hold of this, yea also from this withdraw not thine hand: For he that feareth God shall come forth of them all,
- 21 Alfo take no heed umo all the words that are fpoken, left thou heart thyfervant curfe thee.
- 23 All this have I proved by wifedome. I faid, I will be wife, but it was farre from mee.

24 That which is far off and exceeding deepe, who can finde it out?

25 And to know the wickednesse of folly, even of foolishnessed mades.

26 And I finde more bitter then death the woman whose,&c.

>7 Counting one by one to make up the account.

- 28 Which yet my foule fealeth, but I finde not; one man among a thouland have I found, but a woman among all those have I not found.
- I found, that God hath made man upright, but they have fought out many inventions.

CAP. VIII.

1 Who is as the wife man? and who knoweth the interpretation of a thing? A mans wifedome maketh his face to shine; and the boldnesse of his face shall be changed.

2 And that in regard of the oath of God.

3 Be not hally to goe out of his fight; stand not in an evill thing, for hee doth whatsoever pleaseth him.

5 The cheart of the wife man differenth both time and judgement.

6 Because to every purpose there is a time & judgement; therefore the misery of man is great upor him.

8 There is no man that hath power over the spirit to retain the spirit, noither hath he power in the day of death; and there is no discharge in that war, neither shall wickednesse deliver those that are given thereto;

o There is a time wherin one man ruleth overanother to his owne hurt.

to I faw the wicked buried who had come & gone fro the place of the hely & they were forgotten in the city where they had so done.

14 To whom it hapneth according to the worke of the wicked.

15 Then I commended mirth because, &c.

Hat creature under heaven is so excellent as a wise man? he only can finde out the riddles of nature, and the secrets of art; it is his wisedome that makes him gracious, and reverently respected of all men; it is that which alters and changes both his disposition, and carriage; and of rude and harsh makes him gentle and ingenuous.

For that thou half, by the facred name of God, fworn homage and allegeance to him.

Doe not offer to fling out from him, as in a fury or chase, neither thinke thou to sace out an evill action before him, for he hath power in his hand to revenge these insolencies at pleasure.

The heart of the wife man discerneth both the time when every thing should be done, and the best way how it should be done.

For certainly there is both a proper time for all our actions, and a meet way for the doing of them; which because men ordinately doe neither understand nor obferve, they run themselves into great inconvenience.

No man hath power to keepe his soule when God cals for it; neither bath he power to protract the day of death any longer; there is no possibility of avoiding that last conslict; the bold and presumptuous wickednesse of men cannot deliver them from it, yea rather shall bring the evill day upon them.

It falleth out sometime, that that soveraignty which was ordained for the good of the people, turnes unto their hurr; and withall to the no lesse harme of the unjust manager thereof.

Such a wicked ruler I have feen pompoully buried, who had comne and gone from the facred feat of Judicature, with great state, and with no lessero his grave, yet I have knowne him utterly forgotten (if not odiously remembred) in the city, where he had exercised authority.

Which speed ill, and are outwardly punished, as the wicked describe to be.

Irefolved that it was good for man to bee chearefull in his calling, and the good and holy use of Gods blefsings.

CAP. IX.

No man can by the successe of these outward things, judge, and know whether he be in the love, or hatred of God.

Their heart is resolved to goe madly, and desperately forward in their wickednesse, whiles they live, and when they have done thus leudly, they drop into the grave, if

not into hell.

If we compare the efface of the living, and the dead, whether in it selfe, or in respect of the present world, no doubt that of the living is better, for whiles we live here we may be still in hope, either of amending, or of receiving further graces and bleffings; both which are in regard of this life, cut off from the dead; and as our common proverb runs, the most vile and contemptible of all creatures (the dog) that is alive, is better then the most generous of all beafts (the lion) which is now dead.

How ever in respect of a better life, and the glorious estate of the soule, the case is quite contrary, yet in reference to our present and sensible condition; the living know fomething; if no more but this, that they must die, but the dead know nothing at all, of these earthly occurrences; neither have they any more part or interest in thefe affaires, or any fenfe of their increase, or diminu.

tion.

Alfotogether with their fenses, their affections are ceased, their love, and their hatred of their wonted objects, are now perished, their envie, and their desires are gone; neither have they ought to doe with any thing that is done here below.

Testifie the joy of thy heart, by the nearnesse, and brightnesse of thy garments, and let thy head lack no store of sweet, and precious oyles, to cheare thy spirits,

and perfume thy skin.

What ever occasion of honest delight offer it selfe unto thee, take it, and what ever oportunity is offered thee of doing good, embrace it gladly; and doe it accordingly, with all thine heart; for thou half but a while to doe it, or to injoy it, fince that in the grave whither thou goest, there is no worke to be done, no device to be contrived, no use of knowledge, or wisedome.

I faw and observed that here on earth, all things doe not fall out according to the probability of fecond caufes, but by an over-ruling of providence; The swiftest man doth not alwaies win the race, nor the firong pre-

- No man knoweth either love or harred, by all that is before them.
- a And madnesse is in their heart, whiles they live, and after thar, they goe to the dead.
- 4 For to him that is joyned to all the living there is hope; but a living dog is better then a dead Lion.
- . s. For the living know that they shall die but the dead know not any thing, neither have they any more a reward.
- 6 Alfo their love and their harred and their envie, is now perished, neither have they any more a portion in any thing that is done under the fun.
- 8 Let thy garments be alwaies white; and let thy head lack to ointment.
- to Whatsoever thy hand findeth to doe, doe it with thy might: For there is no worke, nor device, nor knowledge, nor wisedome in the grave whither thou goest?
- 11 I remmed and faw under the Sunne, that the race is not to the fwift, nor the battle to the strog

neither yet bread to the wife, nor yet riches to me of understanding, nor yet favour to men of skill, but time & chance happeneth to themall.

12 For man also knoweth nor his time, as the fishes that are taken in an evill net, and as the birds that are caught in the snare so foare the sonnes of men snared in an evill time, when it falleth suddenly upon them.

14 There was a little city, and few men within it, and there came a great King against it and besieged it, and built great bulwarks against it.

17 The words of the wife are heard in quiet, more then the cry of him that mileth among fooles.

- t Dead flies cause the ointment of the Apothecary to send forth a stinking savour: so dotha little folly him that is in reputation for wisedome and honour.
- 2 A wifemans heart is at his right hand, but a fooles heart at his left.
- 3 Yea also when he that is a foole walketh by the way, his wisedome faileth him, and he faith to every one that he is a foole.

4 If the spirit of the Rules rise up against thee, leave not thy place; for yeelding pacificth great offences.

5 As an errour which proceedeth fro the Ruler.

vaile in battell; the wife man doth not alwaies get maintenance, nor the prudent wealth, nor the skilfull approbation and favour; but every one in his time, hath a feverall iffue, and event, according to the predetermination of the Almighty, beyond, or contrary to his owne hopes.

For man cannot fore-know the time of his death; or danger, but even as the heedlesse sists unawares into the net, and the filly bird into the snare, so are we wretched men caught in the net, and snare of evill occurrents, in the time, which God hath secretly set, and surprized

fuddenly with unavoidable calamities.

There were many men in it, yet but one wife man, the number of the other was helplesse, if nor burdenous; that wife man was poore; and that poore man by a stratageme, unthought of by the rest, found meanes to rescue and deliver that city; yet when he had done, no man regarded that man, because he was poore in estate, though rich in wisedome.

The words of a wife poore man, though spoken softly out of a searcfull and lowly kinde of bashsuinesse; are worthy of more respect, then the imperious loud claimours of him that rules among sooles.

CAP. X.

Let the ointment be never fo fragrant, yet if dead flies be suffered to corrupt in it, the sweet smell thereof will be turned to a loathsome stench; so let a man be in never so good reputation for wisedome, and honour, yet some one soolish humour, and weake mis-carriage of his, marres, and staines his estimation.

A wife mans heart is apt to give meet counsels, and to fuggest dextrous and ready waies for the performance of any enterprise; whereas the fooles heart, and hand, goes sinisterly to work, and is utterly unapt to all good uses.

Yea, let the foole but walke by the way, and his very motion, and gesture shewes what he is; and proclaimes his want of wit; much more doe his words, and actions bewray him.

If the Prince be angry with thee, doe not in a florasch or froward pettifinesse give up thine office; but yeeld way humbly to pat displeasure, and seeke by submission to satisfie his indignation.

As an errour that proceeds from Princes in the ill choice which they make of those whom they promote.

That

That foolith and vnfitt men are advanced to places of dignity and imployments in publique affaires, whiles those that are truly able, both for their parts and estate, and are well worthy of eminent places, are neglected, and difregarded.

C A P. 10.

Which what is it other, then as if fervants shold ride on horse-back, whiles Princes walke by their stirrops, as

their groomes on foot, in a fervile attendance?

It is a dangerous matter to attempt any thing a

It is a dangerous matter to attempt any thing against authority and established government; whoso ever doth so, doth bur digge a pitt whereinto himselfe shall sall; and whiles he is breaking vp an old hedge, is vnawares stung with an adder that lay under those bushes.

Such a one doth as the man, who, whiles he labours to remove an old heape of stones, bruiseth his seet; or, as he, who cleaving of wood, cuts himselfe with the axe, or receives some of the splinters into his eye.

Strength without wit prevailes not; if the axe be blut and want an edge, there needs much force to be put to it in vaine; wisedome doth as it were when the edge of the axe, and directs to doe that, with ease, which otherwise cannot be atchieved with much labour.

As the Serpent which is not charmed, will bite or fling the passenger, so will a busic and babling detractor wound the absent, with his malicious tongue.

The words of a foole will be the occasion of his owne vidoing.

A Foole is full of words, a man cannot tell what he would have for what he would say; and what the end of his speech, or drift will be no man can tell.

Fooles tire out themselves with laboursome & needlesse circuitions; and out of simplicity setch large compasses ouer untracked wayes, because they do not so much as know the beaten road to the City; which is both easie and short.

Wo to thee, O Land, whose King being vnmeet for age, or impotency, to sway the publique government is not affished with temperate, and orderly Peeres; but such as spend that time which they should set apart to instice, in riot and revelling.

Bleffed art thou, O Land, whose King is royally descended; and whose Princes are sober and temperate; eating and drinking seasonably, and without excesse, as those that would nourish their health, and not their luxury, and disorder.

Feafts are for iollity, and pleasure, and wine is for mirth; but it is money that must provide these, and all

6 Folly is fet in great dignity: and the rich fit in low place.

7 I have seene servants vpon horses: and princes walking as servants vpon the earth.

8 He that diggeth a pit shall fal into it, & who so breaketh an hedge, a sterpent shall bite him.

9 Who fo removeth flones shall be but therewith; and he that cleaveth wood shall be endangered thereby.

and he doe not what the edge, then must hee put to more strength; but wisdome is profitable to direct.

will bite without incharmer, & ababler is no better

12 But the lipps of a foole will fwallow vp himfelfe.

of words, a man cannot tell what shall be, and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to goe to the Citie.

16 Woe to thee O Land, when thy King is a childe, & thy Princes cate in the morning.

17 Bleised art thou O Land, when thy King is the Sonne of Nobles, and thy Princes eate in due seafon, for strength: and not for Drunkennesse.

19 A feast is made for laughter, and wine maketh maketh merry:but money answereth all things.

20 Curse not the King, no not in thy thought, & curse not the rich in thy bedchamber: for a bird of the aire shall carrie the voice, and that which hath wings shall tell the matter.

other helpes, whether for delight or necessities

Do not intertaine so much as an vidutifull thought in thine heart, concerning thy soveraigne; neither do thou speake evill of great persons that are in authoritie, so much as in thy bed-chamber; for God will find meanes to bring it out, & revenge it; and rather then it should not bee revealed, God will cause the very soules of the aire to disclose it.

CAP. XI.

r Cast thy bread vpon the waters: for thou shalt finde it after many daies.

2 Give a portion to feven, and also to eight; for thou knowst not what evill shall be upon the earth.

3 If the cloudes be ful of raine, they emptie thefelves upon the earth: & if the tree fall toward the South, or toward the North, in the place where the tree falleth, there it shall be.

4 He that observeth the winde, shall not sowe; and he that regardeth the clouds, shall not reape.

As thou knowest not what is the way of the spirit, nor how the bones doe grow in the wombe of her that is with childe, even so thou knowest not the worke of God who makethall.

6 In the morning lowe thy feed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether &cc.

7 Truely the light is fweet, and a pleasant thing it is for the eies to behold the funne.

8 But if a man live ma-

BEstow thy beneficence vpon them which are vetterly valikely ever to returne it; for he that seeth in secret, will, when thou hast forgotten it, restore it vato thee with an happy increase.

Be not straight handed in thine almes; but give them liberally to all that have need; for thou know the not how foone thou maist have need of others bounty, nor how soone thou shalt be bereaved of an oportunity to give thine owne.

As the cloudes which are full of raine, empty themfelves upon earth; fo the liberall heart that is full of bounty empties it felfe in feafonable contributions; and which way foever thou eaftest thy beneficence, whether to the South or North, thou shalt be sure there to finde it, through Godsgracious remuneration with advantage.

Let not every circumstance of vaine seare discourage thee from doing good, and distributing; he that is too curious to observe every winde that blowes, shall never

finde opertunity to fow;

As thou knowest not how, of when the soule comes into the body; or how and by what degrees the childe is formed, in all the severall parts thereof, within the wombe of the mother; so, much lesse canst thou know those secret workes of God, which he will doe in time to come.

Be thou confiant, and assiduous in doing good, and desist not at any time; if one of thy indeavours succeed not, yet another may; and thou knowest not which of them may speed the best.

Indeed life is fweet, and light gives oheerfulnesse vnto our life; it is a comfortable thing to inioy the benefit

thereof, which our eye fends into our foule.

But let a man live, and inioy both the light, and all the pleasures and delights of this life, never so many yeeres; yet let him bethinke himselfe of that darknes of death, and the grave whereinto he is entring, and confider the long continuance of that darknesse, in comparison of this short and momentary life and light; he shall have no lust to surfet of these things, but shall confesse that all that comes is vanity.

Go to then, Othou vaine young man, take thy full

scope of pleasure in thy youth, &c.

Denie nothing to thy selfe that either thine eye seeth or thy heart desireth, live wantonly and jocondly; but be thou assured, that a day of reckning will come, when for all these wild and lawlesse courses of thine, God will

call thee to a just and severe judgement.

Therefore strive to refraine all thine headstrong passions, and rid thy selfe of those vicious affections and dispositions, whereto thou art subject; for thy childhood and youth, wherein thou now vainely rejoycest, are momentanic things, gone and passed, ere thou canst finde thou inioyest them.

CAP. XII.

Before thine eles grow dim with age, so as thou dost not clearly discerne the Sun, the Moone, or Starres, and before the evills and miseries of age succeed one another in thee, in a woefull vicissitude;

Before the time that thinearmes, which are the gard of this thine house of clay, shall tremble with palsies; & thy legges, which were thy strong supporters, shall bow the selves; and thy teeth grind slowly and difficulty, because they are few; and thine eyes, which are as glasses in the windowes of the head, be dusky and darkened.

When the fireet doores shall be sout upon thee, as now retired to thine owne home, without care of others visitations, or affaires; when thy slow seeding shall have made thee vnsit for other mens tables; when every little noyse, but of a bird, shall wake thee out of thy sleepe: and when thy spirits shall bee so dull and dejected, that thou shalt take no pleasure in the hearing of the most

melodious musicke.

When thy decrepit age shall make thee so unfit to move, that thou shalt be afraid of every subbe, or clod that lies in thy way; when the white blossoms of age shall cover thine head; and every light thing (though it be but of the weight of a grashopper) shall seeme burdensome to thee; and all those lusts and desires, which haunted thy stronger times, are now gone and past; For ny yeares, and rejoyce in them all, yea let him remember the dayes of darkenesse, for they shall be many; all that commeth is vanity.

9 Rejoyce, (O young man,) in thy youth, and let thy heart cheere thee in the dayes of thy youth,

10 Therefore remove fortow from thy heart, & put away evill from thy flesh, for childhood and youth are vanity.

- While the Sunne, or the light or the Moone or the featres, be not darkned, nor the clouds returne after the rame.
- 3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that looke out of the windower be darkned.
- 4 And the doores shall be that in the streets, who the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low.
- 5 Also when they shall be assaid of that which is high, and seares shall bee in the way, & the Almond tree shall slourish, and the grashopper shall bee a burden, and desire shall

faile, because man goeth to his long home, and the mourners goe about the threetes.

6 Or ever the filver cord be loofed, or the goldon bowle be broken, or the pitcher be broken at the fountaine, or the wheele broken at the cifterne.

10 The Preacher lought to finde out acceptable words, & that which was written was upright, even

words of truth. 12 The words of the wife are as goades, and as nailes fastened by the mi-

fters of affemblies, which are given from one shepheard.

12 And further, by thefe, my fenne, be admonished: of making many bookes there is no end, & much fludie is a wearines of the flesh.

there is no way but this one; man goeth to his long home, the grave; and the mourners, in an hired formality, goe about the streets.

Before ever all thy naturall, and vitall spirits betterly exhausted, and all the functions and offices of life bee quite discharged; which shall be in the last act of death; for as when the cord is loofed, and the bucket broken, and the pitcher broken at the well, or the wheele at the cisterne, no water can any more be drawne; so when these vitall parts saile, can there be no longer protraction of life.

The Preacher fought to finde out excellent and divine sentences, and matters of high and singular use; and fuch he hatb indeed attained unto; for that which is written by him, is full of admirable wifedom and truth.

The words of the wife and holy prophets of God are of fingular benefit; for they are as goads to pricke us forward to allgood duties; yea they goe yet deeper, they are as nailes driven up to the head, by gracious teachers; fo as they cannot easily be pulled out; which words, however they be delivered to us, by severall messengers, yet they come all originally from one hand, even from the great Pastor of his Church, the Word of his Father.

By thefe divine words, O my fonne, doe thou content thy felfe to be admonished; not roving in thy defires after multitude of other volumes, whereof there is no end; in the compiling and reading of which there is much toyle and wearinesse of the flesh, and much expense of the spirits.

THE

THE SONG OF SALOMON.

CAP. I.

The Church to CHRIST.



H that he would bestow upon me the comfortable restimonies of his love, and that hee would vouch fafe me yet a nearer conjunction with himselse; as in glory hereaster, so

for the meane time in his sensible graces! For thy love, O my Saviour, and these fruits of it, are more sweet unto me, tha all earthly delicates can be to the bodily taste.

Yea, so wonderfully pleasant are the savours of those graces that are in thee, wherewith I desire to be endued, that all whom thou hast blessed with the sense thereof, make as high and deare account of thy Gospell, whereby they are wrought, as of some precious oyntment, or persume: the delight whereof is such, that (hereupon) the pure and holy soules of the faithful place their whole affection upon thee.

Pull me therefore out from the bondage of my sinnes: deliver me from the world, and doe thou powerfully incline my will and affections toward thee: and in spight of all tentations, give me strength to cleave unto thee; and then both I, and all those faithfull children thou has given me, shall all at once with speed & earnestness walke to thee & with thee. yea, who once my royall & glorious Husband hath brought me both into these lower roomes of his spirituall treasures on earth, and into his heavenly chabers of glory, then wil we rejoyce and be glad in none but thee which shalt be all in all to us; then will we celebrate and magnific thy love above all the pleasures we sound upon earth; for all of thy righteous ones, both Angells and Saints, are inslamed with the love of thee.

Never upbraid me (O yee forraine congregations) that I seeme in outward appearance discoloured by my infirmities, and duskish with tribulations: for what so ever I seeme to you, I am yet inwardly well-savoured in the eyes of Him whom I seeke to please; and though I be to you blacke; like the tents of the Arabian shepheards; yet to him, and in him, I am glorious and beautifull, like the Cartaines of Salomon.

Aa 2

looke

the kiffes of his mouth; for thy love is better then wine.

2 Let him kiffe me with

3 Because of the savour of thy good continents thy name is as continent poured forth, therefore doe the virgins love thee.

4 Draw me, we will runne after thee: the King hath brought me into his chambers; we will be glad and rejoyce in thee, wee will remember thy love, more then wine: the upright love thee.

5 I am blacke, but comely, (O yee daughters of Ierusalem) as the tents of Kedar, as the curtaines of Salomon.

6 Looke not upon me because I am blacke, because the San hath looked upon me, my mothers children were angry with me, they made me the keeper of the vineyards, but mine owne vineyard have I not kept.

7 Tell me (O thou whom my foule loveth) where thou feedest, where thou makest thy slocke to rest at noone: for why should I be as one that turneth aside by the slocks of thy companions.

8 If thou know not, (O then faireft amongh women) goe thy way forth by the foothers of the flock, and feed thy Kids besides the shepheards tents.

9 I have compared thee, Omy love, to a company of horses in Rharaohs chariots.

10 Thy cheekes are comely with rowes of Iewels, thy necke with chaines of gold.

11 We will make thee borders of gold, with finds of filver. Looke not therefore disdainfully upon me; because I am blackish, and darke of hiew; for this colour is not so much naturall to me, as caused by that continuals heat of afflictions wherewith I have been usually scorched; neither this, so much upon mine own just defert, as upon the rage & envic of my false brethren, the world: who would needs force upon me the observation of their idolatrous religions, and superstitious impieties; through whose wicked importunitie, and my owne weaknesse, I have not so entirely kept the sincere truth of God committed to me, as I ought.

Now therfore that I am fome little flatted afide from thee, O thou whom my foule notwithstanding dearely loveth, shew me, I beseech thee, where, and in what wholsome and divine pastures thou (like a good shepheard) seedest and restest thy slockes with comfortable refreshings, in the extremitie of these hot persecutions: for how can it sland with thy glory, that I should, through thy neglest, thus suspiciously wander up and downe, among the congregations of them that both command and practise the worship of sale gods.

CHRIST to the Church.

If thou know not, O thou my Church, whom I both effective and have made most beautifull by my merits, and thy sanctification, stray not amongst these false worthippers, but follow the holy steps of those blessed Patriarkes, Prophets, Apostles, which have beene my true and ancient flocke, who have both knowne my voice, and followed me; and feed thou my weake and tender ones with this their spirituals food of life, sarre above the carnal! reach of those other sale teachers.

Such is mine estimation of thee, O my Love, that so farre as the choisest Aigyptian horses of Pharaoh, for comely shape, for honourable service, for strength and speed, exceed all other, so farre thou excellest all that may be compared with thee.

Those parts of thee, which both are the seats of beanty, and most conspicuous to the eye, are gloriously adorned with the graces of my sanctification; which are for their worth as so many precious borders of the goodliest shores, or chaines of pearles.

And though thou be already thus fet forth; yet I and my Father have purposed a further ornament unto thee, in the more plentifull essuiton of our Spirit upon thee; which shall be to thy former deckings, it stead of pure gold curiously wrought with speckes of silver.

The

The Church.

Behold (O ye daughters) even now, whiles my Lord and King seemes sarre distant from me, and sits in the Throne of heaven among the companies of Angels (who attend around upon him) yet now doe I finde him present with me in spirit: even now the sweet instruence of his graces, like to some precious syntment, spreads it selfe over my soule, and returnes a pleasant savour into his owne nosthrils.

And though I be thus delightfull to my Saviour, yet nothing so much as he is unto me: for loe, as some fragrant pomander of myrrh, laid between the brests, sends up a most comfortable sent; so his love, laid close unto my heart, doth still give me continual and unspeakable resteshings.

Or if any thing can be of more excellent vertue, such smell as the clusters of Camphire or Cypres berries, within the fruitfulst, pleasants, and richest vineyards and gardens of Judza; yeeld unto the passengers; such and more delectable doe I find the savour of his grace to me.

CHRIST.

Neither doest thou on my part lose any of thy love, O my deare Church: for behold, in mine eyes, thus clothed as thou art with my righteousnesse, oh how faire and glorious thou art! how above all comparison glorious and faire! Thine eyes which are thy seers, (Prophets, Apostles, Ministers) and those inward eyes, whereby thou sees thim that is invisible, are full of grace, chastitie, simplicitie.

The Church.

Nay then (O my fweet Saviour and Spouse) thou alone art that faire and pleasant one indeed, from whose sulnesse I consesse to have received all this little measure of my spiritual beautie: and behold, from this our murual delight, and heavenly conjunction, there ariserh a plentisual and flourishing increase of thy saithful ones in all places, and through all times.

And behold, the congregations of Saints, the places where we doe sweetly converse and walke together, are both firme&during (like Cedars amongst the trees) not subject, through thy protecting grace, to utrer corrup-

12 While the King fitteth at his table, my Spikenard, fendeth forth the finell thereof.

13 A bundle of myrche is my welbeloved unto me, he shall lie all night betwirt my brests.

14 My beloved is unto me as a cluster of Caphire in the vineyards of Engedi.

faire, my love : behold, thou are faire, thou half Doves eyes.

16 Behold, thou are faire, my beloved, yea pleafant: also our bed is greene.

17 The beames of our house are Cedar, and our rafters of firre.

tion; and through thy favourable acceptation and word (like to galleries of fweet wood) full of pleasure and contentment.

CAP. II.

CHRIST.

1 I am the rose of Sharon, and the lillie of the valleyes.

Thou hast not without just cause magnified me, Omy Church: for, as the fairest and sweetest of all slowers which the earth yeeldeth, the Rose and Lilly of the valleies, excell for beautie, for pleasure, for use, the most base and odious weeds that grow; so doth my grace, to all them that have selt the sweetnesse theros, surpasse all worldly contentments.

2 As the lillic among thomes, to is my love among the daughters. Neither is this my dignity alone: but thou, O my Spoule (that thou maiest be a fit match for me) art thus excellent above the world, that no Lilly can be more in goodly shew beyond the naked thorne, than thou in thy glory thou receivest from me, over-lookest all the assemblies of aliens and unregenerates.

3 As the Apple tree among the trees of the wood, so is my beloved among the somes. I fate downe under his shadow with great delight, and his ruit was sweet to my stafte.

The Church.

And (to returne thy owne praifes) as some sruitfull

and well-growne Appletree, in comparison of all the barren trees of the wilde-forest, so are thou (O my beloved Saviour) to me, in comparison of all men, and under thy comfortable shadow alone have I ever wont to finde safe shelter against all mine afflictions, all my tentations & infirmities, against all the curses of the Law, and dangers of judgment, 8c to coole my selfe after all the scorching beames of thy Fathers displeasure, & (besides) to feed and satisfie my soule with the soveraigne struct of thy holy Word, unto eternall life.

4 He brought me to the banquetring house, and his banner over me, was love.

Hee both graciously led me by his Spirit, into the midft of the mysteries of godlinesse, and hath plentisully broached unto me the sweet wines of his Scriptures and Sacraments. And looke how souldiers are drawne by their colours from place to place, and cleave sask to their ensignesso his love, which he spred forth in my heart was my onely hanner, whereby I was both drawne to him, directed by him, and sastened upon him.

5 Stay me with flagons, comfort me with apples, for I am ficke of love. And now, O ye faithfull Evangelists, Apostles, Teachers, apply unto me with all care & diligece, all the condiall promises of the Gospel: these are the full Flagons of that spirituall wine, which only can cheere up my soule;

thele

these are the apples of that tree of life, in the middest of the Garden, which can seed me to immortality. Oh come and apply these unto my heart: for I am even overcome with a longing expectation and desire of my delayed glory.

And whiles I am thus spiritually languishing in this agonie of desire, let my Saviour imploy both his hands to releeve mine infirmitie: let him comfort my head and

my heart, my judgement and affections, (which both complaine of weaknesse) with the lively hear of his gracious embracements; and so let us sweetly rest together.

In the meane time, Leharge you (O all yee that professe any friendship or affinitie with me) I charge you by whatsoever is comely, deare and pleasant unto you, as you will avoid my uttermost centures, take heed how you vexe and disquiet my mercifull Saviour, and grieve his Spirit, and wrong his name, with your vaine and lewd conversation; and doe not date, by the least provocation of your sinne, to interrupt his peace.

Loe, I have no fooner called, but he heares and answeres me with his loving voice: neither doth he onely fpeake to me afarre, but he comes to me with much willingnesse and celeritie; so willingly, that no humane resistance can hinder him, neither the hillocks of my lesser infirmities, nor the mountaines of my grosser sins sonce repented of) can stay his mercifull pase towards have.

So swifely, that no Roe or Hinde can fully resemble him in this his speed and nimblenesse: and loe, even now before I can speake it, is he come neere unto me, close to the doore and wall of my heart. And though this wall of my flesh hinder my sull fruition of him, yet loe, I see him by the eye of faith, looking upon me; I see him as in a glasse, I see him shining gloriously, through the gates and windowes of his VV ord and Sacraments, upon my soule.

And now, me thinkes, I heare him speake to mee in a gracious invitation, and say, Arise, (Omy Church) rise up, whether from thy security, or scare: hide not thy head any longer, O my beautiful Spouse, for danger of thine enemies, neither suffer thy selfe to be pressed with the dulnesse of thy nature, or the carelesse sleepe of thy sinnes; but come forth into the comfortable light of my presence, and shew thy selfechearful in me.

Forbehold, all the cloudy winter of thy afflictions is passed; all the tempess of tentations are blowne over the heaven is cleare, and now there is nothing that may not give thee cause of delight.

6 His left hand is under my head, and his right hand doth embrace me.

I charge you, Oyee daughters of lerufalem by the Roes, & by the Hinds of the field, that yee ftire not up, nor awake my love till he pleafe.

8 The voice of my beloved I behold he commeth leaping upon the mountaines, skipping upon the hils.

My beloved is like a Roe, or a yong Hare: behold he standeth behinde our wall, he looketh forth at the window, shewing himselfe through the lattesse.

ro My beloved spake, and said unto me, Rileup, my love, my faire one, and come away.

is palt, the rains is over and gone.

Every

peare on the earth, the time of the finging of birds is come, and the voice of the turtle is heard in our land.

13 The Fig.tree putteth forth her greene figs, and the vines with the

fmell. Arife, my love, my faire one, and come away.

tender grape give a good

in the clifts of the rock, in the fecret places of the ltaires let me fee thy coutenance, let me heare thy voice, for fweet is thy voice, and thy countenance is comely.

the little foxes that spoile the vines: for our vines have tender grapes.

and I am his: hee feedeth among the lillies.

17 Varill the day break and the shadowes slee away; turne my beloved, and be thou like a Roe, or a young Hart, upon the mountaines of Bether.

Every thing now resembles the sace of a spirituall Spring, all the sweet slowers and blossomes of holy profession put forth, and shew themselves in their opportunities now is the time of that heavenly melodie, which the cheerfull Saints and Angels make in mine eares, while they sing songs of deliverance, and praise me with their Allelujahs, and say, Glory to God on high, in earth peace, good will towards men.

What speake I of blossomes? behold, those sruitfull Vines, and Fig. trees of my saithfull ones, whom my husbandry hath carefully tended and dressed, yeeld forth both pleasant (though tender) fruits of obedience, and the wholesome & comfortable savours of better desires; wherefore now, O my deare Christ, shake off all that dull securitie, wherewith thou hast been held, and come forth and enjoy me.

O my beautifull, pure, and chast spoule, which like unto some solitarie Dove, hast long hid thine head in the secret and inaccessible clists of the rocks, out of the reach

and knowledge of thy perfecutors; how-ever thou are concealed from others, shew thy felfe in thy workes and righteousnesses, unto mee: and let me be ever plied with thy words of imploration, & thanksgiving: for thy voice

(though it be in mourning) and thy face (though it bec

fad and blubbered) are exceedingly pleasing unto me.

And in the meane time (O all yee that with well to my name and Church) doe your utmost indeavour to delive ther from her secret enemies (not sparing the least)

who either by hereticall doctrine, or prophane converfation, hinder the course of the Gospell, and pervert the faith of many, especially of those that have newly given up their names to me, and are but newly entred into the

profession of godlinesse.

My beloved Saviour is mine, through my faith and I am his through his love and we both are one, by vertue of that bleffed union on both parts; whereby wee mutually enjoy each other with all-sufficient contentment. And how worthily is my love placed upon him, who leadeth me forth into pleasant pattures, and at whose right hand there is the sulnesse of joy for evermore!

Come therefore (O my Saviour) and untill the day of thy glorious appearance that thine forth to the world, wherein our spiritual marriage shall be consummate, and untill all these shadowes of ignorance, of insidelity, of troubles of conscience, and of outward tribulations be utterly dispersed, and chased away, come and turne thee ro mee againe, thou which to the carnall eyes of the

world

world feemest absent, come quickly, and delay nor; but for the speed of thy return, be like unto some swift Roe, or Hinde, upon those smooth hills of Gilead, which Jordan severs from the other part of Jury.

Cap. III.

MY securitie told me that my Saviour was neere unto my soule, yea with it, and in it: but when by serious and silent meditation I searched my owne heart, I sound that (for ought my owne sense could discerne) he was far off from me.

Then thought I with my felfe, Shall I lie still contented with this want? No, I will stirre up my selfe; and the helpe I cannot finde in my selfe, I will seeke in others: Of all that have been experienced in all kinde of difficulties, of all deepe Philosophers, of the wifest and honestes worldlings, I will diligently enquire for my Saviour: amongst them I sought him, yet could receive no answer to my latisfaction.

Missing him there, I ranne to those wise and carefull Teachers, whom God hath set as so many watch-men upon the wals of his Jerusalem, who sooner sound me than I could aske after them; to whom I said (as thinking no man could be ignorant of my love) Can you give me no direction where I might finde him whom my soul loveth?

Of whom when I had almost less thoping for comfort, that gracious Saviour who wold not suffer me to be tepted above my measure, presented himselfe to my soule: Loe then, by a new act of saith, I laid sast hold upon him, and will not let him any more part from my joyfull embracemets, until both I have brought him home sully into the seat of my conscience, & have women him to a perpetuall cohabitation with me, and a sull accomplishment of my love, in that Jerusalem which is above, which is the mother of us all.

CHRIST.

Now that my distressed Church hath beene all the night long of my seeming absence, to ited in seeking me, I charge you, (O all that professe any friendship with me) I charge you by what seever is comely, deare, and pleasant unto you, that (as you will answere it) you trouble not her peace with any unjust or unseasonable suggesti-

- I By night on my bed I fought him whom my foule loveth, I fought him, but I found him not.
- 2 I will rife now and goe about the city in the streets, and in the broad waies I will seeke him whom my soule loveth: 1 sought him; but I found him not.
- 3 The watchmen that goe about the citie, found me: to whom I faid, Saw yee him whom my foule loveth?
- 4 It was but a little that I passed from them, but I found him whom my soule loveth: I held him, and would not let him goe until had brought him into my mothers house, and into the chamber of her that conceived me.
- y I charge you. O yee daughters of Ierufalem, by the Roes and by the Hinds of the field, that yee stirre not up nor awake my love, till he please.

ons,

6 Who is this that commeth out of the wildernesse like pillars of smooke, persumed with myrrhe and frankincense, with all powders of the merchant?

7 Behold his bed, which is Salomons: three-fcore valiant men are about it, of the valiant of Ifrael:

8 They all hold fwords, being expert in warre: Every man hath his fword upon his thigh, because of feare in the night.

9 King Salomon made himfelfe a charet, (whed) of the wood of Lebanon.

thereof of filver, the bottome thereof of gold, the covering of it of purple; the middest thereof being paved with love, for the daughters of Ierusalem.

danghters of Zion, and behold King Salpmon with the crowne wherewith his mother crowned him in the day of his espousals, and in the day of the gladuesse of his heart.

ons, with uncharitable contentions, with any Novelties of doctrine, but suffer her to rest sweetly in that divine truth, which shee hath received, and this true apprehension of me wherein shee rejoyceth.

Oh who is this? how admirable?how lovely? who but my Church, that ascendeth thus gloriously out of the wildernesse of the world, wherein shee hath thus long wandered, into the blessed mansios of my Fathers house, all persumed with the graces of persect sanctification, mouting right upward into her glory, like some straight pillar of smoake, that ariseth from the most rich and pleasant composition of odours that can be devised.

The Church.

I am ascended; and loe how glorious is this place where I shall eternally enjoy the presence and love of my Saviour! how farre doth it exceed the earthly magnificence of Salomon? about his bed doe attenda Guard of threescore choises men of Israel:

All flour Warriers able and expert to handle the fword; which for more readinesse each of them weares hanging upon his thigh, so as it may be hastily drawne upon any sudden danger: but about this heavenly pavilion of my Saviour, attendmillions of Angels, spirituals Souldiers, mighty in power, ready to be commanded service by him.

The Charet, or Bed that Salomon made (fo much admired of the world) was but of the Cedars of Lebanon.

The Pillars but of filver, and the Bedstead of gold; the Tester or Canopie, but of purple; the coverlet wrought with the curious and painful needle worke of the maids of Ierusalem: but this celestiall resting place of my God is not made with hands, nor of any corruptible metall, but is sult of incomprehensible light, shining evermore with the glorious presence of God.

And as the oneward state, so the majesty of his person is above all comparison. Come sorth (O yee daughters of Sion) lay aside all private and earthly affections, looke upon King Salomon as he sits solemnly crowned in the day of his greatest royaltie and triumph, and compare his highest pompe, with the divine magnissence of my Saviour, in that day when his blessed marriage shall be sully persected above, to the eternall rejoycing of himselfe and his Church; and see whether there be any proportion betwirt them.

CAP. IIII.

CHRIST.

Oh how faire thou art and comely, my deare Spouse! how inwardly faire with the gifts of my Spirit! how faire outwardly in thy comely administration and government! Thy spirituall eyes of understanding and judgement, are full of puritie, chastitie, simplicitie; not wantonly cast forth, but modestly shining amidst thy locks: all thy gracious profession and all thy appendances, and or naments of expedient ceremonies, are so comly to behold, as is to see a slocke of well-sed goats grazing upon the fruitfull hills of Gilead.

Those that chew and prepare the heavenly food for thy soule, are both of gracious simplicitie, and of sweet accordance one with another; having all one heart and one tongue: and both themselves are sanctified and purged from their uncleannesse, and are fruitfull in their holy labours unto others; so that their doctrine is never in vaine, but is still answered with plentifull increase of

foules added to the Church.

Thy speech (especially in the mouth of thy Teachers) is both gracious in it selle, and such as administers grace to the hearers; sull of zeale and servent charity, sull of gravity and discretion: and that part of thy countenance which thou wilt have seen (though dimly and sparingly) is sull of holy modesty and baskfulnesses so blushing, that it seemeth like the colour of a broken peece of Pomegranate.

Those who by their holy authority sustaine thy government (which are as some straight and strong necke to beare up the head) are like unto Davids high Tower of desence, surnished with a rich armorie, which affords infinite waies of safe protection, and infinite monuments of victory.

Thy two Testaments (which are thy two full and faire breasts, whereby thou nursest all thy faithfull children) are as two yong Roes: twins, for their excellent and perfect agreement one with another, in all resemblances of yong Roes, that are daintily fed among the sweet slowers, for the pleasant nourishment which they yeeld to all that sucke thereof.

Vntill the day of my gracious appearance shall shine forth, and untill all these shadowes of ignorance, infidelitie, afflictions, be utterly and suddenly dispersed. O

- I Behold, thouart faire, my love, behold, thou art faire, thou hast doves eyes within thy locks, thy haire is as a flock of goates, that appeare from mount Gileard.
- 2 Thy teeth are like a flocke of theepe that are even fhome, which came up from the washing: whereof every one beare twins, and none is barren among them.
- 3 Thy lippes are like a thred of fearlet, and thy fpeech is comely: thy temples are like a piece of a pomegranate within thy lockes.
- 4 Thy necke is like the tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men.
- 5 Thy two breafts: are like two yong Roes, that are twins, which feed among the lilies

6 Vitill the day breake, & the fludowes fly away, I will get me to the moun-

mv

taines of myrrhe, and to the hill of frankincense.

7 Thou art all faire, my love, there is no spot in thee.

8 Come with me from Lebanon (my Spouse) with me from Lebanon: looke from the top of Amana, from the top of Shenirand Hermon, from the lyons dennes, from the mountaines of the leopards.

9 Thou hast ravished my heart, my fister, my Spoule, thou hast ravished my heart, with one of thine eyes, with one chaine of thy necke.

love, my filter, my Spoule, how much better is thy love then wine I and the finell of thine oynuments then all fpices!

11 Thy lippes, O my Spouse, droppe as the hony-combe: hony and milk are under thy tongue, and the smell of thy garments is like the smel of Lebano.

12 A garden inclosed is my fifter, my Spoule: a fpring shurup, a fountaine sealed.

my Spouse, I will retire my selfe (in regard of my bodily presence) into my delightfull and glorious rest of heaven.

Thouart exceeding beautifull, O my Church, in all the parts of thee: for all thy finnes are done away, and thine iniquitie is covered, and loe, I prefent thee to my Father without spot, or wrinkle, or any such deformitie.

And now (O thou which I professe to have married to my selfe in truth and righteousnesse) thou shalt be gathered to mee from all parts of the world; not only from the confines of Judea, where I planted and found thee, but from the remotest and most savage places of the Nations; out of the company of insidels, of cruell and bloody perfecutors, who like Lions and Leopards have tyrannized over thee, and mercilesly torne thee in peeces.

Thou hast urterly ravisht me from my selfe (O my sister and Spouse; for so thou art, both joyned to mee in
that spirituall union, and coheire with me of the same inheritance and glory) thou hast quite ravisht my heart
with thy love: even one cast of one of thine eyes of saith,
and one of the ornaments of thy sanctification, wherwith
thou art decked by my Spirit, have thus stricken me with
love: how much more, when I shall have a full sight of
thee, and all thy graces, shall I be affected towards thee!

O how excellent, how precious, how delectable are those loves of thine, O my fifter, my Spoule! how farre surpassing all earthly delicates! and the savour of those divine vertues, wherewith thou art endued, more pleasing to my fent, then all the persumes in the world!

The gracious inceches that proceed from thee, are as fo many drops of the Hony combe that falfrom thy lips, and whether thou exhort, or confesse, or pray, or comfort, thy words are both sweet and nourishing; and the savour of thy good workes, and outward conversation, is to me as the smel of the wood of Lebanon to the sense of man.

My fifter, my Spouse, is as a Garden or Orchard sull of all varietie of the heavenly trees and flowers of grace; not lying carelessy open, either to the love of strangers, or to the rage of enemies, which like the wilde Boare out of the wood, might root up and destroy her choice plants: but safely hedged and walled about, by my protection, & reserved for my delight alone; she is a Spring and Well of wholesome waters, from whom flow forth the pure streames of my Word; but, both, inclosed and sealed up: partly, that thee may the better (by this close-nesse) preserve her owne naturall taste and vigour, from the

the corruptions of the world, and partly, that thee may not be defiled and mudded by the prophane feet of the wicked.

Thou art an Orchard, yea a Paradife, whose plants (which are thy faithfull children that grow up in thee) are as Pomegranate Trees; the Apples whereof are effected, for the largenesse, colour and taste, above all other: or (if I would feed my other senses) the plentisual senses of thy holy obedience (which thou yeeldest unto mee) are for their smell, as some composition of Cypresse, Spikenard, Sassron, sweet Cane, Cinamon, Incense, Myrrh, Aloes, and whatsoever else may be devised, unto the most perfect sens.

Thouart so a Spring in my Garden, that the fireames which are derived from thee, water all the gardens of my particular congregations, all the world over: thou art that Fountaine, from whose pure head issue all those living waters which, who so drinketh, shall never thirst againe; even such cleare currents, as slow from the hill of Libanus, which like, unto another Jordan, water all the Israel of God.

The Church.

If I be a garden, as thou fayest (O my Saviour) then arise, O all yee foveraigne windes of the Spirit of God, and breathe upon this garden of my soule, that the sweet odours of these my plants may both be increased, and may also be dispersed afarre, and carried into the nostrills of my Well-beloved: and so let him come into his owne garden (which his owne hand hath digged, planted, watred) and accept of the fruit of that service and praise, which he shall inable me to bring forth to his Name.

CAP. V.

CHRIST.

Behold, according to thy defire, I am come into my garden, O my fifter, my Sponse; I have received those fruits of thine obedience which thou offereds unto me, with much joy and pleasure. I have accepted not only of thy good workes, but thy endeavours and purposes of holinesse, both which are as pleasant to me, as the Hony and the Hony combe. I have allowed of the cheerfulnesse of thy service, and the wholsomnesse of thy doctrine. And yee, O my friends, whether blessed Angels, or faithfull men, partake with me in this joy B b

13 Thy plants are an orchard of Pomegranates, with pleasant fruits, Camphire, with Spikenard.

14. Spikenard & Saffron, Calamus and Cyramon, with all trees of frankincense, Myrrh, and Aloes, with all the chiefe spices.

15 A fountaine of gardens, a well of living waters, and streames from Lebanon.

16 Awake, O Northwinde, and come thou South, blow upon my garden, that the spices thereof may flow out det my beloved come into his garde, & cate his pleafant fruits.

I I am come into my garden, my fifter, my fpouse, I have gathered. my Myrrh with my spice, I have eaten my honie combe with my honie, I have drunk my wine with my milke: cat, O friends, drinke, yea, drinke abundantly, O beloved.

arising fro the faithfulnesse of my Church: cheere up and fill your selves, O my beloved, with the same spirituall dainties wherewith I am refreshed.

The Church.

When the worldhad cast me into a secure sleepe, or slumber rather (for my heart was not utterly bereaved of a true faith in my Saviour) even in this darknesse of my minde, it pleased my gracious Redeemer not to neglect me; he came to me, and knocked oft, and called importunately at the doore of my heart, by his word and chastisements, and said, Open the doore of thy soule, O my sister, my deare, chaste, comely, unspotted Church: let me come in, and lodge and dwell with thee, in my graces; shut out the world, and receive me with a more lively act, and renovation of thy saith. For loe, I have long waited patiently for this effect of thy love, and have endured all the injuries both of the night, and weather of thy provocations, that I might at last enjoy thee.

I answered him againe, pleading excuses for my delay; Alas, Lord, I have now, since I lest my forward profession of thee, avoided a great number of cares and forrowes: must I take them up againe to follow thee? I have lived cleane from the soile of these evils: and

shall I now thrust my selfe into danger of them?

When my Saviour heard this unkinde answer of delay,

he let his hand fall from the key-hole, which he had thus before without fuccesse laboured about; and withdrew himselse from soliciting me any more: whereupon my heart and bowels yearned within me for him, and for the remorse of my so long fore-slowing his admittance

And now I rouzed up my drousse heart (what I could) that I might in some cheerfull manner desire to receive so gracious a Saviour: which when I but endevoured, I sound that he had lest behinde him such a plentisul blefung (as the monument of his late presence) upon the first motions of my heart, as that with the very touch of them I was both exceedingly restreshed, and moved to surther indignation at my selfe for delaying him.

I opened to my beloved Saviour, but my Saviour had now (in my feeling) withdrawne himselfe, and hid his countenance from me, holding me short of those gracious offers and meanes which I had resused; and now I was almost past my selfe with despaire, to remember that sweet invitation of his, which I neglected: I sought him

therefore

s I fleepe, but my heart waketh: it is the voice of my beloved that knocketh, faying, Open to me, my fifter, my love, my dove, my undefiled: for my head is filled! with dew, and my lockes with the drops of the night.

3 I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put in his hand by the hole of the doore, and my bowels were moved for him.

of I role up to open to my beloved, and my hands dropped with Myrrh, and my fingers with fweet finelling Myrrh, upon the handles of the locke.

6 I opened to my beloved, but my beloved had withdrawn himfelfe, and was gone: my foule failed when hee spake, I songht him, but I could not finde him; I called him, but he gave me no answer.

therefore in my thoughts, in the outward use of his ordinances, and of my earnest prayers; but he would not as yet be found of me, or let me finde that I was heard of him.

Those which should have regarded me, & by their vigilancy have secured me from danger, proved mine adversaries: in stead of comforting me, they fell upon me, and wounded me with their false doctrines, drawing me on into surther errors, spoiling me of that purity & sincerity of profession, wherewith, as with some rich and modest vaile, I was formerly adorned, and covered.

I advile you folemnly, O all yee that wish well to me (for I care not who knowes the vehemency of my passion) if you should finde my Saviours presence in your selves before me, pray for the recovery of his love to me, and bemoaning my estate to him, tell him how I languish with the impatient desire of his love, and presence to be restored unto me.

Othou which art the most happy, most gracious and most glorious of all creatures, the chosen of the living God; what is thy well beloved whom thou seekest, above all other the sonnes of men? what such eminency is there in himabove all Saints and Angels, that thou art both so farre gone in affection to him? and dost so vehemently adjure us to speake unto him for thee?

My well-beloved (if you know not) is of perfect beautie; in whose face is an exact mixture of the colours of the purest and healthfullest complexion of holinesse: for he hath not received the spirit by measure; and in him the God-head dwels bodily; he is infinitely sairer then all the sonnes of men; and for goodlinesse of person may beare the standard of comelinesse and grace amongst ten thousand.

The Deitie which dwelleth in him, is most pure and glorious: and that sulnesse of grace which is communicated to his humane nature, is wondrously beautifull, and so sets it forth, as the blacke curled locks doe a fresh and well savoured countenance.

His judgement of all things, and his respect to his Church (which are as his eyes) are full of love, and full of pictic, shining like unto doves washed in water, yea, in milke; so as there is no spot, or blemish to be found in them: and they are withall so fully placed, as is most comely and most expedient for the persect sight of the estate, and necessities of his servants.

The manifestation of himselfe to us in his VVord, is sweet to our spiritual feeling, as an heap of spice, or those

- 7 The watchmen that went about the citie, foundme; they fmore me, they wounded me, the keepers of the walls took away my vaile from me.
- 8 I charge you, O daughters of Iemialem, if yee find my beloved, that yee tell him, that I am ficke of love.
- 9 What is thy beloved more then another beloved, O thou fairest among women? what is thy beloved more then another beloved, that thou dost so charge us?
- no My beloved is white and ruddie, the chiefest among ten thousand.
- nr His head is as the most fine gold, his lockes are bushie, and blacke as a Raven.
- 12 His eyes are 2sthe eyes of doves by therivers of water, washed with milke, and firly set.
- 13 His cheekes are as a bed of spices, as sweet

flowers |

flowers: his lips like lillies, dropping fweet-finelling myrrh.

74 His hands are as gold rings fer with the Berill: His belly is as bright Ivory, overlaid with Saphires.

15 His legges are as pillars of marble, fer upon lockets of fine gold: his countenance is as Lebanon, excellent as the Cedars.

16 His mouth is most sweet, yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of lerufalem.

Whither is thy beloved gone? O thou fairest among women? whither is thy beloved turned aside? that we may sceke him with thee.

2 My beloved is gone downe into his garden: to the beds of spices, to feed in the gardens, & to gather lillies.

flowers that are used to make the best persuming ointments, are to the other senses: his heavenly instructions and promises of his Gospell are unspeakably comfortable, and plenteous, in the grace that is wrought by them.

His actions, and his instruments (which are his bands) are set forth with much port and majestie, as some precious stone beautisties the Ring wherein it is set: the secret counsels of his brest, and the mysteries of his will, are most pure and holy, and full of excellent glory.

All his proceedings are firme and stable, and withall, as Pillars of Marble set in sockets of tried gold, so as they are neither subject to wavering, nor to any danger of infirmitie & corruption: the shew & carriage of his whole person, whereby he makes himselfe knowne to his chosen, is exceeding goodly and upright, like to the straight

and lofty Cedars of Lebanon.

His mouth, out of which proceede innumerable bleffings and comfortable promifes, is to my foule even fweetneffe it felfe; yea (what speake I of any one part?) as you have heard in these particulars; he is all sweets: there is nothing but comfort in him; and there is no comfort but in him; and this [(if syee would know) is my Well-beloved; of so incomparable glory & worthines, that ye may easily discerne him from all others.

CAP. VI.

Forraine Congregations.

Since thy well-beloved is fo glorious, and amiable, (O thou which art for thy beautie worthy to bee the Spoule of such an husband) tell us (for thou onely knowest it; and to seeke Christ without the Church, we know is vaine) tell us where this Saviour of thine is to be sought; that we (ravished also with the report of his beautie) may joyne with thee in the same holy study of seeking after him.

My VVeil-beloved Saviour (if you would know this also) is to bee sought and found in the particular assemblies of his people, which are his Garden of Pleasure, wherein are varieties of all the beds of renewed soules; which both he hathplanted, and dressed by his continuall care, and wherein he walketh for his delight; seeding and solacing himselse with those fruits of righteous nesses.

neffe and new obed ence, which they are able to bring forth unto him.

And now loe, whatfoever hath happened crosse to me, in my sensible fruition of him; in spight of all tentations, my beloved Saviour is mine through faith; and I am his through his love; and both of us are by an inseparable union knit together; whose conjunction and love is most sweet and happie: for all that are his he feedeth continually with heavenly repast.

CHRIST.

Notwithstanding this thy late blemish of neglecting me, O my Church yet still in mine eyes, through my grace, upon this thy repentance, thou art beautifull, like unto that neat and elegant Citie Tirzah, and that orderly building of Jerusalem, the glory of the world: and with this thy lovelinesse, thou art awfull unto thine adversaries, through the power of thy censures, and the maiestie of him that dwelleth in thee.

Yea, such beautie is in thee, that I am overcome with the vehemencie of my affection to the exturne away thine eyes a while from beholding me, for the strength of that faith, whereby they are fixed upon me, ravistioth me from my selfe with joy. I doe therefore againe renew thy former praise, that thy gracious profession, and all thy appendances and ornaments of expedient ceremonies are so comely to behold, as it is to see a slocke of well-led goates grazing upon the smitfull hils of Gilead.

Thy Teachers, that chew and prepare the heavenly food of thy foule, are of fweet accordance one with another, having all one heart, and one tongue; and both themselves are landified and purged from their uncleannels; and are fruitfull in their holy labours unto others: fo that their doctrine is never in vaine, but is still answered with plentiful increase of soules to the Church.

That part of thy countenance which thou wilt have feene; (though dimly and sparingly) is full of holy modellie and bashfulnesse: so blushing, that it seemeth like the colour of a broken peece of Pomegranate.

Let there be never so great a number of people and nations, of Churches and assemblies, which challenge my Name and Love, and perhaps by their outward prosperity, may seeme to plead much interest in me, and much worth in themselves.

Yet thou onely art alone my true and chafte Spoufe,
B b a pure

3 I am my beloveds, and my beloved is mine. he feedeth among the lilies.

- 4 Thou are beautifull, Omy love, as Tirzah, comely as Ierusalem, terrible as an armie with banners.
- 5 Turne away think eyes from me, for they have overcome me: thy haire is as a flock of goats, that appeare from Gilead.
- 6 Thy teeth are as a flocke of sheepe which go up from washing, whereof every one, beareth twins, and there is not one barren among them.
- 7 As a piece of a Pomegranate are thy temples within thy lockes.
- 8. There are threscore Queenes, and fourefcore concubines, and virgins without number.
- 9 My dove, my undefiled is but one: The is the

onely one of her mother, there is the choice one of her that bare her. The daughters faw her, and bleffed her, yea the Queens and the concubines, and they praised her.

to Who is she that looketh foorth as the morning, faire as the moone, cleare as the sunner, and terrible as an armic with banners?

the guiden of nuts, to fee the truits of the valley, and to fee whether the vine flourished, and the politicgranats budded.

es Or ever I was aware, my foule made me like the chariots of Amminadib.

13 Returne, returne, O Shulamite; returne returne, that we may looke upon thee: what will ye fee in the Shulamite; as it were the company of two armics.

t How beautifull are thy feet with shoots, O princes daughter, the joints of thy thighes are like jewels, the work of the hands of a curning workeman.

pure and undefiled in the truth of thy doctrine, and the imputation of my holinesse: thou art she whom that Jerusalem which is aboue, (the mother of usual) acknowledgeth for her onely true, and deare daughter. And this is not my commendation alone: but all those for raine assemblies; which might seeme to be Rivals with thee of this praise, do applated and blesse thee is this thine estate, and say, Blessed is this people, whose God is the Lord.

And admiring thy goodnesse, shall say, Who is this that lookes so freshly as the morning new risen; which from these weake beginnings is grown to such high perfection, that now she is as bright, and glorious, as the Sun in his full strength, and the Moone in a cleare skie; and withall is so dreadfull through the majestie of her countenance, and power of her censures, as some terrible armie, with ensignes displayed; is to a weake adversary.

Thou complained to finy absence, (O my Church:) there was no cause; I means not to for lake thee; I did but onely walke downe into the well-dressed Orchard of thine assemblies, no recreate and joy my selfe with the view of their forward nesses, to see the happy progresse of the humble in spirit, and the gracious beginnings of those tender soules; which are newly converted unto mee.

So earnestly did I long to revisit thee; and to restore comfort unto thee, that I hasted I know not which way: and with insensible speed I am come backe, as it were upon the swiftest charines, or the wings of the wind.

Now therefore returne (O my Spouse, the true daughter of Jerusalem) returne to me, returne to my selfe, and to thy sormer seeling of my grace: returne, that both my selfe, and all the company of Angels, may see and rejoyce in thee: and what shall yee see (O all yee hosts of heaven) what shall yee see in my Church? Even such an awfull grace and majestie, as is in a well-marshalled armie, readie to meet with the enemie.

CAP. VII.

Tow beautiful are thy feet; O daughter of the Higheft; being flood with the preparation of the Gospell of peace, and readily addressed to subne the way of the commandements of thy God! thou are compassed about thy loynes with the girdle of verity; which is both precious for the matter of it, and cumningly framed by the skill of the Spirit of truth. The The navell, whereby all thy spiritual conceptions receive their nourithment, is full of all struitful! supply, and never wants meanes of sustenance, to seed them in thy wombe which also is so plenteons in thy blessed increase, that it is as an heap of wheat, consisting of infinite pure graines, which confort together with much sweetnesse and pleasure.

Thy two Tellaments (which are thy two full and comely breafts, by whose wholesome milke thou nou-rishest all thy faithfull children, once born into the light) are for their excellent and perfect agreement, and their

amiable proportion, like two yong Roes.

Those, who by their holy authoritie support thy government (which are as some straight and strong neck to be are up thy head) are for their height and defence, like a Tower; for their order, purenesse and dignity, like a Tower of suory: thy Teachers and Ministers (which are thine eyes) are like unto some cleare and artificial ponds of water, in a place of greatest resort: wherein all commers may see the faces of their consciences; and whence they may plentifully draw the VV aters of life. Thy nose by which all spiritual sents are convayed to thee, is perfectly composed, and seasoned like some curious Turret of that goodly house in Lebanon; so as thy judgement, and power of discernaing the spirits, is admirable for the order and excellencie thereof.

The whole tyre of thine head (which are the ceremonics used by thee) are very gracefull, and of high estimation and price to all the beholders: and as for me, I am so enamoured of thee, that I am even tied by my owne defire, to a perpetual presence in thine holy assemblies.

Oh how beautiful! and lovely art thou therefore (O my Church) in all thy parts and ornaments! how sweet and pleasant art thou (O my Love) in whatsoever might

give me true contentment!

Thy whole frame is, for goodlinesse and straight growth, like unto some tall Palme-tree; which the more it is depressed by the violence of perfecutions, riseth the more; and the two breasts of thy Testametra are like two full joicie clusters, which yeeld comfortable and abundant refreshing.

Seeing then thou art my Palme-tree, I have resolved in my selfe to adjoyne my selfe to thee; to enjoy thee, to gather those sweet fruits of thy graces, which thou yeeldest; and by my presence also will cause thee to be more plentifull in all good workes, and dostrine; so as thou shall affoard abundance of heavenly liquor unto all the thirstie

- 2 Thy navell is like a round goblet, which wanteth not liquor: thy belly is like an heape of wheat, fet about with lilies.
- 3 Thy two breaks are like two yong Roes that are twins.
- 4 Thy necke is as a tower of inorie: thine eyes like the fish pools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon, which looketh toward Damascus

- Thine head upon thee is like Carmel, and the haire of thine head like purple, the King is held in the galleries.
- 6 How filte, and how pleasant art thou; O'Love, for delights!
- 7 This thy statute is like to a palmetree; and thy breasts two dusters of grapes.
- 8 I faid, I will goe up to the palme tree, I will take hold of the boughes thereof: now also thy breasts shall be as chasters of the vine, and the smell of thy nose like apples.

9 And the roofe of thy mouth like the best wine, for my beloved, that goeth downe sweetly, causing the lips of those that are asleepe, to speake.

to I am my beloveds, and his defire is towards me.

11 Come my beloved, let us goe forth into the field :let us lodge in the villages,

to the vinyards, let us fee if the vine flourish, whether the tender grape appeare, and the pomegranates budde forth; there will I give thee my loves.

13 The mandrakes give a finel, and at our gates are all maner of pleafant fruits, new and old, which I have laid up for thee, O my beloved.

thiritie foules of thy children; and an acceptable verdure of holinesse and obedience unto me.

And the delivery of my Word, by the mouthes of my Ministers, is like to the most excellent and pleasant wine; being both well accepted of that God in whose name it is taught, and most sweetly rellished of the receivers; which is of such wonderfull power, that it is able to put words both of repentance, and praise, into the lips of him that lies alleepe in his sinnes.

The Church.

Behold, such as I am, I am not my owne; much lesse am I any others: I am wholly my Saviours: and now I see, and feele, what soever I had deserved, that he is mine also in all intire affection; who hath both chosen me, and given himselfe for me.

Come therefore, O my deare Saviour, let us joyne together in our naturall care: let thy Spirit and my fervice be intent upon thy Congregations here below on earth; and let us stay in the place where our spiritual

Hulbandrie lieth.

Let us with all hafte and cheerfulnesse visit the fruitful vines of our believing children, and to our mutual comfort, be witnesses and partakers of all the signes and fruits of grace, of all those good workes, and thanks givings, of those holy endeavours and worthy practices, which they yeeld forth unto us: let us judge of their forwardnesse, and commend it: whereupon it will easily appeare, that the consummation of our happy marriage draweth neer, in which there shall be a perfect union betwixt us.

Behold, thy godly servants, which not only beare fruit themselves, but are powerfull in the provocation of others, present their best services unto thee; and even at our doores (not farre to seeke, not hard to procure) is offer made unto thee, of all varietie of fruit; whether from thy yong Converts, or thy more settled Professors: and all these I spend not lavishly; but in my loving care, duely reserve them for thee, and for the solemne day of our full marriage.

CAP. VIII.

The lewish Church.

H that I might fee thee (my Saviour) clothed in flesh! Oh that thou which art my everlasting Husband, mighteft also be my Brother, in partaking the same bumane nature with me; that fo I finding thee below upon earth, might familiarly entertaine thee, and converse with thee without reproach of the world, yea, might be

exalted in thy glory!

Then would I (though I be now pent up in the limits of Judza) bring thee forth into the light and knowledge of the universall Church, whose daughter I am: and then and there, thou shouldest teach mee how perfectly to ferve and worship thee, and I shall gladly entertain thee with a royall feast of the best graces that are in my holieft fervants, which I know thou wilt account better cheare, than all the spiced cups, and Pomegranate wines in the world.

Then shall I artaine to a nearer communion with him: and both his hands shall be employed to sustaine, and releeve me : yea, he shall comfort my head and my heart (my judgement, and affections) with the lively heat of

his gracious embracements.

I charge you (O all yee that professe any friendship to me) I charge you deeply, as ye will avoid my nittermost censures; take heed how yee vexe and disquiet my mercifull Saviour, and grieve his Spirit: and doe not dare, by the least provocation of him, to interrupt his peace.

CHRIST.

Who is this, that from the comfort leffe deferts of ignorance, of infidelity, of tribulations, afcendeth thus up mro the glorious light and libertie of my chosen? relyng her selfewholly upon her Saviour, and solacing her elfe in him ? Is it not my Church? It is thee, whom I laveloved, and acknowledged of old: for even under he tree of offence, the forbidden fruit which thou tatedft to thy destruction, I raised thee up againe from leath; Even there, thy first mother conceived thee; vhile by faith shee laidhold on that blessed promise of he Gospell, whereby shee and her beloeving seed were effored.

- i O that thou were as my brother that sticked the breaks of my mother! when I fould finde thee without, would kille thee, yet I should not be despiicd.
- 2 I would lead thee, & bring thee into my mothers house, who would instruct me: I would canse thee to drinke of fpiced wine, of the inice of my pomegranate.
- 3 His left hand fhould be under my head : and his right hand should embrace
- 4 I charge you, O daughters of Ierusalem, that ye flirre not up, nor awake my love untill fice pleafe.
- 5 (Who is this that commeth up from the wildernesse, Jeaning upon her beloved?) I raifed thee up under the apple tree: there thy mother brought thee forth, there shee brought thee forth that bare thee.

The Iewish Church.

on thy heart, as a feale upon thine arme: for love is strong as death, jealousie is cruell as the grave: the coales thereof are coales of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drowne it: if a man would give all the fubstance of his flouse for love, it would unterly bee contemned.

8 Wee have a little fifter, and she hath no brests; what shall we doe for our fifter, in the day when she shall be spoken for?

9 If the be a wall, wee will build upon her a Palace of filver; and if the be a deore, we will inclose her with boards of Cedar.

to I am a wall, and my breafts like towers: then was I in his eyes, as one that found favour.

And so have thou me still (O my Saviour) in a perpetuall and deare remembrance: keepe me sure in thine heart, yea in thine armes, as that which thou holdest most precious: and let me never be removed from thy love; the least shew and danger whereof I cannot endure: for this my spirituall love is exceeding powerfull, and can no more be resisted than death it selse: and the jealous zeale which I have for thee and thy glory, consumes me, even like the grave, and burnes me up like unto the coales of some most vehement and extreme fire.

Yea, more then any fire; for any flame yet may bee quenched with water: but all the water of afflictions and terrors (yea, whole streames of perfecutions) cannot quench this love: and for all tempting offers of wealth, of pleasures and honour, how easily are they all contemned for the love of my Saviour!

Wee have a fifter (as thou knowest, O Saviour) ordained through thy mercy, to the same grace with mee: the uncalled Church of the Gentiles; small (as yet) of growth, through the rarenesse of her Converts, and destitute of the helpe of any outward ministerie, whereby she might either beare, or nourish children unto thee: when shee growes unto her maturity; and the mystery of calling her universally to thee, shall be revealed to the world, and her selfe, what course will it please thee to take with her?

CHRIST.

If thee shall continue firme and constant, in the expectation of her promises, and the profession of that truth which shall be revealed; we will be autifice and strengthen her with further grace, and make her a pure and costly Palace, fit to entertaine my spirit; and if shee will give free passage and good entrance to my word and grace, we will make her sure and safe from corruption, and reserve her to immortalitie.

The Icaish Church.

Behold, that condition which thou requirest in the Church of the Gentiles, thou findest in me; I am thus firme and constant in my expectation, in my profession: and that want thou findest in her of ability to nourish

her Children, by the breast of thy VVord, is not in mee; who have abundance both of nourishment and defence: upon which my contestion and plea, I found grace and peace in the eyes of my Saviour, and received from him assurance of his everlasting love to me.

CHRIST.

My Church is my Vine, and I am the Owner and Hufbandman: our thrift and profit thereof farre exceedeth the good hulbandry of Salomon: he hath a rich Vineyard indeed in a most fruitfull foile; but he lets it forth to the hands of others, as not being able to keepe and dresse it himselfe: and therefore he is faine to be content with the greatest part of the increase, not expecting the whole.

But my Vine is ever before me, I am with it to the end of the world, I referve it in mine owne hands, and dreffe it with mine owne labour: and therefore if thou (O Salomon) canft receive from thine, to the proportion of a thousand, thy workmen and farmers will looke for the fift part to come unto their share, whereas the gaine of my Vineyard ariseth wholly, and only unto my selfe.

Sith therefore such is my care of thee, and joy in thee (O my Church, which consistest of the particular assemblies of men professing my Name) see thou be diligent in declaring my will, and giving holy counsels to all thy sellow members: speake forth my praise in the great congregations (which all attend willingly upon thee) and let me heare the voice of thy constant and faithfull consession of me before the world.

The Church.

I will most gladly doe what thou commandest, O my Saviour: but that I may performe it accordingly, be thou (which art, according to thy bodily presence, in the highest heavens) ever present with me by the Spirit, and hasten thy glorious comming, to my full Redemption.

- 11 Salomon had a vineyard at Baal-hamon, he let out the vineyard muo keepers: every one for the fruit thereof was to bring a thoulad pieces of filver.
- 12 My vineyard which is mine, is before me: thou (O Salomon) must have a thousand, and those that keep the fruit thereof, two hundred.
- 13 Thou that dwellest in the gardens, the companions harken to thy voice, cause me to heare it.

14 Make halte, my beloved and be thou like to a Roe, or to a yong Hart upon the mountaines of spices.

ISAIAH.

ISAIAH.

CAP. I.

2 Heare, O heavens, & give eare, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelied against me.

3 The oxe knoweth his owner, and the affe his masters crib.

5 Why should yee bee ffricken any more? ye wil revolutione and more: the whole head is ficke, and the whole heart faint.

6 From the fole of the foot, even unto the head, there is no foundnes in it, but wounds & bruifes, and putrifying fores; they have not beene closed, neither bound ap, neither mollified with ointment.

'8 And the daughter of Zion is left as a cottage in

a vineyard

9 Except the Lord of Hosts had left unto us a very fmall remnant, wee should have beene as Sodome and we should have been like unto Gomorrah.

10 Heare the word of

the Lord, ye rulers of Sodome.

Ince that men are deafe unto my words, I will Cturne mee and my speech to the very heavens, and earth, and call them to witnesse against those which should be my people; heare therefore, O heavens, and give eare O earth; for it is not I that speake, but the Lord himselfe complaineth of the unthankfulnesse of Is-14el, &c.

What a wonder & shame it is, that they which should be more then men, are indeed worfe then beafts, for behold, the very ox, and the affe, which are the dulleft of all creatures, yet they take thankfull notice of their owner, and of the crib wherein they are fed, &c.

I have already tryed your reformation by many chastifements, yea, judgements; yet yee will not amend; to what purpose should I correct you surther? Since I see you doe still grow worse, and worse; those parts of you that should be best, and are most eminent, and of greatest ule, are extremely out of order.

Even from the highest to the lowest; from the mean. est drudge unto the greatest of your Princes, ye are all miferably difordered, and finfull; and are accordingly plagued; so as none of you are free from some grievous judgement; and frich are your fins, and your judgements, that they have made themfelves incapable of remedy, or mitigation.

The country round about being wasted, Jerusalem it felfe is left flanding alone defolate, as a cottage in a vincyard, &c. and hath no more recourse unto it, and traffique in it; then if it were already belieged, as ere long it fhall be.

If God had not been gracious unto us, contrary to our defervings, and reffrained the fury of our enemies, and mercifully referved this fmall remnant unto us, wee had bin utterly destroyed, and laid waste, like to Sodom and Comorran.

Since ye have made your felves then as finfull as those infamous cities, that were defroyed with fire from heaven, let me give you the names of those, whom yee have

imitated

tated; heare therefore the word of the Lord, O ye rulers of Sodom, &c.

To what purpose is the formality of these your outward services, as if the multitude of your oblations, or the very act done, could please me without due afsections?

Those your solemne Feasts, which I have instituted, and doe therefore well approve in themselves, yet as they are celebrated by you, I loath and abhorre them, &c.

Jerusalem was once my saithfull Spouse, an holy City, how is it that the is now turned strumper, and become desperately lend, and debauched? &c.

Those good graces that thou didst once professe to have, are now utterly corrupted; and deprayed; thine obedience, which was once sincere, and pure, is now adulterated with abhominable wickednesse.

Yet, in my judgement I will remember mercy; I will not interly deftroy thee as I might, but I will turne my hand upon thee, for thy reftauration, and, whereas I might burne thee quite up, yet I will onely purge away thy droffe, and take away the base metall from thee, that the small remainder of the pure and precious, may be reserved.

They shall be ashamed of that soule Idolatry wherewith ye have been etainted; and of those groves which ye have used to that purpose; and of those gardens, and orchards which ye have so imployed.

And, if ye againe relapfe, ye shall be lest like one of the oakes of those destroyed groves, without lease or sappe, or like one of those gardens, which you have abused, in a time of drought, without water.

And that mighty Idoll whereto ye trust, shall be as towe, and the maker and worshipper of that Idoll, shall be as a sparke, and both of them shall burne together with unquenchable fire.

CAP. II.

IT shall come to passe in the dayes of the Messias exhibited, and the Gospell revealed, that the Church of God shall not be obscurely confined to a corner of the world, but shall be eminently conspicuous; and so famously noted, that the Gentiles shall come in, and generally adjoyne themselves unto it.

the multime of your factifices unto me, faith the Lord? I am full of the burnt offerings of rams, &c.

and your appointed feafts, my foule hateth; they are a trouble unto me, I am weary to beare them.

22 How is the faithfull Citie become an harlot? it was full of judgement.

12 Thy filver is become droffe, thy wine mixt with water.

25 And I will turte my hand upon thee, and purely purge away thy droffe, and take away all thy tinne.

19 For they shall bee ashamed of the okes which ye have desired, and yec shall be confounded for the gardens that ye have chosen.

30 For yee shall be as an oke whose leafe fadeth, and as a garden that hath no water.

31 And the strong shall be as towe, and the maker of it as a sparke, and they shall both burne rogether, and none shall quench them.

2 And it shall come to passe in the last dayes, that the mountaine of the Lords house shall be established in the top of the mountaines, and shall be exalted above the hills, &c.

3 For out of Zion shall goe forth the Law, and the word of the Lord from lesufalem.

4 And hee shall judge among the nations, and shall rebuke many people:

and they shall beat their swords into Plowshares,& their speares into pruning hookes.

g O house of lacob, come ye, and let us walke in the higher of the Lord?

6 Therefore thou halt forfakes thy people the house of Jacob, because they be replenished from the East, and are South-

fayers like the Philistines, and they please themfelves in the children of

strangers.

them not.

7 Their Land also is full of filver & gold, neither is there any end of their trea-fures: their land is also full of horfes, neither is there

any end of their charets,
9 And the meane man
boweth downe, and the
greatman humbleth himfelfe; therefore forgive

no Enter into the rocke, and hide thee in the dust, for feare of the Lord, and for the glory of his maiestic.

12 For the day of the Lord of Hosts, shall bee upon every one that is proud, and losty.

13 And upon all the Gedar, of Lebanon, that are high and lifted up, and upon all the oakes of Ba-

than,

15 And upon every

For in the Evangelical! Church onely, which is figured by Zion, shall the truth of Gods facred word be professed; and fromit shall spread it selfe over the world.

And the true Messias shall by his spirituall government, rule over many nations, and hold many severall kinds of people in an awfull subjection; and shall so calme, and quiet them, that they shall be altogether composed to peace; and therefore shall turne their swords, whereof they shall have no further use, into instruments of hus-

Yea those new-converted Gentiles shall be ready to provoke, and incite Israel to an holy and conscionable obedience, and say, O house of Jacob, come ye, and let us walke together in the cleare and giorious light of the Gospell, to the praise and honour of him that hath called us.

O God, whiles thou admittest of the Gentiles, thou findest too just cause so-cast off thine owne people; for that they are full of the superstitions and Idolatries of the Syrians, and are given to magicall practices, like the Philishims; and take pleasure suches to imitate the salfe worship of forraine nations, then to keepe close

They give themselves over to the immoderate desire, and pursuit of wealth, neither is there any end of their coverous endeavours, to heapup ill gotten treasures; they doe also in a proud, or distrustful assectation lay for abundance of horses of warre, neither can they bee satisfied with the number of chariots; as if these were the

firength wherein they trufted.

Oh God, fince they are so vile, and will not be reclaimed from their Idolatry, spare them not, but make them

med from their Idolatry, spare them nor, but examples of thy Justice.

And now, O thou wilfully Idolatrons, and rebellious people, fince thou wouldst not prevent these judgements, see if thou canst withdraw thy selfe from them; Goe hide thee in the rock, or shrowd thy selfe, within the earth from his vengance &c.

For in that terrible day, the fierce judgements of the Lord of Hofts, shall seize upon every one, that hath proudly and stubburnly resisted his word and ordinance, &c.

And upon all those proud and lofty potentates, which beare themselves as high, as the Cedars of Lebanon, and as stiffe as the oakes of Bashan.

And all those high towers, and strong forts, wherein vaine

vaine men have wont to put their truft, shall be cast to

theground.

And all that rich traffique which you were wont to have with Cilicia and the countries round about, shall be cut off; and those pleasant and costly Tapestries, and pictures, which you had wont to bring home, shall faile, and disappoint you.

And those Idolaters, which had wont to pride themfelves in the glory of their salse worship, shall now be ashamed of their sopperies, and, in a just indignation, shall hide up their suppers in blinde corners from the view of

men.

I see it is your vaine selfe-condence, that hath deceived you; if yee therefore regard your owne safety and peace, cash off this salse trust, upon so poote and impotent a thing, as man, whose breath is in his nosthrills; for what can he availe you, or how can he give you any protection from the wrath of the Almighty?

CAP. III.

That whereby the life of man is supported, and sustained, even bread, and what soever necessary food, will take away from Jerusalem.

And whatfoever elfe you are wont to put confidence in, the mighty and firong warriour, the awfull Judge, the holy and learned Prophet, the prudent countelour, the ancient and experienced fenator.

Whereas men usually are wont to affect preeminence and authority among their neighbours, ye shall be driven to that straight, that ye shall be faine to force honor upo your brethren, where ye see but meanes to subsist, and live; and a man shall take hold of his brother, and importune and constraine him, saying. Thou hast clothing; be thou our ruler; and let the reparation of this miseratable ruine (if it be possible,) be thy work.

In that day he shall resist the motion, and disclaime the government with an oath, saying; It is not for mee to medle with the command of you, or to undertake the reparing of your ruines, for I have neither bread nor

They doe impudently make open profession of their finne, even as Sodome did, without all seare or shame, &c.

high Tower,& upon every fenced wall.

16 And upon all the ships of Tarshills, and upon all pleasant pictures.

20 In that day a man final cast his idols of silver, and his idols of gold, which they made, each one for himselfe to worship, to the moales & to the bats.

vhose breath is in his nosthrils: for wherein is he to be accounted of ?

i For Behold the Lord, the Lord of Hofts, doth take away from lernfalem, and from Iudah, the stay and the state, the whole stay of bread, a the whole stay of water.

z The mightie man, and the man of warre, the indge and the Prophet, and the prudent and the

ancient.

6 When a man shall take hold of his brother of the house of his father, saying thou hast clothing, be thou our ruler, and let this ruine bee under thy hand.

7 In that day shall noe fweare, saying, I will not be an healer: for in my house is neither bread nor clothing: make me not a ruler of the people.

9 And they declare their finne as Sodome, they

hide itnot.

children are their oppressions, and women rule over them: Omy people, they which leade thee, canic thee to erre, and deftroy the way of the pathes.

ye beate my people to peices, and grind the faces of the poore? faith the

Lord God of hosts, 16 Because the daughters of Zion are haughty, and walke with stretched

forthnecks.

17 Therefore the Lord will fmite with a scab the crowne of the head of the daughters of Ziou, and the Lord will discover their fecret parts.

24 In stead of beauty

thall be burning.

And in that day feven women shall take hold of one man, saying, We will eate our owne bread, and weare our owne apparell: onely let us be called by thy name, to take away our reproach.

In that day shall the branch of the Lord bee beautiful & glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel.

3 And it shall come to passe, that hee that is left in Zion, and he that remaineth in Iennfalem, shall be called holy: even every one that is written among the living in Iennfalem.

4 When the Lord shall have washed away the

As for my people they have brought themselves to that passe, as that even very children trample upon them by proud oppressions, and they lie downe willingly under them; and every esseminate usurper domineereth over them at pleasure; and, (which is worse,) those spirituall guides, which should lead them in the way of life, mis-lead them unto utter perdition.

What meane ye, O ye governors, which should be the onely refuge and protestion of my people, to offer this cruell violence unto them? how dare ye thus unmerci-

fully oppresse the poore?

Neither only are the menthus vicious, but the women also are given over to a proud new-fanglenesse: Even the dames of Jerusalem goe in an haughty fashion,&c.

As all the parts of their body are tainted with their disguise, so the Lord will, in his justice, punish them in all parts, from the crown of the head to the sole of their seet, and will lay open this their loathsome and desormed nakednesse, to the eyes of the world.

In flead of beauty, which they had wont fo curiously to preferve, that they would not so much as looke forth into the heate of the Sun, shall be a vehement burning, and scorching of the skinne.

CAP. IIII.

VPon that flaughter and vastation, there shall be so few men lest, as that seven women shall lay hold, and hang upon one man, with importunate suit to yeeld but to their protection and cohabitation; saying, It shall cost thee nothing; we have food & raiment of our owne; onely doe thou beare the name of our husband; and take from us the reproach of our widowhood, and sterilitie.

In that day, the day of the bleffed reflauration of the Church, shall the Meffias, as the branch of the Lord, sprout out gloriously, and happily, out of the seemingly-dead stocke of Judah; and excellent and pleasant fruits of his appearance shall glad the hearts of those that are the faithfull remainders of lirael.

And it shall come to passe, that those who pertains to the true Church of Christ, shall be holy; even every one that shall be a lively member of the mysticall body of Christ.

When the Lord shall, by his fevere judgments have washed, & wip'd away the blemishes, & grievous sins of his

his Church; and thall have delivered his Jerusalem from all the pollutions, wherewith the was tainted, by the power of his Spirit; and the sharpnesse of his chastisements.

There (hall be no corner of his Clurch, wherein the grace of God (hall not marvelously appeare; and wherein he will not manifest himselfe, and his mercifull prefence and protection, as he did to his ancient people of Isizel, by a cloud and smoke by day, and by the thining a of staming fire by night.

And whereas the Church hall be still subject to the scorching heates, and tempelsuous stormes of persecution, God shall erect a safe tabernacle for her, to shade her from the heate, and shelter her from those violent tempess.

CAP. V.

IWill fing a Song to Christ the deare Bride-groome of his Church, concerning his vineyard of Israel, My God and Saviour had planted his Church of Israel, in a very fruitfull soile; with the greatest advantage of place, even in the highest eminence, where he might be likely to receive the most generous sruit of obedience.

He senced it about, with his gracious protestion, and good lawes, he removed out of it all the apparent impediments of growth and fruitfulnesse, he furnished it with choice persons, and those persons with excellent graces, he gave to it proofes of his vigilant care over it, and meanes to expresse, and make use of that sweet fruit, which it should yeeld, and now, he made account that it should return unto him the pleasant clusters of holy obedience: and behold, it runness forth into miserable disorder, and yeelds nothing but the sowre and distastful sruits of sinne and wickednesse.

And now, O my people, I dare appeale to your felves, and make you judges of this case betwixt you and me; say whether you can choose but condemne your selves.

Thus hath God pleased to reveale his will unto me, saying; whereas these oppressors affect to joyne house to house, certainely, I will cause their houses to be desolate; and as they dispeopled rownes and houses, their houses (though great and faire) shall be without inhabitants.

filth of the daughters of Zion, and shall have purged the blood of lenishem, from the middelt thereof by the spirit of judgement; and by the spirit of burning.

s And the Lord will create upon every dwelling place of mount. Zion, and upon her affemblies, a cloud and imoke by day, & the thining of a flaming fire by night: for uponall the glory that be a defence.

6 And there shall be a Tabernacie for a shadow in the day time from the heate, and for a place of refinge, and for a covert from storme and from raine.

- t Now will I fing to my well-beloved a fong of my beloved, touching his vineyard: my beloved hatha vineyard in a very fruitfull hill.
- 2 And he fenced it and gathered out the stones thereof, & planted it with the choisest vine, and built a tower in the midst of it, and also made a winepress therin. & he looked that it should bring forth grapes, and it brought forth wilde grapes.
- 3 And now, O inhabitants of Ierufalem, & men of Indah, judge, I pray you, betwixt me and my vineyard.

9 Inmine cares faid the Lord of hofts, of a truth many houses shall be desolate, even great and faire without inhabitant. to Yea ten acres of vineyard shall yeeld one bath, and the leed of an homer shall yeeld an Ephah.

Ephah.

14 Therefore hell hath enlarged her felfe, and opened her mouth without

measure : and their glory, and their multitude, and their pompe, and he that rejoyceth, shall descend

into it.

17 Then shall the lambs feed after their manner, and the waste places of the fact ones shall strangers eate.

18 Wor diffe them that draw iniquity with cords of vanity, and finne, as it were with a cartrope.

19 That fay, let him make speed and hasten his workes that wee may see it randler the countell of the Holy one of Israel drawnigh and come, that we may know it.

20 Woe into them that call evill good, and good evill.

that are mighty to drinke wine, and men of strength to mingle strong drinke.

24 So their root shall be rottennesse, their blossome shall goe up as dust.

25 And the hills did tremble, and their carkeifes were torne in the midst of the streets: for all this his anger is not turned 2way, but his hand is stretched out still.

28 And he will lift up an enligne to the nations from farre, and will hifle that them, from the end of the earth.

27 None shall be wea-

Yea, so will I curse that ground, with barrennesse, which they have wrung from the poore owners, as that ten acres of vineyard shall yeeld but sixe gallons of wine, and so much ground as seven bushells is able to sow, shall yeeld but three parts backe against to the owner.

Neither shall the wrath of God stay here; and take up with their captivity, and famine; but he hath prepared further judgement for these mercilesse oppressors, for he shall cause the insatiable gulse of hell to devoure them, and to swallow up all their pompe and jollity.

But, though the Lord will take this just vengeance on his rebellious enemies, yet will be be ever gracious to his owne flocke; and shall cause the lambes thereof to feed comfortably, in their wonted passures, and those places, which the insolent enemies had wasted, shall be againe possessed by his people, whom their long captivity hath made strangers to their owne land.

Woe be to them that are so set upon wickednesse, as that they useall possible perswations, and provocations to draw themselves to a lawlesse commission of sinne,

and continuance in it.

That make light of the threatned judgements, and in a feornfull diffrust, dare say; why doth not God hasten these menaced plagues ? faine would we see the personmance of these terrible threates; let not God say, but do; let that which God professent to shave determined against us, be speedily effected.

Woe bee unto them that colour wickednesse with faire pretences, and cry downe goodnesse with slande-

rous calumniations, &c.

Woe be to them that improve their strength to excesse, glorying that they are able to powre in, and to beare much wine; and affect to be thought and approved strong and mighty drinkers.

So they shall be utterly destroyed, & shall be as a tree whose roote is rotten, and whose blossome slies away

likeduft, &c.

The neighbour hils did tremble with the noise and sury of that siege; and their carcasses lay torne, and mangled in the midst of the streets; yet all this cannot be warning enough to this stubborne people, to turne from their sinnes,&c

He will raife up warre against them, even from nations that dwell asarre off; and will stirre up and provoke enemies against them from the surthest parts of the earth, &c.

They shall come with such sercenes and spirit to this warre,

warre, that they shall not be sensible of any wearinesse; they shall match nimbly and buildly, no one shall give himselfe to slumber in the way, &c.

There shall be both terrour and vigour in their horses prepared for this warre, and their chariot wheeles shall come rathing surjously on, like some dreadful tempess.

and flie swiftly like a whirlewinde.

What speake Los the roaring of a Lion? yea these Chaldeans, which I will bring upon them, shall come toaring in, like a mighty sea, in a tempest, with such terror that all shall be silled with consuson, the earth shall be darkned with forrow, and the heavens shall yeeld no glimpse of comfort to the distressed.

CAP. VI.

IN the years that King Vzziah dyed, I had a vision from God; wherein it pleased the Lord to represent unto me a cleare signe of the majesticall presence of the Sonne of God, sitting on high, upon a glorious throne; and the

traine of his flining robe filled the temple.

Who as he was glorious in himselfe, so in his attendants, for over the throne stood the Angels of heaven, each one had sixe wings, with two whereof he covered his face, as not being able to behold the brightnesse of that divine majesty, with two he covered his feer, as favouring the weaknes of humane eyes, that cannot behold the least splendor of those celestial creatures, with two he did swiftly move, and slie to execute the charge of God.

So strong and dreadfull was that voice of theirs, that the very possofthe doores, and the pillars of the Temple were moved therewith; and (as it had wont to bee, when God would signifie his presence in that sanctuary,) the whole house was filled with smoake.

Then faid I, as one terrified with that fight; woe is me there is no way but death with me; I have delivered messages from this holy God, but I am not, nor have beeness sandtified, as that I might be safely fit for this

great service, &c.

Then one of those bright Angels slew unto me, having a live coale in his hand, (signifying the purging and purifying efficacy of the Spirit) which he had taken not

from an ordinary, and common hearth, but from the altar of God; the true type of Christ, the Saviour.

Lo, this coale touching thy lippes, is a certaine signe, and

ty not flumble amongst then, note shall slumber nor sleep.

- 28 Their horses hooses shall be counted like slint, and their wheeles like a whirlewinde.
- they shall rouse against them, like the rousing of the sea: and if one looke unto the land, behold darknesseard forrow, and the light is darkned in the heavens thereof.
- In the yeare that King Vzziah died, I faw also the Lord fitting upon a throne, high and lifted up, and his traine filled the temple.
- a Above it stood the Scraphims: each one had fixe wings, with twain he covered his face, and with twain he covered his feet, and with twaine hee did sie.
- 4 And the posts of the doore moved at voice of him that cried, & the house was filled with smooke.
- 5 Then faid I, wo is me, for I am undone, because I am a man of uncleanelips, &c. I dwell in the midst of a people of uncleane lips.
- 6 Then flew one of the Seraphims unto me, having a live coale in his hand, which he had taken with the tongs from eff the altar.

7 Loe this hath tou-

ched thy lips, and thine iniquitie is taken away, and thy finne purged.

8 Alfo I heard the voice of the Lord faying, Whom shal I fend, & who will goe for us? Then I faid there am I, send me.

2 And he faid, Goe and tell this people, heare ye indeed, but understand not; and see ye indeed, but perceive nor.

to Make the heart of this people fat, and make their eares heavie, and thut their eyes: left they fee with their eyes, and heare with their cares, and understand with their heart, and convert and be healed.

- how long? and he answered, untill the cities be wafted without inhabitant.
- a tenth, and it shall be a tenth, and shall bec caten as a Teyle tree, and as an oake, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof.
- a And it was told the house of David, saying; Syria is confederate with E-phraim, and his heart was moved, at the heart of his people as the trees of the wood are moved with the winde.
- 4 Feare not, neither be faint hearted, for the two tailes of their smoa-

and representation of that powerfull operation of the spirit of God, whereby thy sin is purged away, and thou inabled to this great sunction.

Then the Lord represented a voice to my care, saying after the maner of men; whom shall I fend to this people? & who is willing to deliver this message from us? Then, when as once my lips had been thus touched, and sandified, I did gladly put my selfe forward, and said; Here I am. send me.

Be not discouraged, I shall fend thee to an obstinate people, whose pervertenessed doeso well know, that I would have thee tell them before hand, what I expect from them, viz. that they will heare indeed, but not care to understand, they will see, but not regard to perceive.

Yea, more then so, through the occasion of thy prophecie, and holy ministery amongst them, their hearts shall be hardened, and made obstinate; and their cares dulled, and deafened; that in my just judgement they may be given up to a spiritual insensiblenes; as a due punishment of their carelesse neglects of my ordinances; and that thereupon may sollow their deserved condemnation.

Then said I, in a meet compassion of my people; But alas, Lord, how long shall this judgement lie upon thine Israel? and he said; untill the cities be utterly wasted, and left, &c.

But yet, there shall be a tenth part of Israel that shall returne after it hath beene dispersed, and consumed, and be a feed for the rest, even as it is with a tree, which having cast her leaves, yet hides the sappe within the stock or bulk, which buds forth againe in due season; so shall the remainder of the holy seed, which for the time seemed to lie dead, sprout forth into an abundant increase.

CAP. VII.

IT was told to some of the family of Achaz, the King of Judah, saying; The King of Assyria is confederate with Israel, to make a second warre upon Judah. And the heart of Achaz, and his subjects were moved, and shaken with seare, as the trees of the wood are moved with a strong winde.

Feare not these two Kings of Assyria, and Israel; for they are but as two shortends of fire brands, not hurning but smoaking, which may threaten, but can worke no

com-

combustion amongst you; I meane Rezin the King of Syria, and Pekah the sonne of Remaliah.

Let us, in stead of Achaz, set up a King in Jerusalem, one of the most renouned peeres of Syria.

Damascus is the head city of Syria, and Rezin is the head or King of Damascus; so let him still bee, and content himselfe with his owne territories; but as for Ephra-

im, which joynes with Syria against thee, ere threescore yeares be expired, it shall be wasted and dispeopled. In the meane time, as Samaria is the head city of Israel, so let Pekahthe sonne of Remaliah content himselse

to be the head, or King of Samaria: These things I have fore-told you from God, O ye men of Jerusalem; if yee will not give credit unto them, the fault and the punishment shall be yours, ye shall faile of that protection, and Stability which you expect.

I will demand no figne; for why should I? fince I doe already believe the promise of God made to me; and why (hould I tempt God, by urging him to give proofe

and evidence of that whereof I am fufficiently affured > Heare me now, O yee of the house of my deare and faithfull fervant David; whose sinne is therefore aggravated by the holinesse of your forc-fathers, Is it a small thing for you, to reject and contemne me, that am a man like your felves, but yee will with your hypocrifie, and

disobedience provoke, and abuse my God also, whose message I beare? are ye not ashamed, and asraid, under a pretence of piety to refule the gracious offer and com-

mand of God that fent me ? Therefore, the Lord shall, without your will, or affent give you a figne; which shall be no other, then that ancient ingagement of his, to his Church: Behold, in the fulnesse of time, a virgin shall miraculously conceive, and beare a fonne; and she shall, by the appointment of God

himselfe, call his name, God with us.

He shall have a true humanebody, and shall be sustained with that ordinary nourishment, wherewith children are wont to be fed; and shall grow up in experimentall knowledge, as well, as in statute; and shall thus inable himself (like us) to refuse the evill, & choose the good.

But, because you may plead that it will be long ere this promise be effected, behold, before this child of mine, Shear-jashub, shall come to the age of discretion, this land of Israel and of Syria shall be for saken of both these Kings, Rezin, and Pekah; for they shall both, ere

long, be livept away by an untimely death.

king fire-brands, for the fierce anger of Rezin with Syria, and of the forme of Remaliab_

6 — and let us make a breach therein for us, and feta King in the midst of it,even, &c.

8 For the head of Syria is Damascus, and the head of Damaicus is Rezin and within threefcore and five yeares shall Ephraim be broken, &c.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs fore: if ye will not beleeve, furely ye shall not be established.

12 But Ahaz faid, I will not aske, neither will I tempt the Lord.

13 And he laid, Heare ye now, O house of David; is it a finall thing for you to weary men, but will ye (weary iny God al-

- 14 Therefore the Lord himselfe shall give your figne:Behold,a virgin shall conceive and beare a fon, and shall call his name Immanuel.
 - 25 Butter & hony shalf he care, that he may know to refule the evill, & chafe the good.
- 16 For before the child Thall know to refute the evill and chuse the good, the land that thou abhorrest shall be forsaken of both ther Kings.

17 From the day that Ephraim departed from Iudah, even the King of Affyria.

18 That the Lord shall hisse for the flie that is in the utternost parts of the rivers of Ægypt, and for the Beethat is in the land of Assyria.

of Assyria.

20 In the same day shall the Lord shave with a rafor that is hired, namely

by them beyond the river, by the King of Assyria, the head and the haire of the feet, and it shall also consume the beard.

21 And it shall come to passe in that day, that a man shall nousely a young cow, and two sheepe.

22 And it shall come to passe for the abundance of milke that they shall give, he shall cate butter: For butter and hony shall every one eate that is left in the land.

24 With arrowes and with bowes shall men come thither, because all the land shall become briars and thornes.

25 And on all hils that shall be digged with the mattocke, there shall not come thither the seare of briars and thomes; but it shall bee for the sending forth of oxen, and for the treading of lesser cattel.

r Take thee a great roule, and write init with mans penne, concerning Maher-shalal-hash-baz. It was an heavie day to you, when the ten tribes departed away from Judah; but this judgement which I will bring upon you, shall be rather worse then that; even the sword of the King of Assyria.

The Lord shall call for, and excite mighty enemics against thee, out from the further coasts of the river of Nilus, and out of Assyria; even Æthiopians, Edomites, and other puissant nations, which shall come, as thick as

fwarmes of flyes, or bees.

In that day, the Lord shall, by the hand of the Assyrians and their associates, make utter strip, & waste of sudah, by the cruelty of those hired forces, which they shall bring up; even as if a man should be hired with his rafour to shave off all the haire of the head, and the whole body, even to the very stumpes, so as there shall bee no mention where it grew.

And it shall come to passe in those daies, that a man which had formerly wont to keep whole slocks, & droves shall now be glad to take up with one yong cow, and two

theepe.

And though this proportion be very small, yet it shall be answerable to the persons, which shall be lest alive to spend it; who shall be so sew, that this poore stocke of cattle shall be able to feed them: A small quantity of butter and hony shall be enough to sustaine that small remainder of men.

So detolate shall the country be, that where before were townes inhabited, and fieldstilled, there shall bee now solitary deserts, the dens of wilde beasts, so as the hunters shall come thither with arrowes, and bowes to pursue their game.

And men shall be glad to betake themselves into waste wildernesses, for their hiding places; and there shall bee glad to plant themselves, and imploy their husbandry upon the desert mountaines, which they shall digge with their mattocks, instead of plowing; in so much as there shall be no place for briars, and thornes to grow in those desolate hils, but they shall be improved to the use of their oxen, and sessee that the same of their oxen, and sessee to be their oxen.

CAP. VIII.

Take thee a large roule, and write therein with large text letters, that word of threatned judgement, which thou shalt take for the name of thy some; even, Maher-shalal-hash-baz; those soure words compounded

declin one shall be enough to fill thy serole, as the hearts of the people, with an expediation of the definiction menaced.

And I took unto me faithfull witnesses, both of this act that I did in fastening this roll upon the doores of the Temple, and of the name given to my faid some, in his

circumcision; even Uriah the priest, &c.

For I had converted with my wife the prophetesse, and the had conceived, and borne a sonne; and the Lord had appointed me to call his name; Make speed to the spoile, halten to the prey; in a signe, and denunciation of that judgement, which the Assyrians shall bring upon Jerusalem.

For, ere the child shall come to the age of speech, and discretion, to distinguish his parents from strangers, the generall of the King of Assyria, shall spoile the countries of Israel, and Syria, whereof the chiefe cities are Damas-

cus and Samaria.

For as much as this people have not refled themselves upon the gracious promises of Gods protection, but being dishartened with their owne paucity, and weaknesse, have sought to other helpes, and depended upon Rezin, and Pekah; the Kings of Syria and Israel.

The power of the King of Affyria shall spread it lesse over the whole land of Judah, to destroy it, even over that holy land, which is consecrated to thy name, O thou Saviour of thy Church, God, and man; which yer, becanse it so nearly pertaineth unto thee, shall at last finde

the benefit of thy protection.

Goe to then, O ye enemies of Gods people; band your felves together; joyn your hearts and heads, and hands in one; yet yee shall in spight of all your power be crushed, and broken in pieces, &c.

For the Lord did not only speake to me, but with his mighty hand guided, and directed me, that I should not yield my selfe to a conformity with the fins of this people, and give way to their infidelity, and obstinacy, saying;

Say ye not out of your distrust, let us make a confederacy with the Assyrians; without whose aid we cannot standagainst our enemies, neither be ye dejected with this cowardly seare of them, that rise up against you.

Give yee glory to God, in the confidence, and praise of his Almighty power, whereby he subdueth all things, Let your holy and a wfull feare be only bent upon him, who can deliver, or destroy you, at pleasure.

He shall be a rocke of sure defence to those that seare bim, but a stone of sumbling, and a rock of offence to 2 And I tooke tuno me faithfull witnesses to record, Vriah the priest.

3 And I went muto the propherelle, and thee concerved and bare a fon, then faid the Lord to me, call his name Maher-shalulhash-baz.

4 For before the Child shall have knowledge to cry, my father and my mother, the riches of Damastens and the spoile of Samaria shall be taken away before the King of Assyria.

o For to much as this people refinish the waters of Silvali that goe fofily, & rejayce in Rezin and Re-

maliahe fonne...

8 And hee shall passe through lidal, hee shall over-slow, and goe over, he shall reach even to the neck and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Afficiate your felves (O ye people,) and ye shall be broken in peeces.

thus to mee with a firong hand, and infinited mee that I should not walke in the way of this people, saying;

12 Say yenot, A confederacie to all them to whom this people shall fay, A confederacie; neither feare ye their feare, nor be afraid.

r; Sanctific the Lord of hostes himselfe, and let him be your feare, and let him be your dread.

14 And he shall be for a sanctuary but for a stone

thole

of flumbling, & for a rocke of offence to both the houfes of Ifrael, for a gin, and for a fnare to the inhabitants of Ierufalem.

16 Binde up the Teltimonie, Seale the law among my disciples.

on the Lord that hideth his face from the house of Iacob, and I will looke for him

18 Behold I, and the Children, whom the Lord hath give meare for figures & fortwoders in thriel, fro the Lord of Hoftes, which dwelleth in mount Zion.

19 And when they shal fay unto you, seeke unto them that have familiar spirits, and unto wizards, that peop, and that mutter, should not a people seeke unto their God? for the living to the dead?

20 To the law, and to the Testimony; if they speake not according to this word, it is because there is no light in them.

21 And they shall passe through it hardly bestead and hungry, and it shall come to passe, that when they shall be hungry, they shall fret themselves, and curse their King, and their god, and looke upward.

22 And they shall look unto the earth, and behold trouble and darknesse, dimnesse of anguish: and they shall be driven to darknes.

those that distrust and disobey him, even of both the houses of Juda, and Ephraim, and for a snare to those, that are godlesse, and rebellious, even in Jerusalem it selfe.

Give full affurance to my people of the certainty of this prophetie, and leale it up as a law that shall not bee

reverted.

For my part, however others entertaine these words of God, I will make account of their assured personance; and depend upon the good providence of that just God, who deservedly withdrawes his sayour from the rebellious house of Jacob.

Behold, I, and those faithfull disciples, whom the Lord hathby my meanes converted unto him, are made a gazing stock, and wonderment to the children of Israel, and this is a judgement, that is justly comme upon them from the Lord of hosts, which hath, with so small effect; grariously manifested himselfe in his Temple on mount Sion.

What a madnesse is it in you not to cleave salt unto the Lord, your true and only God? For if the profate heathen shall thinke they have reason to perswade you to depend upon magicians, and wizards, that life divelish inchantments, is it not a shame that you should not sinde cause to seeke, and cleave unto your only true God? should we be so foolish, as to seek in the case of the living to the dead?

No; farre be that from us; let us have recourse to the Law and to the Testimony; that is it, which God hath given us for our infallible direction, and if any man speak either without, or against this word, it is because he hath not the true light of grace, or understanding in him.

And whereas they hoped to have beene fixed in this good land for ever; they shall now only passe through it, as sugitives; being hardly bestead, and pinched with hunger; and then, they shall fret, and gall themselves with late, and vaine indignation, and shall curse their Idoll, and their King, whose considence bath mis-led them; and when they are thus throughly distressed, they shall begin to look upward, to the hand of that God, by whom they are punished.

Neither can they expect comfort any other way, for if they looke unto the earth, there is nothing but milery and affliction, year even extremity of anguith; fo as that forrow and diffresse whereunto they shall he plunged, shall drive them forceably to looke up to heaven for

fuccour.

CAP. IX.

VEr, though this calamitie shall bee exceeding great, ver it that not be utterly to extreme and disconsolate, as that former, which the land of lirael shall indure, when Tiglath Pilezer, King of Affyria, shall have miferably afflicted it, and when it was conquered and wasted by Salmanafar; and those maritine parts thereof, which were beyond Tordan, bordering upon Tyre and Sidon, were utterly wasted.

There is a comfortable affurance of delivery in this miscrable captivity, for, behold, the Messiah shal cerminly come, and by his doctrine, and spirit shall inlighten those that fate in darknesse, and that abide in the shadow of death, beginning his bleffed Gospell in those utmost skirts of Galilee.

When thou shalt thus grationsly visit thy people, howfoever the nation shall not be greater then now it is, yet the joy of it shall be more; as now, contrarily, the people are more, but the joy is not more; then shall our rejoycing be great and unipeakable, fuch as is wont to be of the hulbandman, when he fetcheth in a rich and feafonable harvest, or of a fouldier when he divideth the fpoile.

For thou shalt have delivered thy people from the flavish yoke of their tyrannicall oppressours, and from all their cruell impositions, as thou didst deliver them from the oppression of the Midianites, in the time of the Judges.

Commonly every battle is with confused noyse, and fearefull effusion of blood, and wallowing therein; but here, the cale was otherwife; God did fight from heaven for his people, and did, as it were, fet a fire amongst his enemies, causing them to fall one upon another, and to confume them leives.

Neither is it for Gods people to rest in the temporal deliverance from their captivity, but to erect their thoughtsunto higher hopes, even the happy affurances of faivation, by the true Meffias, who is to come into the world, For unto us that Child is borne, and unto us that Some of God is given; who shall take upon his shoul. ders the perpetual government of his Church, &c.

Behold, we will gaine by our ruines; for in flead of the brickes which shall be beaten downe, we will build

more sumptuously with free stone, &c.

Because

Neverthelesse the dimnesse shall not be such as was in her vexarion, when at the first he lightly afflicted the land of Zebulon, and the land of Naphtali, and afterward did more grievously afflict her by the way of the fea, beyond fordan in Galilee of the nations.

2 The people that walkcd in darknesse, have seen agreat light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increafed the joy : they joy before thee, according to the joy in harvest, and as men rejoyce when they divide the spoile.

4 For thou halt broken the yoke of his burden, and the ftaffe of his flioulder the rod of his opprelfour, as in the day of Midian,

5 For every battle of the warriour is with confuled notife; and garments rolled in blood; but this shall be with burning and fewell of fire.

6 Forunto us a Child is borne, unto us a Sorme is given, and the government Thall be upon his shoulder,

10 The brickes are fallen downe, but we will build with hewne stones.

12 Therefore the Lord shall fer up the adversaries of Rezin against him, and joyne his enemies together.

12 The Syrians before, and the Philistims behind, and they shall devoure if-rael with open mouth: for all this his anger is not turned away, but his hand is stretched out still.

14 Therefore the Lord will cut off from Israel, head and raile, branch and rush in one day.

by — and the Prophet that teacheth lies he is the taile.

18 For wickednesse burneth as the fire: it shall devoure, the bayers and Thomes.

on the right hand and be hungrie, & he shall eate on the left hand and they shall not be satisfied; they shall cate every manthe sless of his owne armes.

21 Maitasseh Ephraim; and Ephraim Manasseh; and they together shall be against sudah.

r Wocunto them that decree unrighteous decrees, and that write grievousnesse which they have prescribed.

3 — to whom will ye flee for helpe? and where will ye leave your glory?

4 Without mo they shall bow downe under the prisoners, and they shall fall under the staine.

5 O Affyrian, the rod of mine anger, & the flaffe in their hand is mine indignation. Because Israel doth so sondly rely upon Rezin, the King of Syria, God shall set up enemies against that King, on whose strength they have presumed; and shall conjoyne their forces to his destruction.

The Syrians from the East, and the Philistin's from the West, shall set upon Israel, like to some ravenous beasts with open mouth; and yet God hath not utterly done with them; but hath still surther sudgements in store for them.

Therefore the Lord will cut off from Israel, both the noblest and basest of the people; the strongest and the weakest, and most contemptible of that nation.

The prophet that teacheth lies, hee is the most vile and despicable of all the people.

Your wickednesse is that, which the firesof Gods wrath taketh hold of that is it, which shall devoure both your tall cedars, and your low shrubs; and shall not leave, till the very bryers and thornes bee consumed, &c.

No Israelite shall spare his brother, but shall snatch on all hands, what he can get by extreme violence; and shall insatiably spoyle and devoure those, which are as his owne flesh.

Those tribes which are in the highest league of love conjoyned together, shall fall into deadly hostility one against the other; Manasseh shall fall soule upon his brother Ephraim; and Ephraim upon Manasseh, and both shall joyne in the quarrell against Judah, &c.

CAP. X.

To begin with the governors; woe be to them, who make unjust and bloody decrees against their inferiours, and that enact, and prescribe grievous things by way of oppression of the poore.

What doe you thinke shall become of this glorious estate which you have scraped together by rapine, and extortion?

Though I (hould not denounce, or draw any judgement upon them, they shall, of themselves, runne into such grievous calamity, as that they shall fall downe amongst the prisoners, and amongst the slaine, &c.

Come hither then, O thou Assyrian, come and execute my just wrath upon my people; for thousart the rod of mine anger, and the weapons, which are in thine hand,

whereby

wherebythou fightest against Judah, are weilded by mine

indignation.

I will fend this Affyrian against that dissembling nation of the Jewes, which make an hypocritical profession of my name; and against those Idolatrous Israelites, whom I hate, &c.

But though I intend the Affyrian to be my frourge for I limel, and to execute my will upon them, yet he hath no fuch meaning, as to fulfill my purpose herein; all his drift and intention is a cruell and bloody satisfying of his owne mercilesse, and ambitious minde; neither aimes he at anything else, but a malicious destruction, and a conquest of many nations.

Is not the strong city of Calno as unable to hold out against me, and as sure mine, an Carchemish, which I have already won? Is not Hamarh as sure to be subdued by me, as Arpad, which I have taken? is not Samaria as sure to be mine, as Damascus now is?

As I have vanquished those Kingdomes, which worthipped those idols, which were accounted in the reputation of the world, and outward glory, farre to surpasse the deities of Jerusalem, and Samaria:

So, what thould hinder me, to subdue these also? The gods of Jerusalem are no other, no better then those of Samaria, Why should I not therefore subdue them as well as the other?

As for all the riches of the nations about me (saith the proud Assyrian) are they not rome, as a birds nest; the egges whereof are lest open, by the dam, to the hand of the passenger, which a man may take up quietly, and not have so much as a birds wing moved against him, nor so much as a chirping noise of complaint.

Is not the Assyrian as my axe to hew downe Judah, my sawe to divide it, my rod to scourge it, my staffe to beat it, and shall this axe, this sawe, this rod, this staffe magnific it selfe against the hand that useth, and weildeth it? as if the instrument could doe ought, without, or against the arme that moves it.

Since the Assyrian hath so despised Israel, Israel shall be well avenged of him: for as commonly fire is not separated from light; that light of my countenance which Israel shall have from me, shall be as a fire to burne up the Assyrians; and this my people, which I have singled for my owne peculiar, shall be as a shame to those enc.

Dd 2 mies

6: I will fend him against an hypocritical nation and, against the people of my wrath will I give him a charge to take the spoile.

Thombell, he means eth not fo, neither doeth his: heart thinke to, but it is in his heart to deliroy, and cut off nations not a few.

9 Is not Calno as Carchemish? is not Hamath as Arpad? is not Sainaria as Damascus?

to As my hand hath found the kingdomes of the idols, and whose graven images did excell the in Terusalem and Samaria:

doncunto Samaria and her idole, fo doe to Jenifalemand her idole?

of the people: and as one gathereth eggs: that are left, have I gathered all the earth, and there was none: that amoved the wing, or opened the mouth, or peeped.

is shall the axe boast it selfe against him that he weth therewith: or shall the sawe magnific it selfe against him that shakethit? as if the rod should shake it selfe against them that lift it up, or as if the staffe should lift up it selfe, as it were no wood.

17 And the light of Ifrael shall be for a fire, and his holy one for a flame; and it shall burne and devoure his thornes and his bryers in one day.

as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall bee few, that's child may write them.

20 Shall no more againe flay upon him that fmote them: but shall stay upon the Lord, the holy one of Israel in truth.

3.2 For thogh thy people Head be as the fand of the fea, yet a remnant of them that returne; the confumption decreed shall overflow with righteousnesse.

24 And shall lift up his staffe against thee after the manner of Ægypt.

a 6 And the Lord of holts shall shire up a scourge for him according to the slaughter of Midian at the rocke of Oreb; and as his rod was upon the sea, so shall he list it up after the manner of Agypt.

27 And the yoke shall bee destroyed because of the anouseing.

128 He is come to Ajath, he is passed to Migron: at Michmash he hath laid up his carriages.

19 They are gone over the pallage, they have take up their lodging at Geba, Ramah isiafraid, Gibeah of Saul is fled.

30 Life up thy voice, O daughter of Gallun: cause it in be highed unto Laish, O poone Anathorh.

32. As yet hee shall remaine at Nob, that day

mies, which shall consume them (even to the meanest of their host) in one day.

They shall be utterly disheartened, and give themselves up, to a weak, and heartlesse despaire, has a beaten troupe when their ensigne yeeldeth.

And the people of Assyria, which were a thick forrest, shall now bee brought to such a paucity of trees, that a child, which can scarce count his owne singers, may reck on their number.

My people, thus infracted, and reformed by their

affliction, shall learne now to trust no more to the arme of shell, which they fee may be easily made against them; but shall depend wholly upon the Lord for aid and protection.

For though I have promised to thee, O Jacob, and to thy father Abraham, that thy feed shall be as the fand

thy father Abraham, that thy feed shall be as the fand of the Sea, yet, fince they have this provoked me; and corrupted their wayer, onely a remnant of them shall return from their captivitie, and the confumption of the rest shall declare my righteousiesse abundantly to the world.

As the affliction which thou hadfi from the Ægyptian bondage was grievous indeed, but not deadly, no more shall this be, which thou shalt suffer from the Æstyrian.

The Assyrian is my rod to thee; but I will have a scourge for him, that shall plague him; as the Midianites were destroyed by Gedeon, at the rocke of Oreb; and as I plagued the Ægyptians, whom I overthew and destroyed in the red Sea:

The yoke of servitude shall be taken from thy necke, because thou art a people consecrated to me; for the sake of that Messiah, mine anointed, which shall descend from these

Behold, the Affyrian is in his expedition against thee already, he is comme onwards his way to Alath, and thence is he passed to Migron, and bath made Michmash the store-house for his provision; munition, & carriages.

They have gone over thepassages of those rivers, which might seeme to have hindered their way, they are passed lordan it selfe, and are comme to lodge at Gebalt; and now the neighbouring cities, Ramah, and the rest quake for seare, the inhabitants of Gibeah are sled.

Yee cities that lie neare to the way of this mighty enemie, lifeup your voices, and weepe for your imminent defolation, and cause your cryesto be heard unto the furthest parts of the land.

Ere a day beat an end, he will be at the towne of Nob,

hard

hard by Jerusalem; and then he shakes his hand at the mount of Zion, and the Temple, whereon it stands.

But how soever he doe thus proudly exalt himselfe, and terribly bluster against Jerusalem, the Lord of hosts shall take him downer, and thall cut him off with terror. The insolent Assyrian shall be hewen down suddenly, and the haughty enemic shall be humbled.

These great and tall Cedars of Lebanon, that thus over-topt Gods people, shall be cut downe, and shall fall

by the mighty hand of the destroying Angell.

CAP. XI.

A T.last, in the sulnesse of time, for the comfort of of Gods Church, there shall come forth a rod out of the seemingly-withered stocke of Lesse, the father of David, and a flourishing branch, even the Messiah, shall grow out of his appearingly-fere, and saplesse root.

He shall receive the spirit, beyond all finite measure, for as much as in him the God-head shall dwell bodily, replenishing his humane nature with all wisedome and

understanding,&c.

And shall inable his humanity with a quicke and piercing understanding, to the perfect judging, and difcerning of those, that doe truly professe to feare and serve the Lord, from salsehearted hypocrites; and he shall not judge by the outward appearance; according to the evidence of the eye, or the eare.

With the word of his mouth, which is the scepter of his Kingdome, shall be over-rule the earth; and with the same word (which is made a savour of death unto death,

to the wicked) shall be slay the rebellious.

He shall not come in the gorgeous attire of worldly Princes, but shall bee clothed in the glorious robes of righteousnesse, and truth; which shall be closely girded about him, as those which can never be separated from

his person, and government.

This bleffed Saviour, when he comes, shall reforme, and restore the world to the first peaceable disposition of the creature, so as the savage beast shall put off his bloody nature, and live quietly with his fellowes; and those men which are of a wolvish, and Lion-like disposition for stercenesse, and cruelty, shall bee so changed by the power of his Gospell, that they shall meekly, and plausibly converse with those that are most weake, and innocent.

he shall shake his hand against the mount of the daughter of Zion, the hill of Ierusalem.

33 Behold, the Lord, the Lord of hosts shall lop the bough with rerrour: and the high ones of stature shall be hewen down, the hanghty shall be humbled.

34 And he shall cur downe the thickets of the forrests with yron, and Lebanon shall fall by a mighty one.

I And there shall come forth a rod out of the stemme of Tesse, and a branch shall grow out of his rootes.

2 And the Spirit of the Lord shall rest upon him, the spirit of witedome & understanding.

3 And shall make him of quickeunderstanding in the feare of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his eares.

4 And he shall smire the earth with the rod of his mouth, and with the breath of his lips shall hee slay the wicked.

5 And righteousnesses thall be the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The wolfe also shall dwell with the lambe, and the Leopard shall lie downe with the kid: and the calse and the young I you and the fatling together, and a little child shall lead them.

9 They shall not hurt nor destroy in all my holy Mountaine: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

no And in that day there shall be a root of lesse, which shall stand for an ensigne of the people: to it shall the Gentiles steeke, and his rest shall be glorious.

And it shall come to pusse in that day, that the Lord shall set his hand againe the second time, to recover the remnat of his people which shall be left, from Assyria and from Agypt, & from Pathros.

and from Culh, and from Elam, and from Hamath, & from the flands of the fea.

13 The envie also of Ephraim shall depart, and the adversaries of Judah shall be cut off.

14 But they shall flie upon the shoulders of the Philistims toward the West.

15 And the Lord shalf unterly destroy the tongue of the Ægyptian sea, and with his mighty winde shall he shake his handover the river, and shall smite it in the seven streams, and make men goe over dry-shod.

thall yee draw water out of the wells of falvation.

6 Cry our and shour thou inhabitant of Zion: forgreat is the Holy one of Israel: in the midst of thee.

So also verse 7. and 8.

All those that submit themselves to the power of the Gospell, shall live harmlessy; for they shall be taught of God to governe themselves accordingly; and all shall abound in the meanes of the knowledge of the Lord: so as the earth shall be no lesse over-spread with the Gospel, then the sea is covered with waters.

In that day, the Messias shall arise from the stocke of David; and to him, as to a standard erected, shall the nations slocke; and so shall he be advanced; as that all the Gentiles shall seeke unto him, and submit themselves to his word, and power; and he shall settle his rest among them, which shall be glorious for himselse, and happy for them.

Neither may this seeme hard, since the Lord will bee pleased in that day to set his hand to the worke, and, as he hath formerly shewed his power, in the miraculous deliverances of his people, so will he now againe mightily recover the remainder of them, from the Assyrians, Ethiopians, and other nations, amongst whom slien shall be scattered, as the Parthians, Medes, Chaldees, Cilicians, and those countries which are divided by the sea.

Godspeople (half agree well together, and (half lay afide all envie, and heart-burning, which they had one towards another, &c.

But they shall band together against the common enemie of the Church; and with joynt forces set upon the Philistims, &c.

And the Lord will utterly destroy that Baye of the Agyptian sea, which carries the forme of a tongue, in the entring upon the continent; and with his mightie winde, shall, (as hee did once for the passage of the Israelites through the red sea) so divide Nilus, with all the seven streames thereof, as that men may goe over dry shod,

CAP. XII.

MY falvation shall be us a full, & ever flowing spring; out of which ye shall with joy of heart, draw up full vessells continually.

Shout for joy, O ye inhabitants of Zion, for the holy one of Ifrael, your merciful God, thewes the greatnesse of his power, and the abundance of his grace, in, and upon you, in his manifold blessings and deliverances.

CAP.

CAP. XIII.

He heavie tidings of that prophelie, wherewith I faithe fonce of Amos was fent to & against Babylon.

I am commanded to proclaime an open warre which the Lord will raise against Babylon, by the hands of the Medes and Persians, Lifeyee up therefore a banner upon the highest mountaine (where it may be most conspicuous) that the people may draw together, for this purpose, and incourage them both by voice, and gesture, that they may goe courageously up to the stately palaces of the Babylonian nobles.

I have commanded (faith God) those, whom I have sevapart for this great works of Babylons destruction; I have called my mighty warriours of Media, and Persia, to be the executioness of my anger; even them that shall goe chearfully forward, upon my setting on, to this conquest.

This is so surely done, as if yee did already heare the noise of a multitude in the mountaines comming downer to this spoile and slaughter, &c.

They shall come, not only from Media, and Persia, but by their procurement, from farre-remote, nations, &c.

They shall be amazed at the light of each others milery, and for anguish and consternation, their faces shall be as red as fine.

God shall command both the heaven, and earth to conspire against his enemies of Babylon; from whom (for their greater discomfort) he shall withdraw the light of those heavenly bodies (which they are wont most curiously to observe) so south the stars, the sun, the moon, shall deny their light unto them.

I will so give up Babylon to the slaughter, that there shall be very sew lest alive in it; and their enemies shall be so inexorable, that they shall rather care to shed blood then to take the richest ransome.

By wonderfull figues in the heaven, and by terrible earth-quakes, (such as if heaven and earth did remove out of their places) will I testifie my fierce wrath against Babylon, in that day, when I shall execute my judgements upon it.

Behold; Ewill stirre up the Medes against them, whose desift shall not so much be their wealth, as their blood; that shall care only to kill, not to enrich themselves with

ranfomes.

r The burden of Babylon, which Isaiah the fon of Amos did fee.

2 Life yee up a banner aponthe high mountaine, exalt the voice neo them, finder this hand, that they may goe to the gates of the Nobles.

- 3 I have communated my fanctified ones, I have also called my mighey ones for mine anger, even them that rejoyce in my highnesse.
- 4 The noise of a multitude in the mountaines, like as of a great people;
- 5 They come from a farre country, from the end of heaven.
- 8 They shall be amazed one at another, their faces shall be as slame's.
- ven, and the confediations thereof shall not give their light whe Sun shall be darkned in his going forth, & the Moone shall not cause, her light to shine.

nore precious then fine gold; even a man then the golden wedge of Ophir.

fhake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hostes, and in the day of his fierce anger

d;
th ptheMedes against them, which shall not regard silver, and as for gold, they It shall not delight in it.

To Neither shall the Arabian pitch tent there, neither shall the sheep-heards make their folde there,

21 And their houses shall be full of doleful creatures, and owles shall dwell there, and Satyrs shall dance there.

i For the Lord will have mercy on lacob, and will yet choose lirael, and fet them in their ownland, and the frangers shall bee joyned with them, and they shall cleave to the house of lacob.

2 And the house of liriel shall possesse them in the land of the Lord for servants and handmaides.

4 That thou shalt take up this proverb against the king of Babylon, and say, how hath the oppressor ceased, the golden city ceased?

8 Yea the first trees rejoyce at thee, and the Cedars of Lebanon, faying, fince thou art laiddown, no feller is come up against us.

9 Hell from beneath is moved for thee, to meete thee at thy comming, it stirreth up the dead for thee, even all the chiefe ones of the earth, &c.

no All they shall speak and say unto thee:art thou also become weake as we, art thou become like unto

12 How art thou fallen from heaven, O Lucifer, foune of the morning?how art thou cut downe to the ground, which didft wea-

It shall be so utterly desolated, that the very Arabians (who shift their habitations continually for change of passurage) shall not so much as pitch a tent there; nor the shepheard shall make choice of these plaines, to make his fold there.

Their houses shall be taken up with those dolefull creatures, that delight in solitude; and owles shall dwell there, and evill spirits shall haunt those habitations, &c.

So also verse 22.

CAP. XIIII.

The Lord will yet by the renuing of his mercies, shew, that he hath a tender respect to the seed of Jacob; and that Israel is the people whom hee hath chosen to himselfe. And the Gentiles shall come in, and joyne with Gods faithfull people, and shall be one Church with the true Israel.

And the Israel of God, which is the true Church, shall receive them into their family, and unite them into one holy society, with themselves, &c.

Then shalt thou insult upon the proud King of Babylon, and say; where is now this great Tyran, that so oppressed us? What is become of this glorious city of Babylon, that exacted so much tribute from us?

Yea, the very senselesse creatures, the trees of the forrest triumph in thy ruine, O Babyion; and say, wee were wont to be cut downe to build thy palaces, but now wee can sland quietly, no feller offers to put an axe unto us.

Yea the very dead shall rife to applaud thy destruction; hell shall send up her guests, to welcome thee with a scornfull grarulation; even all those great Kings, and Princes, whom thou hast tyrannized over.

All they shall scoffe, and jeere thee; and say, what is great Babylon become as weake as we? is the pomp therof brought downe like to one of ours?

O thou proud King of Babylon, which shineds in the world, like the glorious morning starre; how art thou now fallen from thy state and magnificence > how art thou, which hads wont to tyransize over many nations,

cut downe and unterly destroyed.

For thou in the pride of thy heart woulds needs exalt thy sale above God himselse; and saids within thy selse. Earth is too low forme, my throne shall be advanced above the slars of God; I will srustrate the designes of the Almighty; and in spight of him, will conquer the mount of Sion; the seat of his Temple.

So ver [e 14.

That held all nations captive, and would not dismisse his prisoners, that they might returne to their owne bone.

Loc, now, how the world is changed; All others Kings, even thole petry Princes whom thou subduedlt; are in glory and magnificence, each one in his owne court.

But thou thair not be suffered so much, as to enjoy thine owne grave; but art cast our as a rotten tree, that is not worthy to be set in the ground; or as a garment of a man slaine by the sword, which is all gashed, and so liked with blood, not worth taking up; or, as an abomicable carcalle, which no man dares to come neare, for the ill savourit yeeldeth.

Oyec avengers of blood, prepare yee an exquisite laughter, por only for the King of Babylon himself-four for his progenie, and posterity; see that yee root them our, let them not live to be great in the world, dicher in possessions of land, or building of cities...

I will turne the low-seated Babylon into a standing poole, and make it a possession for Bitterns, and for Otters, in seat of menusec.

But, before this time of the destruction of Babylon, I will overthrow the proud Assyrian, in the land of Judah, and will doe execution upon him, in the mountaines of Israel, sending away Senacherib, with a miraculous, and shamefull deseas, &cc.

Rejoyce not, O thou whole land of Palestine, for that the Jewes, which formerly subdued thee, are now driven out, and vanquished; for there is yet more mischiese towards thee from those, whom thou thinkest to be utterly crushed; if the serpents egge bebroken, as thou weeness, yet a cockatrice (which is more deadly) shall arise; out of that cracked shell; and thou shalt be more annoyed by this later broad, then thou wert by the former.

And those miserably distressed lewes (the heires of beggery and forrow) shall be releeved, and dwell quietly; and for thee, O Palestine. I will kill the remainder

ken the nations.

13 For thou half faid in think heart, I will afcondinto heaven, I will exalt my throne above the flars of God; I will fit also
upon the mount of the congregation, in the sides of the North.

7 That opened not the liberte of his priloners.

18 All the Kings of the nations, everall of them lie in glory, every one in his owne honfe.

of thy grave, like an abominable branch: and as the raiment of those that are slaine, thrust through with a sword, that goe down to the stones of the pit, as a carkeis troden under seet,

for his childrent for the iniquitie of their fathers, that they doe not fill nor possesses of the world with the face of the world with cities.

23. I will also make it a possession for the bittente, and pools of waters.

25 That I will breake the Affyrian in my land, & upon my mountaines tread him under foot.

19 Rejoyce not thou whole Palettina, because the rod of him that smore thee is broken, for out of the serpents root shall come forth a Cockarice, and his fruit shall be a siery slying serpent.

30 And the first borne of the poore shalfeed, and the needy shalfie downe in safette; and I will kill thy root with samine and he shall slay thy remnant.

- 31 Howle, O gate, cry, O Ciry, thou whole Paleflina are diffolved, for there shall come from the North a smoake, and none shalbe alone in his appointed times.
- then answere the messengers of the nations, that the Lord hath founded Zion, and the poore of his people shall trust in it.

The burdens of Moab, because in the night Ar of Moab is laid walte and brought to filence, because in the hight Kir of Moab is laid walte, and brought to flence.

ith, and to Dibon, the high places, to weep, Moab shal howle over Nebo, and over Medeba, on all their heads shall be baldnesse, and every beard cut off.

4 And Helhbon shall cry and Elealth their voice shall be heard even unto lahaz: therefore the armed souldiers of Moab shall cry out, his life shall be grievous unto him.

our for Moab, his fugitives shall flee into Zoar, an heifer of three yeares old, for by the mounting up of Luhith with weeping shall they goe it up : for in the way of Heromian, they shall raise up a try of defination

6 For the waters of Nimrim shall be desolate, for the bay is withered a-

of thee with famine, and the (word of the enemy-

O yee defenced cities, and walled townes of Palestine, howle and lament; and thou whole country mourne, for thou artutterly wasted; There shall come from the north armies of Assyrians, and lewes, which shall begin with a smoake, but end in a fire; they shall come banded together, and no man shall be left at home, alone, in that day of thy intended destruction.

What reason then shall be given to the world, when people shall be inquiring into the saule of this desolation of Palestine? Even this that the Lord hath had a gratious respect unto Sion; and that he would have his poor despited people, to finde a fure resuge there; through his mighty protection, from the sury of their enemies.

CAP. XV.

He heavy tydings, which God fends by his propher to Moah; Became the two great cities of Moah, Ar, and Kir, are fuddenly, and inexpectedly surprized, and sacked.

Therefore the foolish Mosbites are gone up to their high places to weep; and complaine to their Idoll Chemoshichey make moune for their other cities also, both those in the heart, and in the skirts of the land, and they testifie their mourning, by shaving of their heads, and beards.

Their two other famous cities, of Heshbon, and Elealch shall shrick, and howle, so loud, that their noise shall be heard to the utmost confines of the sand; even the men of warre, which should by their courage, cheare up others, shall in a despaire of successe, cry and sament, and their life shall be but a griefe and burden to them, for that they are in a sade pectation of death.

My heart tels me that Moab shall cry out to his cowardly sugitives, which run away to the utmost borders of Judah, even, as a yong heifer of three yeares old belloweth after her fellowes, for they shall follow them, over hils and dales, from one side of the country tinto another, and shall raise a worfull hubbit b after them.

And the waters that flow through the plaines of Moab, and the vale of Nimra, shall be utterly dried up, the graffe shall faile, the hay shall be parched up, and there thall devoure him.

shall be no shew of ought, but drought and barrennesse.

The feareful cries and howlings of the Moabites are eniversall, no place is free, they fill the whole land, and all the observed croppers, thereof

all the obscurest corners thereof.

For the river of Dimon, which runs through Moab, shall (according to the name of it) be bloody with the

ilaughter of his people, and yet I have a further judgement in store, beyond this staine of Dimon, for the man that escapeth from the sword of the enemie, in that vally will I give up to be a prey to the wilde beasts, the lions

CAP. XVI.

YEt, Moab, if at last, thou that relent, there may be a possibility of list, and recovery, which if thou desire to hearken nato, send then, first, according to thy old promise, and ingagement, that tribute of lambes which thou oughrest to have paid to the King of Judáh, send it humbly unto him, even all of you from the utmost boulds of Edom, to recount Sion, where his court session.

Elfe, before the fill be like a wandring bird; whose nest is pulled downe; disappointed of your habitations; so as the daughters of Moab (though neare to you in blood) shall be glad to seeke their lodging in forraine

parts.

Goe to then, bethinke thy felfe of better courses; doe right to all men, be thou harborous, and kinde to thy brethren of Israel, yeelding them as coole a shadow, in the midst of the heat of the day, as if it were mid-night; give shelter and intertainment to their chased, & distrefsed exiles, and bewray not him that; in his wandring, seeks to thee for succour.

For God hath puramend to the calamities of his people, there shall be no more spoile, no more oppression of their cruell enemies to waste them.

And in great mercy to his Church shall the throne of the Messiah be established; and he shall sit upon it, as a most just governour of his people; even in the place of his type and ancestor David, &c.

Burhislying and vaine boatting thall deceive him;

neither (hall they come to any effect.

Therefore, one city of Moab skall condole with another, and all shall howld rogether, for the razing down of the prima city, Riv barefeth; for the razing, even of the very soundations thereof, shall ye mourne in vaine, not

way, the graffe faileth, there is no greene thing.

8 For the cry is gone round about the borders of Mosb, the howling thereof unto Egizim, and the howling thereof unto Beer Elim.

Beer Elith.

9 For the waters of Dimo that be ful of blood:
For I will bring more upon Dimon, Lions upon him that eleapeth of Moab, and upon the remnant of the land.

t Send ye the lambe to the ruler of the land, from Sela to the wildernesse, unto the mount of the daughter of Zion.

2 For it shall be, that as a wandring bird cast out of the nest, so the daughters of Moab shall be at the foords of Amon.

3 Take countell, execute Judgement, make thy shadow as the night in the midst of the moone day, hide the out-casts, bewray not him that wandreth.

The spoiler ceaseth, the oppressors are consumed our of the land.

y And in mercy shall the throne be established, and he shall sit upon it in truth in the Tabernacle of David.

6 Buthis lies thall not be fo.

7 Therefore shall Moab howle for Moab every one shall howle, for the foundations of Kir-harefeth shall yee mourne, surely they are stricken.

8 For the fields of Hefhbon languish, and the vine of Sibmah, the lords of the heathen have broken downe the principall plants thereof, they are come even unto lazer, &c.

9 Therefore I will bewaile with the weeping of lazer, the wine of Sibmah, I will water thee with my teares, O Hefhbon, and Elealeh, for the showting for thy summer fruits,&c.

bowels shall found like an harpe for Moab, and mine inward parts for Kirharesh.

palle, when it is feen that Moab is weary on the high place; that he shall come to his fanchuary to pray but he shall not pre-

vaile.

14 Within three years as the years of an hireling and the glory of Moab that be contoured;

2 The cities of Aroer are fortaken, they shall be for slockes, which shall lie downe, and more shall make them agaid.

3 The fortresse also shall ceate from Ephraim, and the Kingdom from Damas-cus and the remnant of Syria: they shall bee as the children of that taith the Lord of hostes.

s And it shall bee as when the harvest-man gathereth the corne, and respect the cares with

one of the inhabitants shall escape, surely they shall bee all destroyed.

Yea, not only the chiefe cities, but the whole region shall be laid waste; the fruitfull fields and vineyards of Heshbon, and Sibmah, which were famous for their excellent grapes, shall be spoiled by the lords of the heathen; which shall not rest in the vastation of some parts of the land, but shall run overall, even to Jazer, which is in the utmost confines, &c.

Therefore (shall the Moabite say) I will with a generall lamentation (such as shall be heard from the uttermost skirts of the land) bewaile the desolation of the excellent vineyards of Sibmah; &c. for the joy and acclamations that were wont to bee at the gathering of thy summer fruits, and for thy plentifull harvest, is now at an end, and shall be heard no more.

Wherfore, my bowels that in their yearning (through the vehenience of my passion) make a loud noise, and mine inward parts shall be moved for the chiefe city of Moab to ten the wofull desolation thereof.

It shall come to passe that Moab, finding no reliefe in the pertyridols of his high places, shall come to his chiefe sanduary, to implore the aid of Chemosh his god; but he shall not prevaile.

Within three yeares (which thall be as precifely fet and observed, as the hireling tises to keep account of the time agreed upon for his service) all the glory of Moab shall be dashed. &c.

CAP. XVII.

The cities of Aroer in the region of Syris, shall be forfaken; and turned defolate; nothing shall be feen there but coates for sheepheards, and their slocks, which shall feed in those solitary plaines, without teare.

And fince Ifrael, and Syria will be joyning together against Juda, I will be avenged on them both; Ephraim (which is the prime tribe of Israel) shall lose his strength, and Damaseus the prime city of Syria, shall lose his Kingdome; and so shall all Syria; it shall speed like to Israel, which it hath entised to joyne in this unjust warre.

And it stall bee as when the harvest-man gathereth close within his arme, all those stalkes of come, which he can reach, that he may cut them off together, so shall the enemie deale with Israel, hee shall cut them off, at

once:

once; even as a labourers fickle cuts the eares of corne, in the fruitfull valley of Rephaim, where they fland thickest together.

Yet, as in a field, after the most carefull harvestman, there will be some gleanings lest, and some grapes, after the gathering of the vintage, may be hid under the leaves, and some Olives lest upon the out-boughes, after the tree is most shaken; so shall it be here with Israel, some sew of them shall yet bee reserved after the common destruction.

And this correction shall have so prevailed, that now the remaining Israelites shall looke up to their Maker, &c.

In that day shall the strong cities of the ten tribes, be left unpeopled, and waste, even as a bough, whose Olives are shaken off; whose branch yet shall be left still for the sake of those Israelites, which I will reserve.

Thou maiest bestow thy best husbandry upon thy plants, and upon thy seed, and expect a plentiful increase, but when it shall come to the harvest, thy hopes shall be utterly disappointed; and thou shalt finde no thing but cause of sorrow, and humiliation.

Woe be to that great and numerous armie of the Affyrians, & Ethiopians, which come up against Jerusalem, whose notice is loud, and hideous, like the notice of the sea, &c.

The several nations which shall bee consederate against Judah, shall rush like the gushing of many waters, &c.

Behold, in the evening, there is horror and confusion in the host, through the slaughter made by the Angell of God; and in the morning, there is not one lest of an hundred sourcecore and five thousand men; &c.

CAP. XVIII.

Oe to the land of Ethiopia, and that part especially, which is comprehended in Ægypt, and the Maritine coast, whose frequent shipping doth shadow, as it were, other nations with her sailes.

That sendeth Ambassadors by sea, in vessells sit for that purpose, artificially framed of bulrushes, to avoid the danger of that rocky passage; to call together

his arme; and it shall bee as he that gathereth cares in the valley of Rephain.

6 Yet gleaning grapes shalbeleft in it, as the shaking of an Olive tree, two or three betries in the top of the uppermost bough; foure or five in the out-most fruitfull branches thereof, faith the Lord God of Ifreel.

7 At that day shall a man looke to his Maker.

o In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they lest, because of the children of Israel; and there shall be desolation.

make thy plant to growe, and in the morning shalt thou make thy seeds to flourish: but the harvest shall be a heape in the day of griefe, and of desperate forrow.

11 In the day shalt thou

is 2 Wor to the multitude of many people, which make 2 notice, like the notic of the feas.

rush like the rushing of many waters

14 And behold at evening tide trouble, and before the morning hee is not.

r Woe to the land thadowing with wings, which is beyond the rivers of Ethiopia:

2 That sende thambasfadours by the sea, even in vessells of bulcushes upon the water, saying, goe vee iwift messengers to a narion scattered & peeled, to a people terrible fro their beginning hitherto, &c.

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when hee lifteth up an ensigne on the mountaines; and when he bloweth a trumper,

heare ye.

4 For forthe Lord faid unto me: I will take my reft, and I will confider in my dwelling place like a cleare heare upon herbes, and like a cloud of dew

in the heat of harvest.

5 For afore the harvest when the bud is perfect, and the sower grape is ripening in the flower; he shall both out off the springs with pruning hookes, and take away and out downe the branches.

6 They shall be left to-

gether unto the fowles of the mountaines, and to the beafts of the earth: & the fowles shall summer upon them, & all the beafts

of the earth shall winter upon them.

7 In that time shall the present be brought unto the Lord of hosts, of a people scattered and pecked, and from a people terrible from their beginning hitherto: a nation meted out & troden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of

hosts, the mount Zion.

t Behold, the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

4 And the Ægyptians will I give over into the

united nations from remote parts, to come up against that miserable and spoiled people of the Jewes, whose land is over-runne and over-spread with an inundation of enemies.

Let all the inhabitants of the world, every where, take notice of the Lords revenge, which he will take of the enemies of his people; when he therefore lifts up his enfigne on high, and bloweth his trumper to call his troopes to this battell, let all men confider and observe the certaine and terrible successe.

I will for a time forbeare judgement, and be as a meere looker on, acting nothing, but in the meane time, I will have an eye to my Church, and people, and will bee to them, as a kindly hear is to the drooping herbes, or as a fweet dew in the feorching hear of harvest.

Meane whiles, if their enemies prosper for a time, it shall not alwayes be so, for when their hopes are comme to the height, he shall defeate them; immediately before the autumne, when the bud is come to persection, when the grape is upon the point of ripening, I will cut off their sprigs, and boughs, with pruning knives, and disappoint all their expectation.

dung; and shall be a prey both to the soules of the mountaines, and the beasts of the field; and lie there rotting, both in the Summer and winter, till they be consumed. In that day, through the mercy of God remembring the miseries of his people; the remaining Jewes shall offer themselves to him, as an holy, lively, acceptable sacrifice; even that despised and forlorne people of the Jewes, that hath undergone all the despights, and oppressions of nations, and beene over-whelmed with the multitude of enemies; shall devote themselves to the Lord in mount Zion, and his holy Temple.

The carcasses of their enemies shall be east out as

CAP. XIX.

Behold, the Lord comes with a wonderfull swiftnesse, and unresistible power, to be revenged upon Ægypt, and the idols of the Ægyptians shall be cast downe before him; and the hearts of the Ægyptians shall be utterly dismayed.

And I will give over the Ægyptians into the hand of cruell tyrans, which shall oppresse them, as they have

done

done my people heretofore; both of their owne, and of l the Assyrians,&c.

And whereas, they trust in the beneficiall waters of Nilus, which gives them both plenty and protection, behold, their hopes shall deceive them, for those waters shall be intercepted, and dryed up,

Even their channels shall be quite emptied, and the waters derived into other streames; so as the mud thereof thall be hardned, and the reedes and flagges which

grew therein shall be quite withered.

That plant, which veeldeth the rich commoditie of Paper, which grows along the brookes, and every other thing which is fet, or fowne by those otherwise stuitfull bankes, shall now, through extremity of drought be deitroyed, and loft.

Moreover, through the failing of Nilus, all those curious and wealthy trades of them, who worke in fine flaxe, and weave net workes, the matter whereof had wont to be imported by those streames, shall be utterly undone, and disappointed.

All they that live upon the benefit of their fishponds, and fluces; preferving in these commodious stewes, those fishes, which they take, and fell for advantage of gaine, shall be now defeated of their trade.

Where now are those wife Counsellors, and great Peeres of Ægypt, that made themselves so sure and safe against all events, I doe now, by commission from God, tell them, they are no better then fooles, yea then brurish, to what good issue are their fond bragges now comne, wherein they fuggested unto Pharaoh the glory of his wifedome, and of his princely defcent?

The Lord in his Justice hath given them up to a spirit of giddinesse, and perversenesse; justly punishing their pride, with the feduction of their leaders, who have caused Egypt to goe wrong in all their enterprizes, even as a man extremely drunke reeleth and flaggereth out of his way.

Nothing stall come to any good effect which the Ægyptians shall undertake, from the highest to the lowell; all their attempts shall be unprosperous.

In that day shall the Lord daunt the spirits of the Ægyptians, so as they shall become weake, and fainthearted like women, and this shall be caused through their aftonishment, and feare of the imminent judgeroents of God.

hand of a cruell Lord; and a fierce King thall rule over them.

s And the waters thall faile from the Sea, and the river shall be wasted and dryed up.

6 And they shall turne the rivers farre away, and the brookes of defence that be emptied and dried up, the reeds and flagges fhall wither,

7 The Paper reeds by the brookes, by the mouth of the brookes, and every thing fown by the brooks fhall wither, be driven away, and be more.

9 Moreover, they that Worke in fine flaxe, and they that weave net Workes shall be confound-

10 And they shall bee broken in the purpoies thereof, all that make fluces and pondes for fith.

11 Surely the Princes of Zoan are fooles, the counfell of the wife Counfellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the fonce of the wife, the fonne of ancient Kings?

14 The Lord hath mingled a perverte spirit in the midst thereof; and they have caused Ægypt to erre in every worke thereof, as a drunkenman flaggereth in his vomit.

15 Neither shall there be any worke for Ægypt, which the head or taile, branch or rufh may doe.

i6 In that day fhall Ægypt belike unto women: and it thall be alraid, and feare because of the thaking of the hand of the Lord of hofts, which hee fliaketh over it,

Ee 2

Yet,

18 In that day shall five cities in the land of Argypt speake the language of Canaan, and sweare to the Lord of hosts: one shall be called the citie of destruction.

19 In that day shall there be an altar to the Lord in the midst of the land of Agypt, and a pillar

at the border thereof to the Lord. 20 And he shall send

them a Saviour, and a great One, and hee shall deliver them.

23 In that day shall

there be a high way out of Ægypt, to Assyria, and the Assyrian shall come into Ægypt; and the Ægyptian unto Assyria, and the Ægyptians shall serve

with the Assyrians,
24 In that day shall
Israel bee the third with
Ægypt, and with Assyria,

even a bleffing in the midst of the land.

In the years that Tartan came unto Ashdod (when Sargon the King of Assyriasent him)

2 Goe and loofe the fackcloth from off thy loines, and put off thy shoos from thy foot, and he did so, walking naked and bare foot.

3 Bare foot three yeares for a figure and wonder upon Ægypt, and upon Ethiopia.

5 And they shall bee afraid, and ashained of Ethiopia their expectation, and of Ægypt their glory.

Yet, even upon Ægypt it selse will God have mercy, and compassion; and shall, of fixe cities of theirs, preserve five still for himselse; which shall be reclaimed from their superstition; and conspire in their holy worship and service with Gods people; and sweare by no other name but his; onely one of them shall be called a citie rejected, and destroyed.

And the true religion of God shall be established, and flourish in the midst of the land of Ægypt, and in the utmost borders thereof shall be monuments of their holy devetion to the Lord

devotion to the Lord.

He shall send them a temporall deliverer from their outward oppressions, and at the last a spiritual Saviour, and Almighty redeemer from the ghostly bondage of sinne, and Satan.

Neither shall this mercy be confined to Ægypt alone, but shall extend it selfe to other nations, no lesse averse from God, then it: both Ægypt and Assyria shall have free intercourse with each other; and shall communicate mutually in the same holy profession.

And in that day, I frael shall come in as a third nation, to joyne with them both, so as I frael, Ægypt, & Aslyria, shalbe blessed all together, & in each other, with an holy conjunction of mindes, in one, and the same truth of religion.

CAP. XX.

IN the yeare that Tartan the great Assyrian Captaine came unto Ashdod (a Philistim citie) when Sargon, or Senacherib (for he is called by both names) the King of

Assyria fent him, &c.

Goe, and put off that hairy garment which is about thee, the ordinary habit of a Prophet, and put off thy shooe from thy foot; and hee did so, walking disco-

bed and barefoot.

For a figne and token, that three yeares after this Prophesie, the forces of Ægypt and Ethiopia, led by Tirhaka, shall be utterly discomsitted, and they stripped of that great power whereof they boasted.

And my people the Jewes, shall be ashamed and confounded in themselves, to thinke they have beene so foolish, to put their trust in Ethiopia, and Ægypt, so impotent protectors.

And

And the inhabitants of this country, which I have fequestred for my selfe, from the rest of the world, shall say; See to what broken reeds we trusted for our deliverance; how vainely have we seared, that we could not possibly be safe, and escape without them?

CAP. XXI.

The heavy tidings fent to Chaldea, and especially to Babylon; As those whirlewinds which arise from the South are most surious, so shall this be which shall passe over thee, O Babylon, from the Medes; who, like a violent tempest shall mash upon thee, and turne thee over.

It is a grievous vision to thee, O Chaldea, which is shewed unto me, concerning thee; wicked men do their kinde; The treacherous Syrian dealeth treacherously; and the cruell Babylonian spoileth unmercifully; & shall be dealt with thereafter; Goe up, O thou Persian, and besiege Babylon; O Media, doe thou joyne thy forces in this service; I will give no respect to any of the sighes of that oppressing nation, but will give them over to a just desirnation.

I am deeply afflicted in my felfe, to forefee these grievous judgements which are comming upon these secure enemies of Gods Church,&c.

Proud and fecure Babylon, fayes; Furnish the tables with all delicates; let us feast our felves merrily; dispose of our watches to make sure of a seasonable notice, and prevention of any enemic; eate, drinke, but in the meane time, atise O ye Princes of Media and Persia, and make your armour, and munition ready.

Thus faith the Lord, these things which I bid thee denounce against Babylon, are yet asarre off; Goe therefore and set a watchman upon an high tower, and set him declare to thee what he seeth.

And hee law farre off, and first discerned a chariot, then hee discried a couple of horse men, and a chariot drawne by asses, & another drawn by Camels, as a lively representation of those enemies, and those meanes whereby the Babylonian should bee overthrowne, by Cyrus the King of Persia, &c.

And hee cryed, with a strong voice, like a Lion; My Lord as thou hast appointed me, so am I carefull to keep my station in this watch tower, continually, both night and day, to observe what it shall please thee to repre-

fent unto me.

of this Ile shall fay in that day, Behold, such is our expectation whither wee flie for helpe to be delivered from the King of Assiria; and how shall wee cleape?

i The burden of the defert of the Sea; Whirlewindes in the South paffe thorow: fo it comment from the defert; from a terrible land.

2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, & the spoiler spouleth; goeup, O Elam, besiege, O Media: all the sighing thereof lave I made to cease.

3 Therefore are my loines filled with patte; pangs have taken hold upon me.

5 Prepare the table, watchinthe watchtower, eate, drinke, arife ye Princes, and anoint the shield.

6 For thus hath the Lord faid unto me, Goe, fet a watchman, let him declare what he feeth.

7 And he saw a charet with a couple of horse men, a charet of asses, and a charet of Camels: and he hearkned diligently with much heed.

8 And he cryed as a lyon (asse is in the margin) My Lord I fland continually upon the watch tower in the day time, and I am fet in my ward whole nights.

Ee 3

And

9 And behold, here cometh a charet of men, with a couple of horse men; and he answered and said, Babylon is fallen, is fallen.

10 Omy threshing, and the come of my floore, &c.

nah; He calleth to me out of Sein; warchman, what of the night? watchman what of the night?

The thorning commeth & allothe night; if yee will inquire, inquire ye, returne, come.

13 The burden upon Arabia. In the fortest in

12 The warchman faid,

Arabia shall yee lodge, O ye travalling companes of Dedanim.

14 The inhabitants of

the land of Tema brought water to him that was thirlied they prevented with their bread him that

ording to the yeares of an hirling, and all the glory of Kedar shall faile.

17 And the residue of the number of archors, the mighty men of the children of Kedar shall be diminuhed.

I The burden of the valley of vision, What ailerth, thee now, that thou are wholly gone up to the house tops?

Thought are full of fitness attended to the fitness attended to the flaint men are not flaint with the fivority nor dead in battell.

And behold, whiles I am speaking, here commeth a chariot, &c. the interpretation of which vision is withall given to me, by the hands of these enemies, Babylon is tacked, and defined, &c.

O how the mighty arme of the Lord will thresh Babylon, as the come is threshed in the floore, that which,

&c.

The children of Edom called to me out of mount Seir, as fcoffingly defiring to know what I had to say against them; watchman, what newes canst thou tell us of those calamities, which have beene threatned against us? Men have talked of a night that is comming upon us, What saist thou to it?

The watchman laid; Ye please your selves in the hope of a faire morning; but know also that there is night comming which still bring much forrow and consultion with it; but if ye have a desire of your owne safery, returne to your God, inquire after him; and submit your selves humbly unto him.

Ye shall bee glad to hide your selves in the desolate forrests of Arabia for seare of Senacherib, O yetravel-

lers of Dedanim.

The inhabitants of the land of Tema, in defert Arabia, pittying their chased neighbours, brought water to their thirsty companies, and bread to relieve their hunger, in that forced and sudden slight.

Within a yeare, in the strictest account, even such as the hireling keepes for the sline of his worke and bondage, even within that precise space; shall all the glory of Arabia faile.

Their archers, and those other strong & mighty-Arabians, shall but cut off.

CAP. XXII.

The fad tydings fent to Judea; The region which (though low in seize) yet is advanced, and dignified with the manifold visions of God, & revelations of him, and his will, what is the matter with you, O yee men of Jerusalem that you are runne up, for shelter and seare, to the tops of your houses?

Thou, O Jerusalem, that art so full of people, and full of noise; a populous, and solly citie; how is it that thy citizens are so base, that they doe not stand it out in fight, neither are dead by the sword, but with scare rather?

The

The ruless of Judea fled hither, to thee al rogether, as to a fure fortreile; and now they are all taken by the enemy, they are all chained together, as captives; which

fled from the removest parts, for lafegard unto thee.

I know, how little extremity of forrow becomes the face of a propher, looke not on me therefore, whiles I weepe bitterly; neither let any man goe about to comfort me, for I am resolved to mourne deeply for the spoi-

ling of Jertifalem:

A day of flying so the mountaines, for an elempe, not without bitter lamentation, and feare of being found.

The men of Persia bare the quiver that their archers might fecond, and gard the chariots, and horsemen, and those of Media addressed their Target for a present desence.

And here one discovered the closely-referred magazins of Judea; and thou on the other side wert glad to run for munition to that common armonry, in that house which Salomon built in the fortest of Lebanon, all shall be glad to bustle into armes for their desence.

Ye were glad to survay diligently the breaches of the wals of the inner cirtadell, to make them up, how many soever; and dammed in the waters of the lower poole for the next start use of the besieged.

Ye have made good provisions both for your water, and for your fortifications of the city, but in the meane time, ye have not looked up to the hand of the Almighty who hath made all these creatures, and can either curse them, or use them to your comfort and desence.

It was the carelesse and desperate resolution of too

many amongst you; what doc wee make spare of these provisions? Let us seed, and drinke liberally; Our time is but short, let us spend it merrily; so row will come too soone, to morrow we shall die.

Goe, get thee to this perfidious officer, even to Shebna, who though a forminer in blood, and falle in heart, yet hath command in the house of Ezekiah, and say,

What dost thou, being a stranger here, goe about to build thee a stately toomb in Jerusalem, as if thou wert some great Prince; and wouldest leave some worthy monument of thy undeserving name, to all perpetuity of times.

Those chariots which thine ambition had prepared for thy glory and greatnesse, shall be the shame and re-

together, they are bound by the archers, all that are found in thee are bound together, which have fled from farre.

4 Therefore faid I Look away from me, I wil weep bitterly labour not to comfort me, because of the

3 All thy rules are fled

fly people.

5 And of crying to the mountaines

fixiling of the daughter of

mountaines,
6 And Elam bare the
quiver with chariots of
anen and horiemen, and Kir
imcovered the shield.

8 And he discovered the covering of Judah and thou didst look in that day to the armour of the house of the forrest.

9 Ye have feen also the breaches of the city of David, that they are many, & ye gathered together the waters of the lower poole. It Ye made also a ditch

between the two wals for the water of the old pool, but ye have not looked to the maker thereof, neither had respect unto him that fashioned it long agoe.

13 Let us eat and drink for to morrow we shall die.

this Treasurer, even unto Shebna, which is over the house, and say,

16 What hast thou here, and whom hast thou here, that thou hast he wed thee out a sepulchre here, as he that he weth him out a sepulchre outhigh, and that graveth an habitation for himselfe in a rocke?

18 And there the chariots of thy glory shall bee

the shame of thy lords house.

22 And the key of the house of David will I lay upon his shoulder, so hee shall open and none shall thut, and he shall shut and none shall open.

23 And I will falten him as a naile in a fure place, & he shall be for a glorious throne to his fathers

house,

24 And they shall hang upon him all the glory of his fathers house, the off-fpring and the issue, all vessels of small quantity, from the vessels of cups even to all the vessels of staggons,

25 In that day, with the Lord of hoftes, shall die naile that is fastened in the fare place, be removed, & be cut downe and fall.

- I The burden of Tyre, Howl ye ships of Tarshish for it is laid waste, so that there is no house, no entring in; from the land of Chirtim it is revealed to them.
- 2 Ye inhabitants of the ifle, thou whom the merchants of Zidon, that passe over the sea, have replenished.

3 And by great waters, the feed of Sihor, the harveft of the river is her revenue, and the is a mart of mations.

4 Bethou ashamed, O Zidon, for the sea hath spoken even the strength of the sea saying. I travell not, nor bring forth children, neither doe I nourish up yong men, nor bring up virging

proach of Ezekiah, amongst forrainers; for that he entertained so wicked and unworthy an officer.

I will put into his hand (as a faithfull officer) the whole administration of the court, and will trust him with the managing of the weighty affaires of the Kingdome, under his foveraigne, if he command, none shall forbid; and if he forbid, none shall obtaine.

And I will fet him firme, and fure in this place of authority, so as he shall no more be removed, than a naile, that is driven up to the head; and he shall be an honour both to the royall throne, which he shall attend, and to his fathers house.

Vpon him shall depend all the glory of his fathers house, both for the present, and for the future; and his government shall be so just, that all affaires both great, and small, of the Kings houshold, or the common wealth, shall be devolved upon his fidelity.

In that day, shall the present steward Shebna, (who seemed sure enoughestablished in his place) be removed

and put out of office.

CAP. XXIII.

The heavie tidings fent to Tyre, That famous and rich city of Tyre shall be laid waste; howle therefore, and lament, O all ye sea faring men, which had wont to make your traffique there; for now there is no harbour for you any more; they shall heare of this searcfull newes from the Greejans, and other westerne nations, whose helpe shall be used by Nebuchadnezar, in this warre.

Ye inhabitants of Tyre, and the neighbouring Isles, which have had so rich trading with the Zidonian merchants, may now sit still at home, there shall be no more

worke for you.

And by the commodity of the sea, on which it stands, the slaxe that growes in Sihor, and all other the profits that are brought downe by the waters of Nilus, have beene, as it were, a constant revenue to it; and it hath beene the universall staple of trade for all nations.

And thou the famous port of Zidon neare adjoyning, be thou also out of countenance; for the sea, over which Tyre hath wont to rule, hath now disclaimed all bensit of trade, and intercourse; and hath professed a barrennesse of all further profits, and a cessation of navigation hereaster; whether for the increase of wealth, or for the multiplying of colonies, deduced thence.

As

As these bordering nations were troubled at the newes of Ægyptsoverthrow, so they shall be extreamely afflicated at the like report, concerning Tyre.

All ye inhabitants, and neighbour merchants, now turne your trade another way, passe over to Cilicia, and

there fixe your traffique, &c.

Is this the glorious, and jocond city, that was wont fo to boast ofher antiquity above all others, as sounded by the ancient Phenicians, beyond the memory of records? now, siee shall be pulled low enough, for her owne seet shall carry her afarre off into captivity, and exile.

Say then, in whose power was it, or can it be to bring this desolation upon the mighty and rich state of Tyre, that royall city, whose merchants are as wealthy as the

Princes of other countries,&c?

Passe away through thine owne land into captivity, O thou renowned daughter of the sea, as swiftly, as an headlong river through his channell; There is no more strength in thee to hold out, or sublish any longer.

Get thee for Alelter to Cilicia, or to Greece, but there

thou shalt have no rest.

Behold the Chaldeans and Assyrians, they shall be thy destroyers, neither thinke thou strange of this, O Tyre, for consider well, the Chaldees were no people of note, till the Assyrians raised them up from a wilde unsetled tourse of life in the wildernesse, yet now these Chaldees shall be imployed for to overthrow the Assyrians, how much more shall both of them bee able to overthrow thee?

Tyre shall lie waste, and remaine in bondige according to the just number of yeares of the captivity of my people, even for the space of seventy yeares, according to the utmost extent of the life and raigne of any one King, in common account, and after that seaventy yeares expired, Tyre shall beginne to draw customers to her, by her plausible allurements, even as a beautifull harlor entifeth her lovers by the voice of her singing.

So verfe 16.

She shall returne to her wonted trading; and shall exercise her deceitful, and meretricious trassique with all the nations of the world; enriching her selse by the uttering of those adulterated commodities, which shee shall put off to all other Kingdomes.

But, at last, both Tyre it selfe, and her merchandise, and trade shall be sincerely consecrated unto the Lord; shee

5 As at the report concerning A gypt, so shall they be forely pined at the report of Tyre.

6 Palle yee over to Tarfhish; Howse yee inhabitants of the isle,&c.

7 Is this your joyous city, who cantiquitie is of ancient daies? her owne feet shall carry her afar off to sojourue.

8 Who hath taken this countel against Tyre, crowning the city, whose merchants are Princes, &c?

land, as a river, O daughter of Tarshish; there is no more strength.

12 Palle over to Chittim, there also shalt thou have no rest.

r3 Behold, the land of the Chaldeans, this people was not tilt the Affyrian founded it for them that dwell in the wilderneife, they fet up the towers thereof, they railed up the palaces thereof, and he brought it to thine.

one King, after the end of feventy yeares, find Tyre fing as an harlot.

17 She shall turn to her hire, and shall commit fornicatio with all the Kingdomes of the world, upon the face of the earth.

18 And her merchandize, and hire shall be holinesse to the Lord: it shall not be treasured, nor laid up, for her merchandife shall bee for them that dwell before the Lord, to eate sufficiently, and for durable clothing.

fliee shall not coverously scrape together, and lay up treasure for the inriching of her selfe, but shall dissribute it rather, and lay it forth for the benefit and behoof of Gods Saints.

CAP. XXIV.

BEhold, the Lord will bring great judgements, and fearefull defolation, upon all the regions round about, &c.

All shall fare alike from the hand of God, for they shall be swept away at once, as well the people, as the Priest, &c.

And as other nations about shall be thus plagued, so even Jerusalem it selfe shall be broken downe, and laid in consused heapes, &c.

Yer, there shall be reserved a small number, on whom I will have mercy, as some sew olives, that are lest upon the tree after the shaking thereof, and some sew grapes lest growing after the vintage.

They shall sound forth their thankfull acknowledgements of Gods mercy, and the professions of their holy considence in him, even from remote countries.

Even from the Gentiles in all parts of the world have we heard fongs of rejoycing, and praises given to the righteous and merciful God. But, yet I selt within me a tensible apprehension of the secret complaints of Gods Church, in the sense whereof, I could not but cry out, Woe is me, I am even consumed with forrow, to see the miscarriage of men, to see the bosome-enemies of the Church, trecherously conspiring against her.

O yee inhabitants of the earth, there are unavoidable judgements prepared for you; ye shall be sure not to escape the hand of God; he will certainly meete with you; and if you can eschew one plague, yet ye shall bee sure to fall into another.

So verse 18.

For, be ye affured that the Lord will arme heaven and earth against you; neither shall any place be able to secure you from his judgements.

I will testifie my wrath by searefull earth-quakes, whereby the earth shall be so moved, as that it shall totter and reel on all sides, like a drunken man; and so will I revenge the sinnes of the inhabitants thereof, upon

Behold, the Lord maketh the earth empty, and maketh it waste,&c.

2 And it shall be, as with the people, so with the Priest.

10 The citie of confufion is broken downe: every house is shurup,&c

the shaking of an Olive tree, and as the gleaning grapes when the vintage is done.

14 They shall cry aloude from the fea.

parts of the earth, have we heard fongs, even glory to the righteons: but I faid, my leannes, my leannes, Wo unto me the treacherous dealers have deale treacherous dealers have deale very treacherously.

17 Feare, and the pir, and the finare are upon thee, O inhabitant of the

earth.

18 For the windowes from on high are open, and the foundations of the earth doc shake.

to and fro, like a drunkard, and shall be removed like a cottage; and the

them

them, as that they shall bee pressed downe under the weight thereof, and not be able to rise any more.

And it shall come to passe in that day, that the Lord shall not sorbeare to punish the greatest Potentates of the earth, as well as the meanest of their subjects; all shall tastalike of his wrath.

They shall be all thut up in one common destruction, reserved for the just revenge of God; But yet after the patient induring of many calamities, shall God, in his great mercy, condescend to have compassion on the remnant of them.

Then the Lord shall be pleased to erect such a glorious government in mount Zion, and in Jerusalem, as that
it shall put downe the glory and brightnesse of the Sun,
and Moone in the heavens, it shall out shine those bright,
and lightsome planets, who the Messiah shall raigne with
power, and majesty in his Church, before his holy, and
eminent ministers.

CAP. XXV.

OGod, this is thy just and mighty worke, thou canst and dost demolish great and strong cities, at pleasure, thou hast made goodly palaces to be the lodgings of strangers; and those piles againe hast thou ruined, never to be repayred.

Thou art a fure refuge for the poore oppressed; when the blast of serce and terrible tyrans beats upon them

furiously, as a storme beates against a wall.

Thou shalt abate the rage of violent enemies; if their fury be as some scorching heat in a dry soile, thy mercy shall be as the shadow of a comfortable cloud, to refresh them; so as those that made account to triumph, and tyrannize over thy Church, shall be consounded.

And in this mountaine (the figure of the Church) shall the Lord of hosts make a gracious, and blessed feast to both Jewes, and Gentiles, in which he shall feed them with all spiritual delicates, whereby they shall be nourithed to everlasting life.

And he will by that Gospell, which shall goe forth from his mountaine of Zion, remove all that vaile of ignorance, which is cast over the faces of all people; So

transgression thereof shall be heavie upon it, and it shall fall, and not rife agame.

to passe in that day, that the Lord shall punish the host of the high ones that are on high, and the Kings of the earth upon the earth

of the earth upon the earth

22 And they shall be gathered together, as prisoners are gathered in the
pit, and shall be shut up in
the prison, and after many
dayes shall they be visited.

23 Then the Moone shall be confounded, and the Sunne ashamed, when the Lord of holts shall reigne in mount Zion, and and in Ierusalem, and before his anciets gloriously.

2 For thou hast made of a citie, an heape: of a defenced cities mine: a palace of strangers, to bee no citic, it shall never bee built

4 When the blaft of the terrible ones is as a ftorme against the wall.

- 5 Thou shalt bring downe the noise of strangers, as a heat in a dry place, even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.
- 6 And in this mountaine shall the Lord of hosts make unto all people a feast of fatthings, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.
- 7 And he will deflroy in this mountaine the face of the covering cast

over all people; and the vaile that is spread over all nations.

8 He will swallow up death in victory, and the Lord God will wipe away teares from off all faces.

and the rebuke of his people shall he take away from offail the earth; for the Lord hath spoken it.

to For in this mountaine shall the hand of the Lord rest, and Moab shall be troden downe underhim, even as straw is troden for the dunghill.

forth his hands in the midft of them, as he that fwimmeth foreadeth forth his hands to fwim.

of the high fort of thy walls shall hee bring downe, lay low, and bring to the ground, even to the dust.

In that day shall this long beesing in the land of ludah, we have a strong citie, salvation will God appoint for walls and

a Open yee the gates, that the righteous nation which keepeth the truth

may enter in,

3 Thou wilt keepe him in perfect peace, whole minde is staied on thee.

9 With my fould have I defired thee in the night, yea with my spirit within me will I seeke thee early.

frequency to the wicked, yet will hee not learne rightcoufnesse, in the land of uprightnesse, will hee deale unjustly.

as they shall clearely see the great and wonderfull mysteries of salvation.

And the life that he will give to his chosen, shall bee a glorious, and perpetuall one, such a one, as shall tryumph over death, and alteration; in the issue whereof, all causes of mourning, and all pretences of reproach (which are wont to be cast upon Godspeople) shall bee utterly and sully removed.

For God shall settle his abode in his Church, for ever, and shall tread downe all the most malicious enemies thereof, even as straw is troden in the dunghill, to make compost for the earth.

And he shall stretch forth his hand against them for their destruction, to enwrap them in his judgements, even as, &c.

And the strong fortresse of that high fort of thine, O Moab, wherein thou didst so much pride, thy selfe, as impregnable, shall be bring downe and lay level with the dust.

CAP. XXVI.

IN the day of the returne fro captivitie, shall my people fing in the land of Judah, where they are replanted, this song: We have now a strong city; Jerusalem is abundantly sortified; the protection and safegard of the Lord shall bee, and are the wails and bulwarks thereof.

Jerusalem hath beene leudly inhabited; but now after the gates thereof have beene so long broken downe, and are reedified, they shall be set open to receive righteous,

inoffensive, and conscionable inhabitants.

O God, thou wilt continue true peace, and happinesse, to that man, whose heart is fastned upon thee, &c.

There is no time, that I have held unfeasonable to thinke of thee, and to long for thee; even in the night season, when others sleepe, hath my soule been taken up with thee.&c.

Howfoever it pleafeth the long-fuffering and mercifull God to shew savour to the wicked, in sorbearing them, in provoking them with benefits, yet will they not be reclaimed and amended; but in the holiest place, and notwithstanding the most powerfull meanes, will they practice leudnesse, &c.

Yea,

Yea, that fire of thy wrath which thou reservest for thine enemies, shall devoure them.

Lord thou wilt worke out our peace and felicity, and wilt accordingly continue it to us, for thou also hast done great things for us, and hast brought about all our affaires.

O Lord, we, who had not the grace to submit our selves wholly to thy governance, have been justly given over to the tyranny of wicked rulers, who have exacted sinfull obedience from us; but we will slicke close unto thee alone, and through thy gracious aid, will hold firme to thy truth, and yeeld to no other religion, but that which thou hast prescribed us.

They, even our enemies, are dead without hope of reviving againe; so are they brought downe by thy hand,

that they shall never be restored, &cc.

Alas, it was not in our power to worke any delivetance for our felves, upon earth; neither was it in our power to defeat the force of our enemies, and to difcomfit them.

But it was thou, O Lord, that hast wrought it for us; thousthen in mercy, saidst; Be of good coforr; Those who thou gavest up for dead men, shall yet bee revived; yea, those that sleepe in the dust, yet shall one day arise, and live; with this body of mine, which I shall ere long lay downe, shall they arise from their graves; Awake therefore, and rejoyce, O ye my saithfull ones, who are now resolved to the very dust of the earth; for ye shall be happily restored; as ye see the hearbs, which in winter lay as dead, by the sweet dewes of the spring are revived, so shall it be with you; ye shall then spring up gloriously, the earth cannot hold you from your happy resurression.

Betake thy selfe to a sure considence in mine assured mercy, and protection; and retyre thy selfe a little, till I have executed mine indignation upon thine enemies.

For the Lord from heaven his dwelling place, manifesteth his power, and justice, in executing judgements upon the inhabitants of the earth.

CAP. XXVII.

IN that day, the Lord, by his mighty power, shall execute his due vengeance upon Satan, that old, and sub-tillserpent, and all his complices, the Kings of Ægypt, and those other malignant enemies of his Church.

Esorms Charc

In

- TYea, the fire of thine enemies shall: devoure them.
- 12 Lord, thou wilt ordaine peace for us for thou also hast wrought all our workes in us.
- 13 OLord our God, other Lords besides thee have had dominion over us: but by thee onely will we make mention of thy name.

14. They are dead, they shall not live, they are deceased, they shall not rise, therefore hast thou visited and destroyed them.

18 Wee have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

19 Thy dead men shall live together, with my dead body shalthey arise: awake and sing yee that dwell in dust: for thy dew is as the dew of herbes; and the earth shall cast out the dead.

ao Hide thy felfe as it were for a little moment, untill the indignation bee over-pall:

21 For behold, the Lord commeth out of his place to punish the inhabitates of the earth, for their miquitie.

In that day the Lord with his fore and great and strong fword shall punish Leviathan the piercing Serpent, &c. * In that day, fing yee unto her; A vineyard of red wine.

4 Fury is not in me: who would fet the bryars and thomes against me in bartle: I would go through them, I would burne them rogether.

5 Or let him take hold of my strength, that he may make peace with me: and he shall make peace

with me.

6 He shall cause them that come of sacob to take root: I frael shall blosome and bud, and fill the face of the world with fruit.

7 Hath he smitte him, as he smote those that smote him, or is he slaine according to the slaughter of the that are slaine by him?

In measure when it shooteth forth thou wilt debate with it, he stayeth his rough wind in the day of the East wind.

9 By this therefore shall the iniquitie of Iacob be purged, and this 19 all the fruit to take away his sinne, when he maketh all the stones of the altar as Chalke stones, that are beaten in sunder, the groves and images shall not stand up:

ao Yet the defenced citie shall be desolate, and the habitation forfaken, & left like a wildernesse: there shall the case feed, & there shall be lie down, and consume the branches

thereof.

thereoftre withcred, they
thall be broken off : the

In that day fing ye unto her, My Church is as a vineyard of the most rich, and precious wine.

Howfoever I am provoked, yet I am parient; and give not way to a just fury; Oh that I had to doe rather with thornes, & bryers, then with my vineyard; I would foone make an end with them, and burne them at once;

But, for my owne Israel, if (as he doth) he know my omnipotence, and how easily I can revenge my felse, and thereupon bee desirous to humble himselse, and make peace with me, I am ready to accept it.

And though the Lord might justly pull up the house of Jacob by the rootes, that it might never sprout againe, yethe remembring his mercy, shall onely so loppe the posterity of Israel, that they shall blossome, and budde forth againe, and fill the world with their increase.

Hath not God pur a difference betwixt his correcting of them, and his punishing their enemies? Or hath he destroyed them, in the same manner that he hath destroyed those whom he intends utterly to root out?

When this house of Jacob then shootesh foorth, thou wilt not deale in rigor with it; if it beare not as it shold, thou wilt not cut it up by the rootes: And if thy cold and pinching winde blow upon this herbe, so that it withers the lease, yet thou wilt so call in those bitter blass, that they shall not utterly nippe that plant of thine, and bereave it of life.

It is onely Gods intention, that by these afflictions the iniquity of his people may be purged away; this is all the fruit he expects of his fatherly chastisements, to take away their sinnes; and namely, their idolatrie; which they shall so detest, that they shall make all the stones of their idolatrous altars, as chalke stones, beatento powder; and shall cut downe, and deface the groves, and Images which had formerly deluded, and bewitched them.

Yet, though God will at last shew this mercy, for all this, in the meane time, Jerusalem shall be desolate, and the habitation for saken, and less like a wildernesse; the beasts shall feed, and lodge there; as in a waste ground; and the grasse, and bushes shall grow so ranke there, that the beasts shall onely crop the tops thereos.

And when the boughes so browsed on, shall wither, they shall be broken downe; the very women shall burne them; this must be done; for it is an ignorant and diso-

bedient

bedient people, so as, for the time, God will be very

fevere against them, &c.

And it shall come to passe in that day, that since the house of Jacob is now as a little corne, left in a chaffeheape, the Lord in his threshing floore shall bear off all the droffe from that graine of his; and shall call them home, both from the channell of Euphrates, and from the streames of Nilus, out of Assyria; and Ægypr, and ye shall be gathered, though not all at once, yet one by one, O yee children of Ifrael.

So verse 13.

CAP. XXVIII.

NTOe to the ten Tribes of Israel, which are both post vp with pride, and growne to a shameful exceffe of furfeting, and drunkennesse; Whose girlonds upon their heads (withering in the bankers, whiles they are worne) are a just resemblance of their fading glory, and beauty, who are the intemperate lands of those rich and plentifull vallies of Ifrael.

Behold, the Lord hath a mighty, and firong Affyrian in store, which shall come upon them like a tempest of one, which as a tempest of

haile, &c.

Those proud girlonds of the drunken Israelites shall be cast to the ground, and trampled under feet.

The rich crop which crowneth the fat & fertile vallies of Ifrael shall be suddenly destroyed; yea, shall be snatch. ed up, before it can have leafure to ripen, &c.

But, as for the tribe of Juda, in that day (hall the Lord) of hofts be, as a crowne of glory to it; and as a flourish. ing and beautifull girlond to this refidue of his people.

He shall give true judgement, and discerning to the ludge, and true valour, and courage to the Souldier, that beares back the enemie, and assailes him in his owne gate.

But yet even they also, (for a great part of them) have given themselves unto drunkennesse; and have beene miscarried rhrough wine; not the baser fort onely, but even the Priest & the Prophet, which should have beene examples of holinesie, and sobriety, &c. So as they have failed, not onely in their other carriages and actions,

women come and fer them on fire for it is a people of no understanding.

22 And it shall come to passe in that day, that the Lord shall beare off from the channell of the river unto the streame of Egypt, and ye shall be gathered one by one, O ye children of ffrael.

- Woe to the crowner of pride; to the drunkards of Ephraim, whose gloriour beauty is a fading flower, which are on the head of the fat valleies of them that are overcome with wine.
- 2 Behold, the Lord hath a mighty and strong haile.
- 3 The crowne of pride, the drunkards of Ephraim That be troden under foot.
- 4 And the glorious beauty which is on the head of the fat valley, shall be a fading flower, and as the halty fruit before the fum-
- 5 In that day shall the Lord of holts be for a Crowne of glory, and for a diadem of beauty unto the residue of his people.
- 6 And for a spirit of judgement to him that fitteth in judgement,& for strength to them that tume the battle to the gate.

7 But they have also erred through wine, and through strong drinke are out of the way : the Priest & the Prophet have erred

but

through strong drinke, they are swallowed up of wine, they are out of the way through strong drink, they erre in vision, they stumble in judgement.

9 That this is a rebellious people, lying children, children that will not hear the law of the Lord.

no For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little.

It For with stammering lips & another tongue will be speak to this people.

12 To whom he faid, this is the rest wherewith ye may cause the weary to rest, and this is the restreshing, yet they would not heare.

13 But the word of the Lord was unto them precept upon precept, line upon line, line upon line, line upon little and there a little, that they might goe and fall backward, and be broken, and fuared and taken.

We have made a coverant with death, and with hell are weat agreement, when the overflowing fcourge shall passe through, it shall not come unto us, for wee have made lies our refuge, and under falshood have

16 Therefore thus faith the Lord God, behold, I lay in Zion for a foundationa stone, a tried stone, a precious corner stone, a sure foundation, he that believeth, shall not make

we hid our selves.

17 Judgemental fo will I lay to the line, and righ-

but in those very visions, which they have received from God, and in those sentences of judgement, which they should have given from God.

To what purpose doe we cast away instruction upon an incorrigible people? it is all one, as if God should direct his precepts and counsels to a child new weaned from the brest; so uncapable are they of wholesome doctrine.

To them, as unto new weaned children, there must be both leasure and assiduity in teaching, one precept upon another, one rule after another; first they must bee taught to know their letters, then to spell them; by little at once must they be taught all that is put into them.

So is God forced to deale with this people, he is faine to frame himselse to speake unto them, as unto children, in a stammering and unperfit language, such as they can be able to pronounce.

For in his dwne language they would not heare him, when God fair, Loe, where you may finde true tell, and peace to your own hearts, and ability to comfort others, yet they would not understand him.

But fince the word of the Lord, which was delivered to them, one precept upon another, one rule after another, by a little at once, with all affiduity, and leafure, prevailed not with them, to their infituation, it shall be offorce to obdure them, and an occasion of their fall, and further judgement.

Because ye have vainly promised safety, and impunity to your selves, notwith standing all the judgements threatned against your sins, and have taken the more liberty to your leudnesse hereupon, as if ye were at a see with death and hell; and had said, when the sierce judgements of God shal come upon others, we shall secure well enough, for the very lies we have made shall secure us, and our falshood shall bide us from vengeance.

Therefore, thus faith the Lord; what I have faid, I will performe; and behold, for this purpose, thave appointed my sonne, the true Messiah, to be the soundation, to bee the sure, and precious corner stone of the everlasting sabrick of my Church, in whom all my promises, and judgements shall be sulfilled; he that believes shall rest himselfe contented with this also slicing meanes of his comfort, and salvation, and shall not either hasten to look out for other helps, nor be assaued of trusting to this.

And upon this foundation, and this corner (tone will I raife the structure of my Church; which shall be built up in judgement, and right cousnesses, with wisedome and in-

tegrity

tegrity; as for those wicked hypocrites, that lurk under the false name and pretence thereof, the just judgements of God shall sweep them away, &c.

And as for that faile fecurity, wherewith ye fond hypocrites pleafed your felves, as vainly bofting of a covenant made betwixt you, and death, and hell, fo as these judgements should not, either come neare, or not hurr you, ye shall finde, that it shall not hold, but that, contrarily, when the vengeance of God shall seize upon you, ye shall be utterly overwhelmed with it.

After the time that the judgement is once begun; it shall continue without intermission, morning and evening, night and day, and it shall be no small part of affliction, but to heare and understand the report of those calamities.

These wicked ones shall have small case during the continuance of their seudnesse; they shall bee as a man that lies upon a bed too short and strait for him; of that in a cold night, is allowed a narrow coversed only; that will not reach to wrap him over, so desicient, and unsatisfying shall be all the comforts of the wicked.

For the Lord will rife up, and show his power against these wicked men, as he did against the Philistims, in Baal Perazim, as he did against the Amorites, in the vally of Gibeon, that he may gloriste himselse by doing some strange, and marvelous execution upon them.

Doe not therefore mock at these searefull denunciations of Gods wrath, lest your stubborne strugling against the just proceedings of God, intangle you so much more, and make your bands more close and pinching; for certainly, God harb revealed to mee his certaine determination to bring a searefull vastation upon the whole earth, which hath so grievously corrupted her waies.

Doe ye not know that God hath his feasons and opportunities for al his proceedings with men?he is not alwaies taken up with one act; Doth the plowman spend his time altogether in plowing the ground, to prepare it for seed; doth he ever labour in breaking the clods?

Harh he not other work to doe, after this? when hee hath laid the earth smooth, and levell, doth he not cast the several seeds, and graines into the bosome of the earth, in their meet seasons? &c.

When he hath done that, and hath brought these severall kinds of graine into the barne, he doth not thresh them out all aster one sashion; for the setches are not beaten out with the ordinary instrument of threshing, nor is the cummin crushed out with the cartwheele; bur

teoufnesse to the plummet; and the haile shall sweepe away the refuge of lies.

18 And your covenant with death shall bee disanulled, and your agreement with hell shall not stand when the overflowing source shall passe through, then ye shall be troden downeby it.

19 From the time that it goeth forth, it shall take you, for morning by morning shall it passe over, by day and by night, and it shall be a vexation, only to understand the report.

ter, then that a man can firetch himfelfe on it, and the covering harrower, then that he can wrappe himfelfe in it.

rife up as in mount Perafim, he shall be wroth as in the valley of Gibcon, that he may doe his work, his strange work, and bring to passe his act, his strage act.

yee not mockers, left your bands be made strong; for I have heard from the Lord God of hosts a confumption, even determined upon the whole earth.

24. Doth the plowman plow all day to fowe? doth he open and breake the clods of his ground?

25 When he hath made plaine the face thereof, doth hee not call abroad the fetches, and featter the cummin, and call in the principall wheat.

27. For the fetches are not threshed with a threshing instrument neither is a cart wheele turned upon the cummin, but the fetches are beaten out with a

Ff 3

lesser

Raife, and the cummin with a rod.

28 Bread corne is bruiied, because he will not ever be threshing it, nor breake it with the wheele of his cart, nor hruile it with his horsemen.

29 This alto commeth forth from the Lord of hostes, which is wonderfull in counsell, and excellent in working.

Wee to Ariel to Ariel the citie where David dwelt, adde ye yeare to yeare, let them kill facriti-CC3.

2 Yet I will distresse Ariel, and there shall bee heavineffe and forrow, and it shall be unto me as Ari-

4 And thou thalt bee brought downe and shalt fpeake out of the ground, and thy speech shalbe low out of the duft, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

s Moreover, the multitude of thy ftrangers (half be like finall dust, and the multitude of the terrible ones shall bee as the chaffe that passeth away, yea it shall be at an instant suddenly.

6 Thou shalt be visited of the Lord of Hofts with thunder, and with earthquakes.

7 And the multirude of all the nations that fight against Ariel, even all that fight against her and her

leffer force will shake out these feeds, even a staffe, or a

But, that come that is for bread, is bruised out with more force, by the strength of the flaile, or wheele: because he will not ever be working upon it to setch it out of the husks, wherein it lies, by those violent meanes which are used to this purpose.

Since the Lord of hofts hath given this wit, and understanding to plaine men, for the managing of their affaires, in due times, and fit waies; how much more shall he, who is infinite in wiledome, contrive his own works, both of mercy, and judgement with men?

CAP. XXIX.

T 7 Oe to the Temple of Jerusalem, and thee, O Altar, yea, to that whole city of David; let the defiruction be a little deferred, from one year to another, and in the meane time doe ye fearelefly kill, and offer your facrifices, as if ye expected no danger.

Yet in my appointed time I will diffresse the Altar & Temple; and there shall be heavinesseand forrow; and the whole city shall be to me, as an altar embrued with

blood.

And thou shalt speak hollowly, & faintly out of the low estate of humiliation, into which thou shalt be cast; thou that hadft wont to speake bigge, and loftily; now so shall thy voice be changed, that it shall found weakly, and hollowly, as one that hath a familiar, and speakes inwardly; or, as if it came like some soft whispering sound, out of the cranies of the earth.

Moreover, those hired forces of strangers, to which thou trustest, shall be dispersed, as small dust with the winde, and those powerfull and sierce warriours, whereof thou boafteft, (hall be as chaffe, blowne away, in an instant, suddenly.

For God himfelfe (who is the Lord of hofts) shall take upon him the execution of these judgements upon thee, and (hall testifie his displeasure by thunders, and earthquakes, &c.

And the multitude of these nations, that fight against the Altar, temple, city of Jerusalem, and that diffresse her, shall come upon her (in respect of her deep security)

as some searcfull dreame upon a sleeping man.

And whereas the Jewes vainly pleafed themselves with a salse hope of deliverance from their enemies, and raising of their siege; they shall be no lesse disappointed then an hungry man that dreames of meat, and seemes to himselfe to eate, but when he awakes he findes that his stomack is still emptie, &c. So shall it be with the conceit of descaring the multitude of nations, that sight against mount Zion.

Fixe your selves upon the thoughts of these judgements, and wonder; yea, cry out, cry aloud in the sense of this wrath, But, alas, why doe I thus speake unto them? they are growne senselesse, and stupid; they are drunken, not so much with wine, as with their sale security, and giddy imaginations, &c.

For the Lord in his justice, for a punishment of your Idolatries, and excelle, hath given you up, to a secure insensiblenesse; shutting up the eyes of your minde, that you should not see your fearefull condition; and that, not of the meaner fort only, but of your very prophets, and rulers, who should be the common seers for the rest.

Their religion and devotion is such, not as God hath prescribed unto them, but such as they have received from the unwarranted precepts of superstitious men.

Their wise men, and their learned teachers shall bee besotted, so as they shall not be able, either to see the truth, or to deliver it unto others.

Woe to those hypocriticall contemners of God, which thinke themselves so cunning, that they can elude either the knowledge, or proceedings of God, &c.

Surely, these plots and devises that you have, for the turning of things upside downe, and working them to your owne purposes, are no lesse in my hand to over-rule then the clay is in the hand of the potter; Is it for you to take upon you the contriving of the events of things? is not this worke proper only to me? shall the work say of him that made it, he made me not? &c.

However, your fecure hearts may fuggest to you, it shall be very shortly, that I will make these strange alterations in the world; woody forrests shall be turned into struitfull, and plaine fields, and those fields which were lately struitfull, shall become a wilde desert forrest.

But not withstanding these judgements, I will be gracious to mine owne remnant; and will open their eares, munition, and that diffreste her, shall be as a dreame of a night vision.

8 It shall even bee as when a hungrie man dreameth, and behold he eateth, but he awaketh, and his soule is emptie; or as when a thirstie man dreameth, and behold he drinketh, but he awaketh and behold he is faint, and his soule hath apperite, so shall the multimed of all the nations be, that sight against mount Zion.

9 Stay your felves and wonder, cry yeout, & cry, they are drunken, but not with wine, they flagger, but not with strong drink.

powred on upon you the spirit of deepe sleepe, and hath closed your eyes, the prophets and your rulers, the seers hath he covered.

13 And their feare towards me is taught by the precept of men.

14 For the wisedome of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Woe unto them that feeke deepe to hide their counfell from the Lord.

of things upfide downer than the efficience as the potters clay; for shall the worke fay of him that made it, he made me not?

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitfull field, and the fruitfull field shall be esteemed as a forrest?

18 And in that day shall the deafe heare the words of the booke, and the eyes

hae

of the blinde shall see our of obscuritie, and out of darknesse.

21 That make a man an offender for a word, and lay a mare for bin that reproveth in the gate, and tume afide the just for a thing of nought.

14. They also that erred in spirit shall come to understanding, and they that murmured, shall learn

doctrine.

Wor to the rebellious childre, faith the Lord, that take counfell, but not

of me, and that cover, with a covering, but not of my spirit, that they may adde finne to supe.

downe into Agypt, and have not asked at my mouth to strengthe themfelves in the strength of

Pharaoh.

4 For his Princes were at Zoan, and his ambassa-dours came to Hanes.

5 They were all ashamed of a people that could not profit them, nor bee an helpe nor profit, but a shame and also a reproach.

6 The burden of the beafts of the fouth into the land of trouble and anguish, from whence come the yong and old Lion, the viper and fierce flying ferpent, they will carry their riches upon the shoulders of yong after, and their treafures upon the bunches of Camels, to a people that shall not profit them.

7 For the Agyptians shall helpe in vaine, and co no purpose, therefore have I cried concerning this, their strength is to sit still.

that they may heare, and illighten their eyes, that they may see the things belonging to their peace.

Those cruell men that are ready to take the utmost advantage against a man, for but a word speaking, and lay twigs, and snares to catch the prophet, which openly reproves sin, and disgrace the upright, and conscionable, causelesty.

They, that before, carelessy mocked at the prediction of these denounced evils, shall now come to understand the truth of them.

CAP. XXX.

Oe to these rebellious Jewes (saith the Lord) that will be consulting with sless and blood, in their affaires; & hiding their plots, as if they could keep them from mine eyes; and seeking other protections, then my spirit hath suggested unto them, they doe herein but adde one single to another.

That without ever asking counfell of me, go to crave aide, and fuccour of the Ægyptians; and make account to strengthen themselves with the forces of Pharoah, &c.

For, no meanemen, but the very Princes of Judah were fent as ambassadors, to the furthest parts of Ægypt to treat with them upon this businesse.

But the end of that ambassage, is but shame and disappointment, for it will appeare that those Ægyptians shall not be able to helpe them, yea, that their assistance shall turne to a reproach, and disadvantage unto them.

The sad tidings that are sent to the men of Judah, under the name of those beasts, which shall be sent by them with presents into Ægypt; even into Ægypt which hath beene of old, a land of trouble, & anguish to Israel; from whence ravenous, and venomous beasts have wont too frequently to annoy, and indanger all passengers; yet thirther will the men of Judah needs carry their rich gists, upon the backs of asses, and the bunches of camels, to see a people that cannot, that shall not availe them.

The Ægyptians helpe shall be utterly in vaine; and therefore have I earnestly warned, and admonished the people of Judah; that their best strength had beene in sitting still, and trusting to their God, without the imployment of these untrusty assistants.

Pro-

Prophesie to us those newes that may please us; and, tell us plausible tidings, how false and deceitfull soever.

Let not the holy one of Israel trouble us any more, with these harsh, and unwelcome prophesies.

Your state shall be, for this iniquity of yours, like to the case of a riven wall, whereof one part is ready to fall from the other, which buncheth out in the rupture therof, as continually threatning a certaine ruine, that shall come suddenly upon it, and in the fall, a breaking in peeces.

Thus are yee, and thus shall yee bee; yea he shall yet breake you into smaller sheards; even like to the sheards

ofabroken pitcher, &c.

Thus faith the Lord; did not I tell you, that your fafelt, and furest way was to call backe your messengers from Ægypt, and to rest quietly and considently upon the assured protection of your God; yet yee would not doe so; but would needs follow your owne projects.

No, faid ye; we will fend fpeedy messengers to our neighbour Princes, and will trust to their aide, therefore shall ye make as much haste to see before your enemies,

&cc.

For the Lord is a God, full of mercifull moderation in the proceedings of his judgements, &c.

Thou shalt enjoy the presence of thy priests, and pro-

phets.

And God shall blesse thee with pure, and wholesome doctrine, directing thee in the way of truth, and holines, saying to thee, upon all occasions of thy doubts, or tentations, This is the way, walke in it, &c.

Thou shalt then, in an holy indignation conceived against thy former idolatry, defile, and deface all the ornaments, and appurtenances of thy late images, of silver

and gold, &c.

Vpon which act of detestation of that Idolatry, God shall blesse thee with a sensible benediction, he shall give sweet and seasonable raine to that seed thou hast sowne, &c.

Thy very cattell shall be full fed, even with well fanned and pure graine, &c.

Even upon the dry and barren hils, which are wont to be parched with a droughty heat, thall fprings of living waters breake forth, which thall flow forth into cleare and plentifull rivers; So will God have this land of his

- right things, speak unto us fmooth things, prophesie deceits.
- of if racl to cease from before us.
- 13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking commeth suddenly at an instant.

14 And he shall breake it as the breaking of the potters vessell, that is bro-

ken in peeces.

15 For thus faith the Lord God, the holy one of Ifrael, In returning and reft shall ye be faved, in quietnesse and in considence shall be your strength, and yee would not.

16 But ye faid, No, for we will flee upon horses; therefore shall ye flee.

18 For the Lord is a God of Judgement.

20 Thine eyes fhall fee thy teachers.

heare a word behind thee, faying, this is the way walke ye in it.

22 Ye shall defile also the covering of thy graven images of filver, and the ornament of thy molten Images of gold.

23 Then shall hee give the raine of thy feed that thou shalt fow the ground withall.

24 Shall eate clear provender which hath beene winnowed with the shovell and with the fanne.

25 And there shall bee upon every high mountain and upon every high hill, rivers and streames of waters in the day of the great flanghrer when the towers fall.

26 Moreover the light of the Moone, shall bee as the light of the Sunne, and the light of the Sunne shall be sevenfold, as the light of sevendayes, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of the wound.

27 Behold, the name of the Lord commeth from farre, burning with his anger.

28 To fift the nations with the fieve of vanity, and there shall be a bridle in the sawes of the people, causing them to erre.

29 As when one goeth with a pipe to come into the mountaine of the Lord to the mightie one of Ifrael.

30 And the Lord shall cause his glorious voice to be heard; and shall shew the lighting downe of his arme.

31 Which finite with a rod,

32 And in every place, where the grounded staffe shall passe which the Lord shall lay upon it, it shall be with Tabrets and Harper, and in battles of shaking will be sight with it.

33 For Tophet is ordained of old, yea for the King it is prepared, he hath made it deepe and large, the pile thereof is to be richly refreshed, even then, whethe towers of their enemies shall be ruised, and demolished.

And so glorious shall that restitution of the Church be, as that the estate thereof shall bee seven times more bright, and beautiful! then it was before; and whereas formerly God gave illuminations to men in a weake impersect degree, like to the light of the Moone, now he shall give them cleare and persect, like the Sun; and if any were clearly inlightned before, now they shall bee raised to an height of knowledge, seven sold more; and this shall be in the dayes of that blessed Gospel of peace, wherein God will bind up, and heale the wounds of his afflicted ones.

In the meane time, behold the power of the Lord shall manifest it selfe in grievous judgements upon the Assyrians, and those other banded enemies of his Church; so as, they shall see, and seele him comming against them in a terrible manner, burning with anger, &c.

To lift the nations with that fieve, which shall discry their vanity, and cause their utter dispersion, and that bridle of correction, which is wont, in the mouth of tractable creatures to guide them; and keepe them in order, shall, in his judgement upon these stubborne enemies, be an occasion of their erring our of the way.

As when a man goes with holy triumph, and melodious exultation up to the Temple of God, in an holy folemnity, &c.

And the Lord shall let the world see that this revenge upon the Assyrians, is his owne worke: which he shall declare, both by his searcfull thunders out of heaven, as also by that dreadfull execution which his powerfull arme shall performe amongst them, &c.

Which was a cruell fcourge unto other nations.

So shall the Lord smire him againe, and smire him foundly, and deepe, so as the prints of his staffe shall be seene upon him; and, wheresoever the Lord shall lay this heavy hand upon him, the judgement shall be entertained with the joy, and acclamation of all his oppressed neighbours, as a benefit to themselves; & in all his terrifying battles, will the Lord, with this staffe of vengeance sight against him.

For God, from the foundations of the world hath ordained a place, and flate of rorment for his wicked, and reprobate enemies; yea, for the proud King of Aslyria, and all those cruell tyrans, which doe here oppresse his Church, hath God prepared, a wosull, and inconcei-

vably

ably dreadfull damnation, in hell fire; which is poorely represented in that hidious vally of Benhinnon, wherein with much shrieking and horror, the bodyes of menare consumed in the fire; but alas, what is that slame, to this unquenchable one, which is kindled by the breath of the Lord, as with streames of brimstone; and therefore never can goe out, never can be abated.

fire and much wood, the breath of the Lord, like a streame of brimstone, doth kindle it.

CAP. XXXI.

Yat, they shall finde that, though they vainly hoped to hide their counsells from the Lord, they shall have to doe with a God wifer then themselves, who will resolutely bring evill upon them, and not retract it, &c.

The Lord will no more forbeare to fight for Zionagainst the Assyrian, then a Lyon will forbeare his prey

for the voyce of a shepheard.

Yea, as we see some sowles, in a care to preserve their yong, slie about the head of him that is climbing up to scale their nest, so carefull is the Lord to defend his Jerusalem, &c.

The Assyrian shall fall by the sword, not of a mighty man, but of a mighty Angell; and the sword, not of a meane man, but of a spiritual executioner shall devour

him, &c.

And Senacherib shall passe over to Ninive his strong hold, for feare, and with shame; and his Princes and Captaines shall bee assaid to gather any more under his ensigne, saith God, who dwelling in his Temple at Ierusalem, sends forth from thence his just vengeance upon his enemies.

2 Yet he is also wise, and will bring evill, and will not call backe his words.

4 So shall the Lord of hosts come down to sight for mount Zion, and for the hill thereof.

s As birds flying, fo will the Lord of hofts defend Ierufalem.

8 Then shall the Assyrian fall with the sword, not of a mighty man, and the sword not of a meane man shall devour him.

man thall devour him,

9 And hee thalt pafle
over to his frong hold for
feare, and his Princes thall
be afraid of the entigne,
faith the Lord, whose fire
is in Zion, and his fornace
in Ierusalem.

CAP. XXXII.

Behold the Messiah, the true King of his Church shall raigne in righteous pesse, and those who shall have the administration thereof, under him, shall rule in due equity and moderation.

And that man (God, and man) shall be a sure resuge to his elect, in all their distresses, & calamities; and shall be a gracious restreshing to them; even as a cleare river in a dry wildernes, is to the thirsty traveller; or as the shadow of a great rock, in an hote scorching season, and climate, is to the weary passenger.

There

- r Behold, a King shall reigne in righteoushesse, and Princes shall rule in judgement.
- 2 And a man shall bee as an hiding place from the winde, and a covert from the tempest: as rivers of water in a drie place, as the shadow of a great rocke in a weary land.

5 The vile person shall be no more called liberall. not the churle faid to be bountifull.

9 Rife up ye women that are at eafe, heare my vioce ve carelels daughters give eare unto my speech.

10 For the vintage shall faile, the gathering shall

not come,

12 They thalf lament for the teats, for the pleafant fields, for the fruitfull

15 Vutill the spirit be powred upon us, from on high, and the wilderneffe be a fruitfiil field, and the fruitfull field be comted for a forrelt.

judgement so Then shall dwell in the wilder-

nesse.

- 19 When it shall haile, coming downe on the forrest, and the cities shall be low, in a low place.
- 20 Bleffed are yee that fow befide all systers, that fend forth thather the feet of the oxe and the affe.

1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacheroully, and they dealt not treacherously with thee: when thou fhalt cea'e to spoile, thou shalt bee spoiled.

2 O Lord, be gracious unto us, wee have waited for thee, bee thou their arme every morning, our falvation also in the time

of trouble

3 Atesthe poile of the turnult, the people fled,

There shall be so right a discerning of all things, that vertues shall not passe for vices, nor vices be mistaken for vertues; but men shall be esteemed as they are.

Rife up, ye nice and dainty dames of Judah, and Jerufalem, and give eare to this speech of mine, O ye carelesse women, who have given your felves hitherto, onely to ease, and delicacy.

God will hold you short of those meanes of your riot, for the vintage shall faile, the harvest shall disappoint

They shall lament for those plentisull meanes of sustenance, for the corne, and for the vines; the fruit of both which shall come short of their hopes.

Untill the fpirit of renovation bee poured upon us from God; untill it please him to breath comfortably up. on us, so as our wildernesse may be turned into a fruitfell field, and that field, which now goes for fruirfull, be in comparison thereof accounted but as a defert sorrest.

Then there shall be an holy & wife administration of justice in those places, which were before reputed wild

and defert, &c.

When violent stormes shall bluster upon the earth: and fall both upon the forrest, and townes, with such fury, that the citie shall be uncovered therewith, & utterly **a**bafed.

Ye shall in the meane time be so blessed with increase, that wherefoever you fow your feed (though in morifh and watry fennes) yet it thall abundantly prosper, and grow to ranke, as that ye shall be faine to fend in your cattle to eate downe the first head thereof.

CAP. XXXIII.

Oe to thee, O thou cruell Affyrian, that spoylest Gods people causelessly, and unprovoked; and dealest treacherously with those, that have offered no luch measureunto thee; for God wil be sure to meet with thee in thine own way; when thou hast done spoyling the Iewes, the Chaldees shall beginne to spoyle thee,&c.

O Lord, be gracious to us thy chosen people; wee have ever hitherto depended upon thee, thou hast beene the refuge of our fore-fathers; as thou hast beene their God of old, so renew thy savour and protection to us, every day; and be thou our falvation in the time of trouble.

Upon the noyfe of the tumultuous onfer of the Jewes,

the

the multitudes of the Assyrian armiessed; when thou, O God, didst but seeme to rouze up thy selfe, all those nations were suddenly dispersed.

As when the country is annoyed with caterpillers, all forts of people runne forth (even women and children) to destroy them at once, and even the weakest can kill them with ease, so shall all the people runne forth to gather this spoile of the Assyrians, &cc.

The maine strength, and stability which thy times shall have, shall consist in the true spirituall wisedome, and in the knowledge of God, and the greatest treasure of thy good King Ezekiah shall be the seare of the Lord.

Behold, for the time, Jetusalem shall be put to great distresse; their Captaines and souldiers shall be discouraged, and their Ambassadors, that went to treat for peace, shall returne discontented, and for rowfull.

The whole country mourneth, and languisheth, even those parts which are remotest; and every Province thereof heareth his owne proper share in this misery; The Cedars of Lebanon are cut downe, the corne of Sharon, and the fruitfull pastures of Bashan and Carmes are wasted.

Now when things are comme to an extremity, will I rife, faith the Lord, &c.

Ye have conceived great hopes of victory and triumph, but you shall goe away with a shamefull soile; yea, yee shall perish by your own plots; the fire which your owne breath hathkindled, shall devoure you.

Those that are prophane and godlesse in Jerusalem, are, not without cause, much terrified; and those hypocrites, which would not heleeve the predictions of these evills, are now overwhelmed with searchinesse; and now they are ready to say; Alas, how shall we be able to indure this wrath of God, which is gone out against us? &c.

He shall dwell in a safe place, inaccessible to all enemies; and utterly impregnable, and shall have all things cast in his way, which are necessary for his sustentiation.

Wholoever thou art that walkest thus uprightly; thou shalt see the Court of Jerusalem restored to his full glory, though Ezekiah bee under hatches for the time, yet thou shalt see him in his wonted port and magnificence; and thou shalt see him subduing other remote Kingdomes, and ruling over them.

Thine heart shall thinke upon the terrour thou wert in, when thou distractedly askeds for thy officers; where is the clarke of the band? Where is the receiver? Where at the lifting up of thy felfe the nations were feattered.

- 4 And your spoile shall be gathered like the gathering of the caterpiller.
- 6 And wisedome and knowledge shall bee the shabilitie of thy times, and strength of salvation: the seare of the Lord is his treasure.

7 Behold, their valiant ones shall cry without, the Ambassadors of peace shall weepe bitterly.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewen downe: Sharon is like a wildernesse, and Bashan, and Carmel, shake off their fruits.

10 Now will I rife, faith the Lord.

the Yee shall conceive chaffe, ye shall bring forth stubble, your breath as fire shall devour you.

14 The finners in Zion are afraid, fearefulnesse hath surprited the hypocrites: who among us shall dwell with the devouring fire?

16 He shall dwell on high, his place of defence shall be the munitions of rockes, bread shall be given him, his waters shall befure.

17 Thine eyes shall see the King in his beautic; they shall behold the land that is very farre off.

18 Thine heart shall meditate terrour; where is the scribe? where is the receiver? where is he that counted the Towers?

Gg

10 Thou flat not fee a fierce people, a people of a deeper speech then thou cault perceive; of a stammering tongue, that thou canst not understand.

21 But therethe glorious Lord, will be unto us a place of broad rivers and threames, wherein shall goe no gally with Oares.

23 Thy tacklings are loofed; they could not wel strengthen their mast: they could not spread the faile: then is the prey of a great spoile divided, the lame take the prey.

14 And the inhabitant shall not fay: I am sicke: the people that dwell therein, thair be forgiven their iniquitie.

3 And the Mountaines shall be melted with their blood.

4 And all the hoft of heaven shall be dissolved.

5 For my fword thall be bathed in heaven, behold, it shall come downe upon lannea, and upon the people of my curse to judgement.

6 The fword of the Lord is filled with blood, it is made fat with fatnes: and with the blood of lambs, and goates, with the fat of the kidneies of

rammes, &c. 7 And the Vnicornes shall come downe with them, and the bullockes with the Bulls, and their

is the furvaior of the workes ? as if the fe could have availed thee.

Thou shalt not be forced to see and induce the tyranny of those sierce and cruell Assyrians, to live under the fervitude of a nation, whose barbarous and harsh lan-

guage thou understandest not.

But there, (even in Jerusalem) will the Lord be unto us in flead of all the rivers, and ditches, and bulwarkes of defence which other cities boast themselves of yea he shall give Jerusalem protection without danger, In other cities and countries where they have the commodi. ty of large rivers and inlets from the Sea, there may be perhaps some perill of advantage to an enemie; and opertunity of invalion, but here shall be no fuch matter. no galley shall go bere with oares, &c.

But for thee, O Affyrian, howfoever thou cameft like a well rigged thip to this fiege, yet thy tacklings doe not hold, thy mail totters; yea, so shall God ply thee with formes, that thou shalt not so much as spread a faile, but shalt bewracked, and spilt, and every one, though lame

and impotent, thall thare in the spoile of thee.

But, my people shall, in the meane time, be kept in fafery, and health; for so much, as the very cause of their fuffering, which is their iniquity, shall be removed and forgiven.

CAP. XXXIV.

Nd the mountaines shall so runne down with blood A as if they were melted and dissolved into it.

And in that great day of the Lord shall the very

frame of heaven feele an apparent alteration, &c.

For my judgement, decreed in beaven, shall be fearefully executed upon the knowne, and professed enemies of my Church; upon rhose people, whom I have accurfed to an everlasting condemnation.

God shall take full vengeance on his enemies; his sword shall be, as it were, fed with the blood of his great and noted adversaries; this flaughter of his shall be like to that of an univerfall facrifice, which thall be killed on the alter of the land of Edom, and all the regions of his proud opposites.

Neither shall the tame cattle onely be the matter of this facrifice, as the poote and quiet lambs, which have no power to refift; but the wildest and siercest of all other creatures(as the Vnicorns, and Bulls, &c.) figuring

the most lawlesse and potent enemies of Christ, shall be exposed to this bloody oblation, and their land shall be drenched and soaked with their blood, &cc.

It is the time, wherein God will give a full fatisfaction, and retribution of the wrongs that have beene done to his Church, in the confummate plagues of his ene-

There shall be nothing but horrour, and burning; for in stead of streames there shall be liquid pitch; and in stead of dust, brimstone; and a fire shall be put to both of them; so as the whole world shall bee but as one slame.

As for those hostife countries that have made havock of lerusalem, they shall helaid waste in the meane time; and turned to an habitation of solitary, dolefull, and difmall birds; God shall condemne them to perpetuall consusion and ruine, never to be either built, or inhabited.

Sec 1f4. 13.21.

Inquire after this prophesse which I have delivered to you from the Lord, and compare it with the event, yee shall finde none of these particulars to faile; but these soules of solitude and desolation shall nest, and breed here; none of them shall want her mate; I have spoken it as from God, and his power shall call them thither, and fasten them there.

He hath distributed the land to them for their use, and his just providence hath divided it to them, by line, there they shall take up their abode for ever.

CAP. XXXV.

The Kingdome of Christ shall come, wherein he shall rule by the Gospell of peace, at what time all things shall flowrish; even these places which now seeme to bee for lorne deserts shall then rejoyce, and blossome as the rose.

That which was once a dry fandy defert, shall be now as fresh and greene, as Lebanon, and as plentifull, and rich as Carmel and Sharon,&c.

Comfort your felves therefore in the Lord, O ye that are weake and dejected, &c.

That barren foile that was parched, and burnt up

Gg 2 with

land shall be soaked with blood.

8 For it is the day of the Lords vengeance, and the yeare of recompences for the controversie of Zion.

9 And the streames? thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shalls become burning pitch.

the Bitterne shall posfesse it, the Owle also and the Raven shall dwell in it, and he shall stretch out upon it the line of confusion and the stones of emprinesse.

14 The wild beafts,&c, the Satyre shall cry to his fellow.

15 There shall the great Owle make her nest, &c.

16 Secke ye out of the booke of the Lord, and read, no one of these shall faile, none shall wanther mate, for my mouth it hash commanded; and his spirit it hash gathered them.

17 And he cast the lot for them, and his hand hath divided it unto them by line; they shall posseste it for ever, from generation to generation shall they dwell therein.

The wildernesse and the solirarie place shall bee glad for them, and the detert shall rejoyce and blossome as the rose.

2 The glory of Lebanon shall be given uno it, the excellencie of Carmel and Sharon

3 Strengthen yee the weake hands.

7 And the parched

ground shall become a poole, and the thirsty land springs of waters in the habitation of Dragons, wher each lay, shall be grasse with reeds and rushes.

8 And an high way shall be there, and a way, and it shall be called the way of holines, the unclean shall not roste over it. but

shall not passe over it, but it shall be for those, the wayfaring men, though fools shall not erre therin.

nor any ravanous beaft shal goe up thereon, it shall not be found there, but the redeemed shall walkethere.

9 No Lion shall be there,

30 And this shall bee a figure that thee, yee shall eate this yeare such as groweth of it selfe, and the second yeare that which springeth of the same.

11 I faid, I shall not see the Lord even the Lord in the land of the living.

13 From day even to night wilt thou make an end of me.

16 O Lord, by these things men live, and in all

with drought, shall flow with abundance of water, &c. and those desolate and dry deserts which were wont to be the habitation of Dragons, shall now turne most, and fruitfull, so as the rushes, and reeds shall cover it.

It shall not only be civill, and accessible, but holy and gracious, none shall dare to set their foot there, who are uncloane, and perversly wicked; but it shall be for those that are holy and conscionable; and the path shall bee so beaten with frequent passengers, that those which are otherwise simple and ignorant, cannot erretherein.

Neither shall it retains so much of the nature, and use of a wildernes, as to give harbour to Lions, or any other ravenous heasts; Men of a cruell, and bestiall disposition shall finde no place there, only the redeemed shall bee meet inhabitants thereof.

CAP. XXXVI.

See 2. Kings 18.

CAP. XXXVII.

See 2. Kings 19.

And now for thee, O Ezekiah, that thou maist know that this deliverance comes only from the Lord, let me tell thee, that God shall second this mercy, with another; thy sreedome, with a plentiful increase of this land of thine, which is now wasted, and defaced with warre; which yet shall, through the miraculous blessing of God become so sruitfull, as that, for two yeares together, it shall yeeld thee a large and rich crop, without the labour, or seed of the husbandman, &c.

CA.P. XXXVIII.

See 2. Kings 20.

Said, I shall no more have the comfortable fruition of Gods presence in his house, amongst the men that live here on earth.

This very day, ere the night come, wilt thou make an end of me.

O Lord, by those words and powerfull acts that proceed from thee, is the life of man both had and maintained; and, in speciall, this life of mine, whereby my breath is still kept in me, is an immediate worke of thine, &c.

Man, when he is once dead, can doe thee no more fervice here upon earth, &c.

CAP. XXXIX.

I Doe in all humility submit my selfe to the good pleasure of God, and doe acknowledge that God hath dealt very gracionsly with me, howsoever, for though I had deserved a present punishment, yet it hath pleased him in mercy to respite it, and to vouchsafe to grant, that true religion and peace shall be continued all my daies.

CAP. XL.

SHe hath received from the hand of Gods justice a large proportion of milery, double to that, which, if their fins had not forced him to this necessary insliction, hee would have imposed on them.

God shall have his prophets, who in the most sortorne estate of his Church, shall excite those Princes and governours, under whom his people shall be; for a preparation for their returne out of the Babylonish captivity; and as that returne shall be a type and figure of the delivery of Gods Church from spirituall tyranny; hee shall have his Evangelicall harbinger, before the comming of the Messiah; which shall be the voice of a cryer in the wildernesse, &c.

God shall remove every difficulty, and impediment which shally in the way of the restauration of his Church and people, &c.

As the graffe withereth, and, as the flower fadeth, upon every nipping winde, or footching fun; so doe, and shall the most glorious of the sonness of men, if God, in his displeasure shall but breath upon them never solittle.

O Sion, and Jerusalem, doe yee proclaime to all the world, the infinite goodnesse of your God to you, and therefore take all advantage of the highest mountains, to publish it, that it may be most, and best heard, since it is to you that God imparts the first tidings of a saviour, do ye gladly, and zealously divulge it to all the earth, and say to the other cities of Judah, concerning the Messiah to be exhibited in the sless, Behold your God.

If there be any of his electiones, that is weak and di-G g 3 fireffed, these things is the life of

18 For the grave cannot praise thee, death cannot celebrate thee.

- 8 Then faid Hezekiah to Isaiah, good is the word of the Lord, which thou hast spoken, he said moreover, for there shall be peace and truth in my daies.
- 2 For the hath received of the Lords hand double for all her finnes.
- 3 The voice of him that crieth in the wildernesse.

- 4 Every valley shall be exalted, and every mountaine and hill shal be made low.
- 7 The grasse withereth, the flowre sadeth, because the spirit of the Lord blowethupon it, surely the people is grasse.
- g O Sion, that bringest good tidings, get thee up into the high mountaine; O Ierusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, behold your God.
 - 11 He shall gather the

lambes with his arme, and carry them in his bosome, and shall gently lead those that are with yong.

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance.

on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatnesse of his might, for that he is strong in power, not one faileth.

Keepe filence before me, (O ye lands) & let the people renew their stregth

2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule o-

ver Kings?
4 I the Lord the first &

with the last, I am he,

5 The isles saw it, and feared, the ends of the earth were afraid, drew

neere, and came.

6 They helped every one his neighbour, and every one faid to his brother, Be of good courage.

7 So the carpenter encouraged the goldfinith, & he that finootheth with the hammer him that finote the anvill.

14 Peare not, thou worm lacob, and ye men of Head I will help thee, faith the Lord, and thy redeemer the holy One of Head.

15 Behold, I will make theea new sharpchreshing inframent having teeth; ftreffed, and that is over-preffed with the conscience of his owne unworthinesse, such a one will he pitty and releeve.

What needs thou care, O Israel, for all the world, if thy God be for thee; alas, how poore a thing are all the nations of the earth, if they be compared to the power of the Almighty? they are but as one drop of a bucket to a whole spring, yea to the sea it selfe, &c.

Lift up your eyes to heaven, and consider the mighty power of him that made all this glorious frame, that hath marshalled all those bright and goodly starres, like some mighty and innumerable host, he knowes them all severally, and distinctly, and bath ordained their severall times of rising, and when he bids them come forth, not one of them doe, or can faile of his appearance.

CAP. XLI.

Have a contestation with my people, which I would have the very heathen to be the witnesses of; come therefore, O ye fortaine nations, and give care, &c.

Who was it that fetched faithfull Abraham from Ve of the Chaldees? and caused him to travell to the promised land, and gave him the victory over divers Kinga?

8vc

I the Lord am he, that alters not with time, and occalions; as I was to the first, so am I to the last; as I was before all things, and had my being of my selfe, so I give being and sustentation to all things that shall be unto the

very end.

The nations round about were witnesses of the great workes I did for my people, in their deliverance, and feared; even the remotest of them were assaid, and com-

And incouraged themselves mutually, notwithstanding, in their Idolatry; as though they would make head

against the true God.

The foolith artificers agreed amongst themselves to make an idoll, and one of them hartned another to the work, &c.

Be not dismaid, O ye my despised people of the Jewes; how base and despicable soever ye seeme in the eyes of your enemies, the world shall see, and finde, that yee are deare to me, and that I will help and deliver you.

And, however the world doe now infult upon you, I

vill

will raise you up, to a power of just revenge; and will inable you to subdue your greatest and proudest enemics, so as ye shall humble them to the very dust.

And whereas the dry and barren wildernes may feeme a just disconragement of your passage, and teturne, I will cause that to be pleasantly planted, and coolely shaded, with variety of goodly trees, of all growths and slatures.

He that maketh choice of such gods, as ye are to worship and adore, shall be no other then an abhomination unto the true God.

I will, in the fulnesse of time, raise up a Messiah, who shall call mine elect out of all coasts of the world, to my holy service; and he shall by his mighty power subdue those great potentiates of the earth, who have opposed themselves to him.

CAP. XLII.

HEE shall make no noise in the world, but shall come without either pompe or tumult.

Those that are humbled, and contrite, shall be rather releeve, and comfort, then adde any thing to their forrow and affliction, and those that have received but the weakest beginnings of grace, shall bave no discouragement from him, but shall be rather cheared up by him, yet so shall be be gracious to the penitently dejected, that he shall not beare with the obstinate sinter, but shall give severe judgement upon him, according to the justice of his demerits.

The forraine nations, even of the Gentiles, shall yeeld themselves over joyfully to his government.

I willgive thee for that Saviour of the world, in whom my covenant of faving mankinde was founded of old; even in those ancient promises, which I made, both in Paradise to the first parents of mankinde, and after, to Abrahamthe father of the faithfull; not onely to that one chosen nation, but even to the Gentiles also, to whom I have ordained thee as a light, to guide them unto salvation.

That, whereas mankinde was utterly bereaved of the light of all divine knowledge, now, by his illumination their eyes might be opened to fee the things belonging to their peace; and whereas they were shut up in a miserable bondage to sin and satan, he might graciously deliver them, acc.

thou shalt thresh the moutaines, and beat them smal, and shalt make the hils as chasse.

19 I will plant in the wildernesse the Cedar, the Shittah tree, and the myrtle, and the oyle tree, I will fet in the desert the first tree, and the pine and the boxe tree together.

24 An abomination is he that choofeth you.

15 I have raited up one from the north, and hee shall come; from the rising of the Sun shall he call upon my name, and hee shall come upon Princes as upon morter, and as the potter treadeth clay.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

a A bruifed reede shall he not breake, and the smoaking slaxe shall be not quench, he shall bring forth judgement unto truth.

4 And the ifles shall waite for his law.

6 And give thee for a covenant of the people, for a light of the Gentiles.

7 To open the blinde eyes, to bring out the prifoners, from the prison, and them that sit in darknesse, out of the prison house. and the cities thereof lift up their voice, the villages that Kedar doth inhabite: let the inhabitants of the rocke fing, let them shout from the top of the mountaines.

holden my peace, I have been still and refrained my felse mow will I cry like a travailing woman, I will destroy and devoure at

my fervance or deafe, as my messenger that I sente who is blinde as he that is perfect, & blinde as the Lords servance

pleased for his righteousnesse sake, he will magnific the law and make it honourable.

22 But this is a people robbed and spoiled, they are all of them snared in holes, and they are hid in prison houses, they are for a prey, & none delivereth, for a spoil, and none faith, Restore.

- 1 I have called thee by thy name, thou art mine.
- 3 I gave Ægypt for thy ransome, Æchiopia and Seba for thee.

5 Feare not, for I am with thee: I will bring thy

Let the most barbarous of all nations know that they have cause to praise and magnifiethe mercy of the Lord, for that interest which they shall have in this worke of redemption; let therefore the wildest Arabians sing and celebrate this great goodnesse of God our Saviour.

I have long time refrained my felfe from a revenge of mine enemies, and delivering of my Church; now I can forbeare no longer, but will suddenly expresse my love to the one, and my vengeance on the other; even as a woman, who hath long bitten in her paine, yet when the last throwes of her child-birth come upon her, cannot forbeare to cry out.

However the rest of the world may pretend for their ignorance, and blindnesse, yet my chosen people, who have had such meanes of knowledge from mee, might well put me into expectation of great skill in, and conscionable care of my commandements, and now behold (to their shame be it spoken) who is so blinde as their wilsulnesse hath made them? yea, not the ordinary fort of them only, but even my messengers and prophets, who have challenged much persection to themselves, they have hood-winkt themselves from beholding the certaine truth of my judgements.

The Lord is well pleased, for his gracious promise sake, to make good all that ever he hath undertaken, concerning his people, and to gloriste himselse in the sussiling of his word.

But this people make themselves unworthy, and uncapable of the great mercies of God, and will needs bee guilty of those great miseries, and calamities that are comming upon them; for they shall be robbed, and spoiled, and settered in dungeous, and be exposed to an unter valiation.

CAP. XLIII.

Have taken special notice of thee, above all other nations; and have entred into termes of more neare and deare respects unto thee.

When Senacherib did fo furiously besiege thee, I fetcht him off, and diverted his warres to Ægypt, and Æthiopia, and so made them to be thy ransome, and rescue.

So also werse 4.

I will bring all the true feed of I frael out of their fpi-

rituall captivity, from all the corners of the world, even from the East, and West.

As also from the North and South; so as all that belong to mine election shall in Christ be gathered unto mee.

So also verse 7.

Bring forth those people that were once blinde, but now I have given them eyes, and those who were once deafe, but now I have given them eares.

It is for your fakes, (to contrive the returne of you my people from your captivity) that I wil fend Cyrus against Babylon, where you are detained, and will give him victory against those Princes and Nobles of the Chaldeans, whom ye are subject unto, who shall be glad to make use of their ships for their slight and escape.

As I will addresse, and accommodate all things for the returns of my people, from their captivity, (so as no convenience shall be wanting thereunto) so also, will I give all gracious helps to all my chosen ones from the utmost coasts of heaven, for their conversion to my true Church.

Those that are the most bestiall and savage among all the people of the world, shall wonder at the great savors which I show to my people, and shall give glory unto me both of power, and mercy.

Those oblations, which thou hast formally made unto mee, have not been such, as I cared to receive from thee; I have not been beholden to thee for a true devour confectation of thy selfe, and thy services unto me, all these have been only outward, and sashionable.

So also verse 24.

Thou hast cast heavie and intolerable burdens upon mee by thy sinnes; as if my mercy served for nothing but to humour thy wickednesse; yea thou hast pressed me so farre, as that I am now weary of induring thy provocations.

If thou hast any thing to say for thy selfe; speak it out freely, I give thee sull scope to plead thy owne cause with me; and, if thou canst, doe thou either justifie, or excuse thy selfe.

Therefore I have determined to difregard, and expose to contempt the chiefe Priess and rulers of my fanduary and to give up Jacob to destruction, and Israel to the reproach of all nations.

feed from the East, and gather thee from the West.

6 I will fay to the North, Give up, and to the South, Keep not back, bring my fonnes from farre, and my daughters from the ends of the earth.

8 Bring forth the blind people that have eyes, and the deafe that have eares.

14 For your fake I have fent to Babylon, and have brought downe all their Nobles, and the Galdeans, whose cry is in the ships.

19 I will make a way in the wildernesse, and rivers in the defert.

20 The beaft of the field shall honour mee, the dragons and the owles, because I give waters in the wildernesse, and rivers in the defert.

brought me the final catthe of thy burnt offerings, neither haft thou honoured me with thy facrifices, I have not caused thee to ferve with an offering, nor wearied thee with incense.

24 For thou halt made me to ferve with thy fins, thou halt wearied me with thine iniquities.

26 Put mee in remembrance, let us plead together, declare thou, that thou mailt be justified.

28 Therefore I have prophaned the Princes of the fanctuary, and have given I acob to the curfe, and I fract to reproaches.

CAP.

CAP. XLIV.

6 I am the first, and I am the last, and besides me there is no God.

7 And who as I, shall call and shall declare it and fet it in a rder for me?

12 Yea hee is hungry and his strength faileth, he drinketh no water, and is fairt.

18 They have not knowne nor understood: for he hath shut their eyes that they cannot see, and their hearts, that they cannot understand.

a deceived hart hath turned him afide, that he cannot deliver his house, nor lay, is there not a lie in my right hand?

28 That faith of Cyrus, He is my shephcard, and shall performe all my pleature, even faying to Ierusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid.

a Thus faith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the kynes of Kings to open before him the two leaved gates, and the gates shall not be shut.

3 And I will give thee the treatures of darknelle, & hidden riches of fecret

s I girded thee, though

Am the onely true, eternall God; without all possibility of alteration; and therefore will be ever approved most constant to my owne decrees, and purposes.

Since I decreed, before ever any of your Idol-gods were extant in the world, to select a people to my selfe fro the rest of the earth, which of your false gods could, or can order their vocation, and government as I have

done,&c.

Weake, and foolish man will bee making a god to himselfe; and findes himselfe hungry, and thirsty, and faint, with the very worke, whiles hee makes it, yet so eager is he in that businesse, as that he forbeares his own necessary sufferance in his zeale to finish it.

God hath in his just judgement, given them up to a strange befortednesse, and hath suffered their ideal to bereave them of their wits, and senses, so as, though they have both hearts and eyes, yet they neither see, nor un-

derstand.

That which should be his comfort, is his affliction and misery; he trustesh to his idol, and that shall no more helpe him, then ashes can seed and nourish him; he hash given way to these idolatrous sopperies; and now they have utterly infatuated him; so as he hath not the grace to bethinke himselfe of his sond and wicked courses.

That faith of Cyrus, (that Perfian Monarch, who shall aftermany yeares he borne) hee is the man that shall favour, and restore my people, and performe my pleasure concerning their returns from the Babylonish captivity: who shall also give order for the reedifying of the walls of Jerusalem, and the Temple.

CAP. XLV.

Thus faith the Lord, concerning Cyrus, who is yet unborne, who I have ordained to be the King of Persia; whom I have decreed to prosper in all his designes, and to make him victorious over all nations, and to subdue mighty Kings, so as they shall be glad to open unto him their most defenced cities.

I will give thee those treasures, which have beene long laid up in the secret store-houses of Kings, &c.

I have girded thee with honor, and power, though

thou

thou hast not considered whence these favours have thou hast not knowne me. comme, neither hast thou, O Cyrus, so well knowne me, as to abdicate thine Idolatry, and to worship meanight.

Let all my creatures (faith the Lord) conspire together to the furtherance of the restored happinesse of my people; let the heavens, and the clouds, and the earth contribute all the bleffings (which are committed unto them) to their inlargement, and prosperitie; and convey unto them the jumperformance of all the mercifull promifes they have had from me.

Shall, the worke rife up, and controll the workman,

and lay: He hath no skill?

I who am the faithfull Gardian of my Church have raised up Cyrus, who in suture times shall come, and prosper in his great enterprises; and he shall build up the walls of Jerufalem, and thall fend back the captive Jewes into their country, not being hired thereto by any price, or reward, but by my immediate infligation.

See Ezra. 1.

The Ægyptians, and the Ethiopians, and Sabeans shall be tributary to Cyrus; and the benefit of their labour and merchandife shall by him bee improved to the building of Jerufalem; so as the great enemies of Gods Church shall volumearily submit themselves thereunto: and shall acknowledge that Gods prosence is in her, and his power for her.

All this shall be done for thy people; but, in the meane time they shall have need of patience; for thou wilt for a long while feeme to hide thy face from them, O thou God and Saviour of Mrael, and wilt give them up into

grievous affliction.

CAP. XLVI.

The great idols of the Chaldees, in whom they so vain-ly trusted, shall now be pulled downe, and carried away in carts, as the spotles of the Persian Conquerour, the heafts shall drag them away, and complaine of their weight.

Remember this, and thew your felves to be not more brutish then beasts, to worship those things which your felves have made; but men, indued with reason, which alone is able to teach you to abhorre this groffe idola-

try, &c.

8 Dropdowne veheavens, from above, and let the skies poure downer righteoulnesse: let the earth open, and let them bring forth falvation, and let righteoussisse spring up rogether: I the Lord have created it.

9 Or thy worke, hee hath no hands?

12 I have raifed him up in righteonfinesse, and I will direct all his wayes, he fhall build my citie, and he shall let goe my Captives, not for price norreward, faith the Lord of hosts.

24 Thus faith the Lord, The Labour of Ægypt, and Merchandise of Ethiopia, and of the Sabeaus, men of flature fhall come over m to thee, and they shall bee thine they shall come after thee, in chaines they shall come over, &c.

15 Verely thoù art a God that hidely thy felfe, O God of Ifrael the Savi-

our.

1 Bell boweth downe, Nebo frompeth, their idols were upon the beafts, and upon the cartell : your carriageswere heavie loden, they are a burden to the weary beaft.

8 Remember this; and thew your felves men: bring it againe to minde, O ye transgressours.

Who

from the beginning, and from ancient times the things that are not yet done, faying, My counfell shal stand, and I will do all my pleasure.

bird from the East, the man that executeth my Counsell from a farre

countrey.

13 I bring neere my righteoninefie: it shall not be farre off, and my salvation shall not tarry, and I will place salvation in Zion, for Israel my glory.

- in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne; O daughter of the Caldeas; for thou shalt no more be called render and delicate.
- 2 Take the militones and grind meale, uncover thy lockes: make bare the legge: uncover the thigh, paffe over the rivers.
- 3 I will take vengeance, and I will not meete thee as a man.

7 They are created now, and not from the beginning, even before the day when thou heardest the not, left thou shouldest fay, Behold, I knew them.

8 And wast called a

Who from the beginning of times, and ever fince, have still foretold you what would come to passe, both till this present, and in the times yet to come; which I have so infallibly performed, that you may hereby well know the immutable certainty of all my decrees.

Calling Cyrus from the East to execute my decree, who shall come swiftly upon the wings of speed, to doe what I have determined, and shall devour the Kingdomes of the earth, before him, &c.

Howfoever ye have deserved to set me off from you, yet will I not suffer your incredulity to frustrate those gracious promises, which I have made for the deliverance of my people; but will, in my just time, performe them, and will bring salvation unto Zion, and there set the it, for the happinesse of my people Israel.

CAP. XLVII.

O Thou glorious citie of Babylon, which bragst of thine impregnablenesse, and might; come downe (for so thou shalt) and sit in the dust, for thither shalt thou be humbled; thou shalt no more rule over nations, but shalt be subject to anothers power; neither shalt there be any more place for thy wanton delicacy, but thou shalt bee harshly and roughly intreated of thy Conquerous.

Make account to undergoe the cruellest bondage; wherein thou shalt be put to grinde in mills, & be whipt to all service and base workes; and your coy dames, and proud wantons shall go now carelesty with their lockes uncovered, and neglected; and shall be forced to walke baresooted to their captivitie, through the stony wayes, and unknownerivers.

I will not deale with thee in any gentle or moderate manner, but in all extremity; the revenge of men may be prevented, or mitigated, mine shall not.

CAP. XLVIII.

They, even those hidden things are inexpectedly brought about, and were not revealed to thee before hand; lest thou shouldest say; I foreknew them well enough.

Thou wast a stubborne and rebellious people, even

from

from my first dealings with thee; ever fince I fequestred

thee for my peculiar.

I have taken courses with thee for thine amendment, not for thy destruction; I have tryed thee with the sire of affliction, but not with so extreame a sire, as wherewith silver is tryed, that would have burnt thee up, and not have refined thee; I have testified my choice and allowance of thee upon this siery tryall.

I will free you, O my people; behold, ye shall goe forth of Babylon; yee shall be rescued from the hand of the Chaldees; goe ye therefore from thence with triumphand exultation; and proclaime the great good-

neffe of your God to all the world, &c.

CAP. XLIX.

All yee forrainenations of the world, listen unto me, your Saviour, and redeemer, The Lord, who before all times, had decreed me to be the mediator of his Church, hath accordingly performed it, and hath from my miraculous conception, and birth, set me apart to the accomplishing of this great worke.

He hash gitten power and efficacy to his word in my mouth, that thereby I may rule my Church, and subdue my enemies, his almighty protection hath beene over me, and he hath destin'd me, from all worlds, to be a fit

and perfect infirmment of his fervice.

Then I said, I have omitted nothing on my part, that I might doe, for the gaining of my people, the Jewes, out, all my cost and paines that I have bestowed upon them, is no better then cast away; but it is mine everlasting father (with whom I am one) who gives sull appropation of all that I have done; who graciously accepts of both my active and passive obedience.

So also verse 5.

Though Israel be so obstinate that he will not reap the refered benefit of my redemption, yet my glory with he Lord shall be no whit the lesse.

Yea this is not all the honor that God my father will ut upon me; for behold, faith he, it were a poore mater, if thy redemption and rule should be onely limited o the tribes of Israel; no, I will so extend, and advance his glorious and happie office, and worke of thine, that thall reach unto the Gentiles, all the world over.

transgressour, from the

to Behold. I have refined thee, but not with filver: I have cholen thee in the formace of affiliation.

to Goe ye forth of Babylon, flee yee from the Caldeans, with a voice of finging declare ye, tell this outer it even to the end of the earth.

1 Listen, O ye Isles, unto me, and hearken ye people from farre; the Lord hath called me from the womb, from the bowles of my mother hath hee made mention of my name.

2 And hee hath made my mouth like a sharpe sword, in the shadow of his hand hath he hid mee, and made mea possished shaft, in his quiver hath

hee hid me.

4 Then I faid, I have laboured in vaine, I have ipent my strength for nought, and in vaine, yet surely my judgement is with the Lord, and my worke with my God.

s Though If racibe not a gathered, yet shall I bee glorious in the eyes of the Lord, and my God shall be my strength.

6 And hee faid, It is a light thing that thou shouldest be my servant to raise up the tribes of lacob, and to restore the preferved of Israel: I will also give thee, for a light to the Gentiles, that thou maiest be my salvation, ecc.

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8 And give thee for a coverant of the people, to establish the earth to cause to inherit the desolate heritages.

9 They shall feed in the wayes, and their paflures shall bee in all high

places. 12 Behold, these shall come from farre: and loe, these from the North and

from the West, and these from the land of Sinum.

18 Lift up thine eyes round about, and behold: all these gather themselves together and come to thee: as I live faith the Lord, thou shaft forely

doth thee with them all. as with an omament, and binde them on thee as a bride doth.

20 The children, which thou fhalthave, after thou haft loft the other, fhall fay againe in thine cares, The place is too strait for

21 Then shalt thousay in thine heart, Who hath begotten me thefe, feeing I have lost my children and am defolate, a captive and removing to and fro? and who hath brought up thefe?

23 And Kings shall bee thy marking fathers, and their Queenes the nurling thothers: they shallbowe downe to thee with their

face towards the earth. 24 Shall the prey bee taken from the mighty, or the lawfull captive delivered?

*6 And I will feed them that oppresse thee, with

I have given thee to renew, and establish that covenant, which is betweene me and my Church; to raife up and fettle all my chosen upon earth; and to bring into my Church those which pertaine unto it, so as even the most desolate parts thereof may be furnished and peopled.

Such plenty of provision will I make for my people, that the very high wayes, and dry and barren menntaines shall yeeld them abundance of nourithment, and increase.

From all the coasts of the earth shaff the Jewes returne to Jerusalem, in figure of that generall recourse, which shall be from all the nations under heaven, to the holy Church of Christ, under the Gospell.

And now, O my Church, lift up thinceyes, and looke round about thee; Behold the multiplicity of all those nations wherewith thou art encompassed, all these shall come in and submit themselves unto thee; their number and accession shall be an excellent ornament unto thee. wherewith thou shalt decke thy selfe, as a Bride doth on the day of her wedding.

The children, which thou, O my Church, shalt have of this new supply of the Gentiles, since the casting off thy former issue of the lewes, shall be so multiplied, that they shall have cause to complaine of the want of roome.

Then shalt thou have occasion to thinke; How comes it about, that I am bleffed with follarge an liffue, feeing my former brood is loft, and perished? O God, this is thy wondrous mercy, thus to comfort me in my extreme defolation, and captivity; thou, by the immortall feed of thy word hast begotten them to thy selfe; and hast nourished and bred up them accordingly,&c.

Whereas now the Princes of the world are opposite unto thee, then, Kings and Queens shall gladly take upon them thy patronage, and protection; yea they shall in all humility yeeld themselves over to thy spirituals authority,&c.

But now your diffidence is ready to fay. Is it possible that the Iewes should be taken out of the hands of so great a Monarch, as the King of Babylon, or the captive, which was according to the law of warre feized upon, and pollefled, refcued from to powerfull a victor?

So ver/2 25.

I will give them up to a civilland intestine warre, so

as they shall be the mutuall slaughterers of each other; and that with an infatiable fury, &c.

CAP. L.

How willing yee are to put off the fault, and cause of your punishment from your selves, to me, faith the Lord; as if I had put you away, and cast you off, (being once my acknowledged wise) without all just reason for (being once my acknowledged children) had sold you to my creditours; goe to then, let the bill of divorce be shewed, that it may appeare why I rejected you; and let it be known how and to which of my creditors I have, upon any contract, put you over; No, ye people of Israel; ye are they who have sold your selves for your iniquitie, and for your wicked and adulterous mis demeanours are ye put away.

Whereas ye ought to have fought me, I have fought you, and beene difregarded, when I came to you in my gracious folicitations, and invited and called you by my loving admonitions, you turned the deafe care, and gave no respect unto me; What meanes this neglect of yours; am I now lesseable to help and redeeme you, then I for-

merly was? &c.

As I did then over-spread Ægypt with a three dayes darknesse, so I can still (when I picale) vaile the face of heaven with blacknesse, and put it into a mourning habit.

God the Bather hath given to me, the Messiah his eternall Word and Sonne, power to expresse him sully and exiphistrely unto his people; that I should bee able to speak comfortably to the weary and distressed soules; he doth not intermit to surnish me continually with his good Spirit, but ever assistent me with his divine and inseparable grace to all the acts of my mediation.

My God is with me, yea, He is in mee, and one with me, and I with him, so at I cannot but be borne out against all that shall stubboruly contend with me, &c.

That feeth nothing but cause of discomfort, and de-

jection without all appearance of mitigation.

Behold, all ye that out of your owne thoughts raise up to your selves imaginary comforts, not setching true grounds of consolation fro above; make use of those your owne devices, please your selves in your owne projects; All that ye shall get at my hands, is sorrow and disappointment.

their owne ffesh, and they shal bee drunken with their owne blood, &c.

- r Thus faith the Lord, Where is the Bill of your mothers devorcement, whom I have pur away? or which of my creditors is it to whom I have fold you? Behold, for your iniquities have you fold your felves, and for your transgressions is your mother pur away.
- 2 Wherefore, when I came, was there no man? when I called, was there none to answer? is my hand shortned at all that it cannot redeeme?
- 3 I clothe the heavens with blackeneffe, and I make fackcloth their covering.
- 4 The Lord God hath given me the tongue of the learned, that I should know how to speake a wordin season to him that is wearie: he wakeneth morning by morning, hee wakeneth mine eare to heare as the learned.

8 He is neere that justifieth me, who will contend with me?

to That walketh in darknesse, and hath no

light.

ri Behold, al ye that kindle a fire, that copasse your selves about with sparkes: walke in the light of your fire, and in the sparks that ye have kindled: this shall you have of mine hand, yee shall lie downe in forrow?

Hh 2

CAP.

CAP. LI.

I Look into the rocke whence ye are hewen, and to the hole of the pit whence ye are digged.

3 For he shall comfort Zion, he will comfort all her waste places, & he wil make her wildernesse like Eden.

9 Art thou not it that hath cut Rahab, and wounded the dragon?

14 The captive exile hafteneth that he may bee loofed, and that he should not die in the pit, nor that his bread should faile.

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, & lay the foundations of the earth,

17 Thou halt drunken the dregs of the cup of trembling, & wrung them out.

guide her among all the fons who she hath brought forth, neither is there any that taketh her by the hand, of all the sonnes that she hash brought up.

20 Thy fons have fainted, they lie at the head of all the streets, as a wilde bull in a net, they are full of the tury of the Lord, and rebuke of thy people.

7) Therefore heare now this, thou afflicted & drunke, but not with wine.

Behold, have taken out of thine hand the cup of trembling.

Bethinke your selves, and look back to your first originall, consider how easie it is for me, who gave you a being from the dry and barren loines and wombe of Abraham and Sara, to revive and raise you up in your greatest distresse.

Thus shall the Lord comfort Zion, when shee is most hopelesse, he will so restore her, as that the most desolate parts of his Church shall be fruitfull, and beau-

tifull, as the Paradife of Eden,&c.

Art not thou he that half pulled downe the pride of Ægypt, and discomfited Pharaoh that proud King?

The captive Jewes now lying under an uncomfortable exile, shall soone addresse themselves to their returne, let them not faint under their bondage, for they shall not long continue under it.

I have pur my word into the mouth of thee, my Prophet, and thy fellowes, but especially into the mouth of that great and divine Prophet and redeemer of my Church, I have held my safe protection over thee, and him, that by the saving doctrine which I shall send into the world, and that mighty and essectuall worke of his mediation, I may set at peace, and settle all things both in heaven and earth, &c.

Thou hast drunke deepe of the grievousest of Gods cutward afflictions, such, as thou mightst, and didst just ly tremble to tast of; even the bitterest part thereof hast

thou beene forced to receive into thy foule.

She is left urterly disconsolate; those that should bee most deare, and most respective to her (.i.my Church) even those spiritual sonnes, whom shee hath brought torth to an outward profession, they ungratefully for sake her, and deny her their needfull offices and attendance.

Yea, those unthankfull sons of thine are involved in the same calamity with thee; if they would, they cannot help thee; they are caught, and in tangled like some wilde bull in a toyle, and so lye roating in vaine, within thy streets; for the wrath of the Lord hath throughly seized upon them, without all possibility of redresse.

Hearethis, ye that are giddily distracted, not with

wine, but with extremity of forrow:

Behold I have taken off from thee those heavie affii. Gions under which thou didft justly tremble, &c.

CAP. LII.

STirre up thy felfe, and rouze up thy drouping spirits, O my Church, deck thy selfe with the robes both of joy, and holines, for my pure worthip shall be restored unto thee; there shall be no place within thee for the invasion of thine heathen enemies, and the pollution of the prophase.

It was your owne iniquity that fold you into the power of your enemies, I took no price at all for you; and therefore am not bound to any relitation, which might

be demanded of me, but will freely deliver you.

Now therefore, what have I in lieu of this miserable affliction of my people; why should I forbeare to revenge it, &c.

How welcome and pleafing are the Prophets of God, who upon the mountaines of Judea preach these glad tidings of peace, and deliverance; and how more welcome are those Evangelicali teachers that proclaime everlasting salvation to all believers, &cc?

This shall not be a thing mustered in secret; thy spiritual searchmen, the seers of God, shall lift up their voice, and publish it to all the world, with joy and thank sgiving and shall be (some of them) eye-witnesses of this gractous deliverance.

The Lord hath shewed his mighty power to all the nation roller bout, in this release of his chose people, &c.

Make your felves ready therefore, O my people, to depart out of Babylon, get you forth joyfully, from the place of your captivity; and in the meane time, keepe your felves undefiled with the corruptions of that wicked nation; and ye the Priests and Levites, that have charge of the holy things of God; fee that yee sandific your selves, and hold cleare from all those Babylonish pollutions.

For ye (hall not goe out of Babylon, as ye went out of Agypt, with halte, and tumult; or, as people that flee from an enemie, but in a peaceable and triumphant fathion; for the Lord shall goe before you, and follow you in so plaine a manifestation of his powerful presence, that you shall finde no cause of doubt, or searce.

Behold that Messiah, by whom I shall sully restore my Church, shall worke wisely, and succeed prosperously in that glorious service; he shall be exalted and advanced above all the Kings of the earth, yez, above all the

powers of heaven.

Hha Indeed,

on thy strength, O Zion, put on thy beautiful garments, O Ierufalem the holy city; for hinceforth there shall no more come into thee the uncircumcifed, & the uncleane.

3 For thus faith the Lord, yee have fold your felves for nought, and yee shall be redeemed with-

out money.

5 Now therefore, what have? here, faith the Lord, that my people is taken away for nough?

7 How beautifull upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth faivation?

8 Thy watchinen shall life up their voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring againe Zion.

ro. The Lord hath made bare his holy arme in the eyes of all the nations.

goe ye out from thence, touch nounclean thing, go ye out of the middest of her, be ye cleane, that beare the vessels of the Lord.

for ye shall not goe out with halte, nor goe by flight, for the Lord will goe before you, and the God of lirael, will bec your rereward.

13 Behold, my fervant shall deale prudently, hee shall be exalted and extolled, and be very high.

14 As many were altonied at thee (his vilage was formarred more then any man, and his forme more then the fons of men.)

15 So shall bee sprinkle many nations, the Kings shall shut their mouthes at him, for that which had not been tolde them shall they see, and that which they had not heard shall they consider.

our report, and to whom is the arms of the Lord revealed?

2 For he shall grow up before him as a render plat and as a root out of a dry: gipund, he bath no forme nor combinelle

4 Surely he hath borne our griefes, and carried our fortowes, yet we did efleeme him fricken, fmitten of God, and afflicted.

The chaltifement of our peace was upon him, and with his stripes are we healed.

8 Hee was taken from prison & from judgement, and who shall declare his generation? for he was cur off our of the land of the living:

9 And hee made his grave with the wicked, & with the rich in his death, because he had done noviolence, neither was any de-

ceit in his mouth.

To Yet it pleased the Lord to bruise him he hash

Indeed, the outward appearance of that Son of God, was so exceeding meane, and contemptible (more then the ordinary fashion of the sonnes of men) as that those who beheld it, were associated, to see such a majesty shrouded in so plaine and homely an outside.

But yet, in the efficacy of his appearance, he shall be so glorious, as that, when he is graciously pleased to distill his holy word upon the nations, Kings shall stand amazed at the power of him, who worketh so mightily by it, for they shall see, and heare that which they never could have imagined should possibly have comme to passe.

CAP. LIII.

But woe is me, though we bring fluch cestaine and happy newes of a Meshah, into the world, yet, how is the incredulous world beforted, that it will not believe our report? what blindnesse hath darkned the eyes of men, that they will not see the mighty power of the Godhead, in this weaknesse of humane slesh?

For, to the eyes of men he shall seeme despicable, at the first, and by degrees shall grow up to an acknowledged perfection: He hath no lovelinesse or glory in his

outward appearance, &c.

It is for our fakes that he hath subjected himselfe to all those griefes and sorrowes, which hee underwent; that he might sanctifie our afflictions to us, and deliver us from greater judgements; Yet, our unthankfulnesse will not acknowledge it, but is ready to cast his sufferings upon his owne deservings, as if God had stricken him for his owne demerits.

He was chastised to work our peace, hee was smitten

that we might be healed.

He was indeed arraigned, and adjudged to a shameful and painfull death, but that could have no power over him, he was mightily refcued from it, by the power of his Godhead; and now lives for ever; neither shall or can there be any end of his etergall duration, how soever, for the time, he was cut off from living among them. &c.

He was given up into the hand of wicked and violent men, to be bythem put to death among it malefactors; although he had done nothing amiss, neither was any

guile found in his mouth.

Yet it pleased God the father to humble him, and standing in our stead, to hide his face from him, but with

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an intention of much glory to him, and happinesse to his Church, for, when thou, O Lord, shalt cause his life to be offered up for the satisfaction of our sins, he shall, by the efficacy of his blood, saise up a plentifull issue to his Church, and shall be everlastingly gloristed, and worke happily for the good of his chosen; essecting all that which God hath determined for the salvation of mankinde.

He shall see, and seel the happy successe of his labours, and sufferings, and shall sinde abundant comfort and satisfaction therein, herein shall many, yea all that belong to Gods election be justified, in that this righteous and perfect Saviour is knowne, and apprehended by them, and in that they are knowne and accepted of him, for he hath undertaken to satisfie for all their iniquities.

Therefore, after he hath overcome the shatpnesse of death, I will honour him with a glorious triumph; wherin he shall, according to the manner of great conquerors, divide the spoile of his enemies; insulting over death, grave, and hell, because he hath beene obedient to the death, yea the death of the crosse; and was hanged on the tree of shame and curse, betwixt two malesactors; and upon that crosse bore the sin of all those that pertaine to him, and, buth ashis death, prayed for his persecutors and tormentors, and at my right hand makes perpetual intercession for his Church.

CAR, LITH.

Rejoyce, O thou Church of the Gentiles, which were before jurterly barren, and fruitlesse, yeelding no children to God, for now, the children of thee which were not formerly regarded, as my spoule, are more then those of the Church of the Jowes, whom I professed to love and respect.

Soulfo.verfe 2, 354; 5, 6, 7, 8.

Well may I compare the great in undation of thy forrow and affliction, to the deluge in Noahstime, wherewith the earth was overspread; and as I then swore, &c. so have I now sworne that I will never give my Church over to any utter valiation.

Othou my poore diffrested Church, which now feest no cause of joy, or mitigation of thy forrow; comfort thou thy selfe with the expectation of what blessings I have pur him to griefe; when thou shalt make his soule an offering for sin, he shal seehis seede, he shall prolong his daies, and the pleasure of the Lord shall prosper in his hand.

- to He shall see of the travell of his sonle, & shall be satisfied; by his knowledge shall my righteous servant instific many, for hee shall beare their insquiries.
- vide him a portion with the great, and he shall divide the spoile with the strong, Because he hath powred out his soule unto death, & he was numbred with the transgressours, & he bare the same of many, and made intercession for the transgressours.
- sing O barren, thou that didft not beare; break forth into finging, and cry aloude thou that didft not travell with shilde, for more, are the children of the desolate then the children of the married wife, faith the Lord.
- 9 For this is as the warers of Nosh unto me, for as I have swome that the waters of Nosh should no more goe over the earth, so have I swome, &c.

11 Oh thou afflicted, tolled with tempelt, and me comforted, behold I will lay thy flones with faire colours, and lay thy foundations with Saphires

12 And I willmake thy windowes of Agats, I and thy gates of Carbuncies, & all thy borders of pleasant fronce.

13 And all thy children that be taught of the Lord, and great that be the peace of thy children.

15 Behold, they shall furely gather together, but not by me a whosoever shall gather together against thee, shall fall for thy sake.

ted the finith that bloweth the coales in the fire, and that bringeth forth an inftrument for his worke & I have created the walter to dellroy.

17 No Weapon that is formed against thee, shall prosper, and every tongue that shall rise against thee in sudgement, thou shalt condenue.

thirleth, come yet to the waters, and he that last no money, come ye, buyind eare, year come buy wine & mike without price.

2 Whierefore doe yee fpend money for that which is not bread, and your labour for that which fatisfieth nort liearless diligently unto me, and cate ye that which is good acc.

3 Even the fure mer-

cies of David.

4 Behold, I have given him for a wimefle to the people a leader and commander to the people.

have laid up for thee; for how despised soever thou now feemest, I will exceedingly adorne, and beautific thee.

I will make the Evangelicall Church fat more glorious, then that which was under the law, there shall nothing be wanting that may fet forth the beauty, and maiesty thereof.

God will by the gracious illuminations of his spirit teach his will unto thy children; and shall by miraculous gifts upon them, testifie the descent of his holy ghost; and thy true and faithfull children shall enjoy a sweet and unspeakable peace in their consciences.

Yet shalt not thou expect such a quiet condition, as may be free from all hostility, and opposition, no, there will be enemies banding together against thee, but withour all successe from me, they shall faile and indicarry in their designes against thee, for that I slave midertaken thy protection.

It is my Almighty hand, that moderates, and overrules all those powers, that fer themselves against thee; Are weaponethe instruments of thy hurr? Behold, I have made the very smith that makes them, and the arme that useth them to destruction.

Men may devise meanes to doe thee harme, but they shall not prevaile against thee; and those malicious tongues that shire against thee; to accuse, and reproach thee, shall be shamed, and convicted by thee, &c.

CAP. LV.

I TO cevery one who is humbled under the confcience of his owne wants, and unworthinesse, set him now, under the raigne of grace, and the powerfull kingdome of Christ-have recourse to his gracious Savibur, and let him freely andfully partake of all spiritual comforts and blessings, whereby his soule may be refreshed and faved.

Why doe you, O ye vaine fons of men, spend your labour, and cost, upon the search and pursuited those comforts, which have no true and solid contentment in them give eare unto me with all diligence, and surfish your selves with those graces, which shall bee sure to nourish you up, unto eternal life.

Even those bleffings and mercies which by my promile and covenant I assured unto David my servant.

Behold. I have ordained this indeessour of David to be a persea mediator of the new Testament, for the bekoof of my people; to be the head; and leader of my elect. Behold. Behold thou shalt call the Gentiles, which were hitherto unregarded of thee, to be thy Church; those that have hitherto walked, as without God in the world, shalt thou now convert unto thee, &c.

However ye may fondly measure me by your selves, ye shall finde my thoughts and disposition is not like to yours, implacable in cases of offence, neither are my

proceedings like yours.

For ye, O my peoplethe Jewes, shall goe forth of your Babylonish captivity, with joy, and be led peaceably forth, cowards your owne land, and all the creatures of God shall (as it were) rejoyce in your deliverance, and applied your comfortable returne.

And whereas, before, your land was annoyed with men, that were harmfully troublesome, and cruell, like thornes that are ready to teare every passenger, now it shall be planted with persons inossensive, and beneficiall, such as yield a pleasant and comfortable shade, and prositable use unto men; and this change shall be to the everlasting praise of God, and for a memoriall of his newer-sading goodnesse to his Church.

CAP. LVI.

No now, that we may be worthy of this high calling of God, doe ye approve your felves carefull to performe all acts of charity, and justice one to another; so shall ye be capable of that deliverance; and salvation, which I have determined unto you.

Neither let the man who is sensible of his owne defects and unworthinesse, say, Behold I am not a man meet to

receive grace from God.

For thus faith the Lord unto those selfe-dejected soules, who yet make conscience of keeping my Sabbaths, and desire to be approved of me, in those things which I have required, in an honest, and humble simplicitie.

Even to them will I be gracious, above their defire, and expectation, I will honour them in my Church, and more then supply unto them, those blessings, whose want they so much bewailed; and I will give them a blessed, and lasting memory amongst my Saints.

Those, who are the somes of them which are aliens from the common wealth of Israel, that yet are now, by an holy profession joyned unto the Lord,&c.

Those

call a nation that thou knowest not, and nations that knew not thee, shall run unto thee.

8 For my thoughts are

s Behold, thou shalt

8 For my thoughts are not your thoughts, neither are your waies my waies,

faith the Lord.

with joy, and be led forth with peace, the mountains and the hils shall breake forth before you, into finging, and all the trees of the field shall clay their hands.

13 In stead of the thorn shall come up the fir tree, and in stead of the brier shall come up the mirde tree, and it shall been to the Lord for a name, for an everlasting signe that shall not be cut off.

- Thus faith the Lord; Keep ye judgement, and doe justice, for my salvation is neere to come, and my right cousnesse to bee revealed.
- 3 Neither let the Eunuch fay, Behold, I am a dry tree.
- 4 For thus faith the Lord unto the Eunuches that keepe my Sabbaths & choose the things that please me, and take hold of my covenant;
- 5 Even unto them will I give in mine house, and within my walls, a place & a name better then of ions and of daughters; I will give them an everlasting name that shall not be out off.
- 6 Alfo the form of the stranger that joyne themselves to the Lord.

7 Even them will I bring to my holy mountaine and make them joyfull in my house of prayer.

8 The Lord God which gathereth the out-calts of Itrael, faith, Yer will I gather others to him, befides those that are gathered un-

o All yee beafts of the field, come to devour, yea all ye beafts in the forrest.

to His watchmen are blindithey are all ignorant, they are all dumbe dogges, they cannot barke? Heeping,lying downe, loving to flumber.

11 Yea, they are greedy dogges, which can never have enough;

will ferch wine, & wewill fill our felves with firong drike? and to morrow shall bee as this day, and

much more abundant.

i The righteous perisheth, and no man layeth it to heart: and mercifull menare taken away; none considering that the righreons is taken away from the evil to come.

2 Hee shall enter into peace r they shall rest in their beds, each one walking in his uprightnesse.

Those will I gladly admit into thy Temple, and into that Church, whereof the Temple is a figure, and give them true spirituall joy in my service, &c.

The Lord God, whose onely grace and mercy it is to gather together his dispersed Church, saith; Yet will I also gather the Gentiles into the fold of Christ my Sonne; besides those which doe already professe his name.

Yet before there be roome for these comfortable promises, yee must make account of great calemitie, to befall my people; Cometherefore, all yee beasts of the fields, and sorrest, ye savage Asyrians, Babylonians, Egyptians, and the rest, and for the time make havocke of my slocke.

Alas, the watchmen of my people, their spirituall overfeers, are altogether blinde, and ignorant, & not so only, but as they are blind, so they are dumbalso, not opening their mouthes, to give warning of the dangers of my people, and the judgements which are imminent over them; even like unprofitable dogges, which being set to keepe the house, have no tongue to barke, nor eyes to see, but lie sleeping in a corner to no purpose.

Yea, as they are blind, and mute, so they are also ravenous, and devouring; their appetites is ever craving and insatiable, &c.

And besides all these, they pamper themselves, and statter the security of my people; and are ready to say; Tush, however the Prophets foretell these grievous things, let us make much of our selves; and eate, and drinke, and be mery; These sad events shall not happen, wee shall in the times to come, speed as well, as wee have done, yea better, and more happily.

CAP. LVII

Whiles sentual men doe thus please themselves, God takes away his godly & righteous servants from amongst them, and they have not the grace, or wit, to consider, that this is a presage of green judgement, which shall sall on the heads of those wicked ones, that are left behind.

But that just and upright man, who walked consciousbly with God, howsoever the wicked thinke him a loser by his death, doth now enter into eversalting rest and happinesse; and shall sweetly sleepe in a bed of ease, till the morning of the resurrection.

But

But for you, ye wicked and rebellious feed, who are wont to bragge of your pedigree from faithfull Abraham, when as indeed yee are a degenerate, and adulterous iffue, draw neare, and heare my just contestation.

Doe yee well confider, that it is against the Almighty God yee have scornfully set your selves ? that yee have seered and flouted at his dreadfull judgements, &c?

ladaming your felves with the abhominable lufts of your spiritual fornicatio with your idols, in every grove, and causing your children to be staine in the valleys as sacrifices to your Moloch?

Thou choosest thee an idol out of the river, even from amongst those rockes, or stones, which the streams hath smoothed, and this must be thy God, &c.

Every hill hath beene an high-place, distinated by thee to thise idolatry; and thither hast thou climbed to offer thy sacrifices.

Every where, even behinde the doores, and posts of thine house, hastahou set up shamefull monuments of thine idolatry, For thou hast committed spirituall whordome with other gods, and hast yeelded thy selfe over, to be defiled with their beastly abhominations, even upon the first fight.

And then madelt meanes to the King of Affyria, and tempteds him with thy precious presents (which thou sentes to him in great abundance, by thine ambassadors) to commit spirituals fornication with thee; and dids abuse thy selfe too shamefully unto that idolatrous pagan.

The length of the way did not so discourage thee, as to cause thee to desist from this journey of thine; thou wentest on, and, because thou soundest successe (as thou imagineds) in thine enterprise, thou sounds no remote for what thou hadst done.

Thou hast had no seare of me before thine eyes, else thou couldest apt; thou durit not have lied unto me, and dissembled with me; no, thou hast not remembred my presence, nor seared my revenge: and all this is, because I have forborne to execute speedy judgements upon thy sinnes.

But now, I will lay thee open; all the world shall see how just and righteous thou art; thy good carriage shall be discovered to thy shame and dishonor.

3 But draw neere hither, ye formes of the forcenefie, the feed of the adulterer and the whore.

4 Against whom doe ye sport your selves? against whom make yee a wide mouth, and draw

out the tongue?

5 Inflaming your felves
with Idols under every
greene tree, flaying the
children in the valleys under the chifts of the rocks?

6 Among the fimooth stones of the streame is thy portion.
7 Vpon a lofty & high

7 Vpon a lotty & high mountaine hast thou set thy bed:even thither wentest thou up to offer facrifices.

8 Behinde the doores also and the posts hast thou for up thy remembrance; for thou hast discovered thy selfe to another then me, and arrgone up.&c.

o And thon wentell to the King with ointment, and didlt increase thy perfumes, and didlt send thy messengers farre off, and didst dehase thy selfe even unto hell.

in the greatnesse of thy way: yet saidest thou not, there is so hope: thou hast found the life of thine hand: therefore thou wast not grieved.

the And of whom halt then been afraid or feared, that thou halt lied, and halt not remembred me, nor laid it to thy hart? have not I held my peace, even of old, & thou fearest me not?

12 I will declare thy righteouthelle: and thy workes: for they shall nor profit thee.

When

13 When thou cryest letthy companies deliver thee, butthe winde shall carry them all away, vani-

ty shall take them.

14 And shall say, Cast
yeup, cast yeup, prepare
the way, take up the stumbling blocke out of the
way of my people.

16 For I will not contend for ever, neither will I be alwayes wroth: for the spirit should faile be-

fore me.

17 I hid me, and was wroth, and he went on frowardly in the way of

his heart.

18 I have feene his wayes and will heale him:
I will lead him alfo, and reftore comforts unto him, and to his mourners.

19 I treate the finit of the lippes: peace, peace unto him that is farre off, and to him that is neare, faith the Lord, and I will healthim.

2 Yet they feeke mee daily, and delight to know my wayes, as a nation that did righteouspesse. 2 Wherefore have wee

3 Wherefore have wee failed, fay they, and thou feest not? wherefore have wee afflicted our forties, and thou takest no knowledge? Behold, in the day of your fast, you find pleafure, and exact all your labourers.

Behold, yet faft; for firife at deliate, & to finite with the fift of wick-

When theu cryest out in thy distresse, let these thy goodly associates helpe, and deliver thee; but for them, I will blow them away, as winde doth the dust, they shall vanish to nothing, &c.

They shall againe inherit their old home, at Jerusalem, and shall returne to my Temple, and shall incourage and perswade each other to an holy, and consciounable profession of godlinesse, and to a removal of all impediments, that might hinder their pietie, and obedience.

I will not alwaies bee exercifing my people with heavic afflictions; neither will I alwaies flow my felfe angry with them; for then the weake spirit of man must needs sinke under the burden, and be utterly daunted, &c.

I was displeased with him, and withdrew my gracefrom him, and hee went on frowardly in those wicked waies which his owne beart suggested unto him.

I have well feene the courses, which he takes; and might take just occasion to be revenged of him; but I doe rather pitty his perversenesse, and will help him (though undeservedly) and restore his wonted comforts to him, and to those that are compassionately affected with his forrowes.

I doe put into the mouthes of my Prophets, those tidings of peace, whereby the hearts of my people shall be cheared; and have put the word of reconciliation into the mouthes of my Evangelicall preachers; whereby they may be saved; Both of these messengers shall come with the happy newes of peace, both unto Jewes and Gentiles.

CAP. LVIII.

YEt, they doe, in an outward formality, make a goodly profession, as if they were zealous in seeking me, and delighted in knowing my Lawes, &c.

Will you know the reason why your falls are not ac-

Will you know the reason why your fasts are not accepted of me? Behold, whiles you make a shew of authority therein, ye give your selves to cashall pleasures, and exact, on that day, which should be solemnely holy, the hardest labours, and most service worker.

Behold, though ye doe formally fast, yet you doe still give your selves to strife, and contention, to cruell extortion, and oppression; and colour these wickednesses,

with

with a flew of mortification, and holinesse; such a fast as this is, is not that, which shall winne any favour or acceptation to you, or to your devotions.

Then shalt thou be blessed with an happie renewing of all comforts upon the city prosperity shall be suddenly restored; then shall all beholders acknowledge thee for just and righteous; and whereas now; thy shade is too apparent; then, the glory of the Lord shall encompasse, and deck thee?

If thou stalt take off thine hand from oppressing thy procedure there, and abstaine from all injurious actions, which may be to their prejudice; and shalt refraine thy tongue from sporking vainly, or leudly.

If in a feeling compassion of the miseries of the needy, thou shalt inlarge thy bounty, and reliefe to him, and shalt yeeld comfort to the afflicted foules. God shall turns thy forrow and calamity, into joy and happinesse.

And those that shalle of thee shall build againe the old neglected walls of the citie; and Temple of Jerusalem, and raise up those soundations which shall continue for

many ages after, &c.

If thou state refraine thy foot from walking starre or servicely) on the Sabbath; and refraine thy selfe from doing thine owne workes, or taking thy owne carnall pleasures on my boly day, and shalt, contrarily, take the light in a conscionable sanctifying of that day of the Lord, as that, which is by the accounted a day of Confecration to thy God, and worthy of great reverence, and honor, &c.

Then shalt thou find unspeakeable cofort in the Lord; then I will cause thee to possesse, and sule over that highly situated, and senitful land of Judea, and will maintaine thee with that inheritance, which thou hast now

from thy forefathers.

CAP. LIX.

At their projects and actions are either vaine, or wicked, full of deadly poison; to the invenoming of all that deale with them; who soever therefore medleth with them cannot bee free from the danger of infection, and death.

Their works, & delignes, which are least harmefull, are yet utterly vaine, and unprofitable; how ever they may undertake much, their labours come to nothing, either

ednesse, ye shall not fast as yee doe this day, to make your voice to be heard on high.

8 Then shall thy light breake forth as the morning, and thine health shall spring forth speedily; and thy sighteous effective of before thee, the glory of the Lord, shall be thy re-

ward,

9 If thou take away
from the middelt of thee
the yoke the putting forth
of the finger, and speaking
vanitie.

or And if thou draw out thy foule to the himgrie, and fatisfie the afflicted foule, then shall thy light rife in obscurity, and thy darknesse bee as the noone day:

be of thee, shall build the old waste places: thou shall raise up the foundations of many generations.

thy foot from the Sabbath, from doing thy pleasure on my holy day!, and call the Sabbath a delight; the holy of the Lord, honourable, and shalt honour him.

14 Then shalt thou delight thy selfe in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Iacob thy father, for the mouth of the Lord, &c.

5 They hatch Cockatrice egges, and weave the ipiders web: he that eateth of their egs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themfelves with their workes; finde nothing but forrow, and milery:

of iniquitie, and the aft of violence in their hands. 8 Wholoever goeth

therein, shall not know peace.

o Therefore is judgement farre from us, neither dorh jultice overtake us: we waite for light, but behold obscurity: for brightnesse, but wee walked in

darknesse.

10 Wee grope for the wall like the blinde, and we grope as if we had no eyes: we stumble at no one

day as in the night, we are in defolute places as dead men.

beares, and mourne fore like doves.

15 Yea, truth faileth, & he that departeth from evill, maketh himselfe a prey.

as And he faw that there was no man, and wondred that there was no interceffour. Therefore his arme brought falvation unto him, and his righteonines,

it fullained him.

17 For he put on righteouthelfe as a breit-plate, and an helmet of falvation upon his head, and he put on the garments of vengeance for clothing, and was cad with zeale as a cloak.

19 When the enemie shall come in like a shood, the spirit of the Lord shall lift up a shandard against him.

ao And the Redermer shall come to Zion, and unto them that turns from transgression in Iacob, saith the Lord.

for the benefit of others, or their owne fafegard, &c.

Vhofoever walketh in them, shall never have and
enjoy true peace in his foule; nor expect to bee blessed,
and prospered from above.

Therefore hath God withdrawnethe hand of his mercifull protection, and gracious administration, from us; and we are yeelded up to be a prey of rapine and injustice; Wee wait for comfort and prosperity, but wee

All the light of our former comfort is taken from us, and we are so affected with the judgements God, as that we know not how to guide our selves in our present condition; we call about for helps, and directions in vaice, and miscarry in the use of them, we are carried captive into desolate places, out of the society of men, as if we were dead careasses, cast aside for the grave.

VVe doe in all fathions of forrow bemoane our felves, either roaring out in the extremity of our griefe, as beares in a forrest, or more filently murmuring our complaints, as doves on the house top,&c.

Yea, truth and honest fincerity is failed amongst men, and hee that will not runne with men, into the same excesse of riot, but maketh conscience of their evill wayes, is exposed to the scorne, and spoile of the world, &c.

And he saw that there was no man that would interpose himselse, and labour for the reforming of these soule corruptions, and wondred to see so generalla barrennesse of grace, as that there was not one man to stand out for his Church, either to sue for it, or to indevour the redresse of it; Thersore God resolved, since there was no helpe, or hope in humane meanes, to take the cause into his owne hand; and to worke mightily the deliverance and salvation of his people, by his owne power, and justice.

To which purpose, the Almighty hath compleately armed himselse, with righteousnesse, and salvation, and zeale, and meanes of vengeance upon his enemies, that his people may well see, how both forward, and powerfull hee is, to rescue them, and to plague their oppressours.

When the enemie shall come suriously upon them, like a raging and impetuous flood, the Almightie shall wage warre with him, and joyne battle accordingly against him to his destruction.

The Redeemer of the world shall, in his due time, be revealed, and shall personally come to mount Zion; and shall save all penitent sinners in his whole Church upon earth.

Amongst

Amongst, and above all other testimonies of my fayour to thee, my Church, this shall bee most remarkable; that I will give thee my word, and my spirit, for instruction, for sanctification; the one shall not depart out of thy heart, nor the other out of thy mouth; but shall perpetually continue to thee, and to thy feed after thee, unto the end of the world.

CAP. LX.

Rife out of the dust, and forrow, O thou my afflicted A Church; & be thou glorious; for the time is comne, wherein God is purposed to comfort, and to honor thee. before the eyes of the world.

For behold, the darknesse both of ignorance, and calamity, shall be upon the rest of the earth; but, as it was with thee in Goshen, so it shall be now againe, the Lord shall cause the light both of knowledge and comfort to

arife upon thee.

Thou shalt assemble cheerfully together, and thine heart thall bee full of attonithment, and wonder, and thankfulnefle; because the store of those for sine nations, which by divers feas are fevered from thee, shall be converted unto thee (my Evangelicall Church) all the forces, and excellent graces of the Gentiles shall be added unto thee.

The multitudes of severall nations shall come, and fend in, unto thee, according to their fundry commodities, and meanes of conveiance, all manner of rich and precious presents, whereby they shall testifie their homage, and joy in that God, which hath honoured them with the high calling of the childrn of his Church.

So chearefull and fo frequent and univerfall shall bee the facrifices, which thall bee offered unto God, in joy and thankingiving, as that all the Arabian flockes shall be gladly confecrated to this fervice; and shall ascend up in an holy smoke, to the God of heaven; and I will exceedingly glorific my Church, wherein I am honoured.

Then shall my Church, wondring at so frequent a confluence, say, Who are these that come flying, as thick as clouds, and as fwiftly as the doves to their widowes.

Surely the foresine nation, shall be called into the Church, even from beyond the feas; the ships shall bee imployed therefore, to bring in both their persons, and

- 21 My Spirit that is upon thee, and my words which I have put in thy month, shall not depart not of thy mouth, nor out of the mouth of thy feed, nor out of the mouth of thy feeds feed, faith the Lord, from henceforth, and for ever.
- 2 Arife, thine, for the light is come, and the glory of the Lord is rifen upon thee.
- 2 For behold, the darknesse shall cover the earth, and groffe darkneffe the people, but the Lord shall arife upon thee, and his glory shall bet feene upon thee?
- Then thou shalt see, and flow rogether, and thine heart shall feare, and be enlarged, because the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.
- 6 The multitude of Camels shall cover thee, the dromedaries, of Median and Ephah : all they from Sheba shall come, they shall bring gold and incense; and they shall shew forth the praises of the Lord.
- 7 All the flockes of Kedar shallbe gathered rogether unto thee, the rams of Nebajoth thall minister unto thee, they shall come up with acceptance on my altar, and I will glorifie the house of my glory?

8 Who are these that flie as a cloud, and as the doves to their windowes?

9 Surely the Ifles thall waite for me and the ships Tarshish first, to bring thy

their

fons from farre, their filver and their gold with them unto the name of the Lord.

10 And the formes of firangers shall build up thy walls and their Kings shall minister unto thee.

11 Therefore thy gates shall bee open continually, they shall not be shut day nor night, that men may bring muto thee the forces of the Gentiles, and that their kings may be brought

12 For the nation and Kingdome that will not ferve thee, flail periff, yea those nations shall bee utterly wasted.

13 The glory of Lebsnon thall come unto thee, the firre tree, the pinetree and the box together, to beautifie the place of my functuarie and I will make the place of my feete glorious.

14 The fore also of them that afflicted thee, thall come bending unto

16 Thou (halt also suck the milke of the gentiles, and shalt suck the breast of Kings.

17 For braffe I will bring gold, and for yron I will bring filver, and for wood braffe, and for ftones yron, I will also make thy officers peace, and thine exactors righteoufneffe.

18 But thou shalt call thy walls Talvation, & thy gates praise.

19 The Sun shall be no more thy light by day,neither for brighmelle shall the Moone give light unto thee, but the Lord shall be

their treasures to be dedicated to the service of God,&c. And in a type of the restauration of my Church, be-

hold the fons of strangers shall help to reedifie the walls of Jerufalem; and their Kings shall give bountifull gifts towards the repairing of the edifices thereof, &c.

The doores of the Church under the Gospell shall be alwaies open, they shall not be shut, either by night, or day, upon any man; but shall be wide opened, to receive all commers; that the riches of the Gentiles, and their Kings and Governours, may have a cleare, and free ingresse thereinto.

As there neither is, nor can be any salvation our of Christ, or out of the Church; surely that person, or that nation, and Kingdome that commeth not in, and fubmitteth not to the government of Christ, in his Church, can.

not choose but perish.

All the rall Cedars of Lebanon; and all those other varieties of trees, both for building, and sculpture, shall gladly be imployed to the reedifying of the materiall temple; and all perfons both honourable and mean, shall joyfully be imployed to be the peeces of my spirituall Church, and Sandwary; fo as the place, where I shall fix my foot, and dwell for ever, thall be beautifull, and glorious.

The posterity of those that persecuted thee (O my Church) shall come in, and with all reverence submit themfelves unto thee, &c.

The Gentiles, and their Kings, which heretofore have beene hostilely bent against thee, shall now lay to nourifh, and fustaine thee, even as the mother doth her child, with the milke of their breafts, and shall yield thee their helt fuccour, and affifiance, &c.

I know you will much lament the ruines of the glorious Temple; but, be of good cheare, it shall be better built, then before; in flead of the former braffe, it shall now be enriched with gold; and in all the whole fabrick the change shall be to the better; and whereas you have ferved under an hard bondage of the Babylonians; now, in stead of those tyrannous officers, you shall have peace; and in stead of exactors, justice.

The lafegard of God shall be in stead of walls unto thee, and thy gates shall be full of the praise of thy God.

There shall be a certaine stability, and fixednesse of the happy estate, wherein thou art; thou shalt not bee subject to any more interchanges of light, and darknesse, or deped upon those outward meanes of comfort, which

are wont to convay it to the world, But the Lord himfelfe, who is ever one, and unchangeable, shall be thine everlasting light, and thy God thy glory.

Se verfe 20.

Those that are the true, and lively members of the Church, shall be all fincere, and upright, not wicked, not hypocriticall; they shal be unremoveably fastned in their holy station; as being the branches of my owne planting, and the worke of my owne hands, which I have made for the glory of my mercy.

Though thou be now small in number, yet thou shalt become exceeding populous, and thou, which art now weake, shalt become a strong and mighty people; I the Lord will indue time (and that ere long) accomplish it.

CAP. LXI.

Mediator; and hath indued me with power, and vertue from above; and authorized, and fent mee to preach the glad tidings of falvation to the humble, and contrite foule, to proclaime liberty to those which are now in miserable captivity under Saran; to release those which are bound with the chaines of their fins.

To proclaime the acceptable time of redemption, now fully comne to the world; and of just vengeance of our God against the malicious enemies of his Church; to their confusion, and the comfort of those, whom they have unjustly afflicted.

To let a day of deliverance to them which mounts in Gods Church, whether for their fins, or under their afflictions, to put offall the fack cloth, and affles, and fad ceremonies of their dejection; and in flead thereof, to give them chearefulnefle, and joy, and thankfull acknowledgements of mercy, that those, which before were as fruit-lesse, and saplesse shocks, may now be called (and so approved) the fruitfull and flourishing trees of righteous nessession as God hath by his spirit plated in his Church for the glory of his owne mercy.

In a just type of which restauratio, my people the Jewes shall build againe those ruinous walls that had lyen sea-venty yeares waste, &c.

And those which are strangers to you, both in nation, and religion, shall be ready to be helpfull unto you up-

unto thee an everlashing light, and thy God thy glory.

- 21 Thy people also shall be all righteous, they shall inherite the land for ever, the branch of my planting, the worke of my hand, that I may be glorified.
- 22 A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time.
- I The Spirit of the Lord God is upon me, because the Lord hath annointed me, to preach good tidings unto the meek, he hath fent mee to binde up the broken hearted, to proclaime lilicity to the captives, and the opening of the prison to them that are bound.
 - 2 To proclaime the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourie.
 - that mourne in Zion, to give into them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heavinesse, that they might be called trees of rightconfnesse, in planting of the Lord, that he might be gloristed.
 - 4 And they shall build the old wastes, they shall raise up the former desolations.
 - 5 And strangers shall shall se feede your slocks, and the sons of the alient

thall be your plowmen, and your vine dreffers.

6 But yee shall bee named the priests of the Lord, men shal call you the ministers of our God, yee shall eate the riches of the

Gentiles, and in their glory shall you boast your

felves,

7 For your shame you shall have double, and for consusion they shall rejoyce in their portion: therfore in their land they shall possesse the double, everlasting joy shall be unto them.

8 For I the Lord love judgement, I have robbery for burnt offering, and I will direct their works in truth.

o And their feed shall be knowne among the Genriles, & their off-spring among the people.

I For Zions fake, will I not hold my peace, and for Ierufalems fake I will not reft, untill the righte-outlieffe thereof goe forth as brightnesse, and the falvation thereof as a lampe that burneth.

2 And the Gentiles shall see thy righteouspes, and all Kings thy glory, & thou shalt be called by a new name which the mouth of the Lord shall name.

3 Thou shalt also bee a crowne of glory in the had of the Lord, and a royall diademe in the hand of thy God.

4 Thou shalt no more

on all occasions, of your outward and secular imployments.

Whiles ye shall be a royal priesthood, consecrated unto the Lord, & to his holy service; participating of all those comforts, which God bath laid up in store for them which now are called Gentiles; whose suture glory and happinesse shall be an accession unto yours.

For that shame, and griese which ye have indured, you shall have an abundant recompence of joy and comfort; and in stead of your former consustion, yee shall now bee rewarded with contentment, and chearefulnesse, in the struition of your manifold blessings; the happinesse of their returne to their owne land shall make double amends for their captivity; and they shall sinde cause of everlasting joy.

I the Lord love sincerity, and true dealing in the carriages of men; I cannot abide that men should pretend a sacrifice to be offered unto me, when they mean nothing but fraud, and violence; that they should hope to please me with a stolne oblation; I will direct and inable them to serve me saithfully, &c.

Their feed, which shall be appointed to carry the word of God unto the Gentiles, shall be highly honouted of them, and their off-spring, among that people with whom they shall be united, &c.

CAP. LXII.

For my Churches sake I will not cease, till I have accomplished the great worke of her redemption, and have fully sinished, and openly manifested the glory, and salvation of mine elect.

And those that are now fatte off, even the now-despifed Gentiles, shall acknowledge thy righteousnesse (O my Church) and that not the meaner fort, but even Kings, and Princes, shall blesse and celebrate thee; and thou shall be honoured, as with a new estate, so with a name also which the Lord shall put upon thee.

Seeverfe 4.

God shall put exceeding glory upon thee; and shall cause to shine forth in three, the praise of his wonderfull mercy; so as he shall unspeakably honour himselfe by honouring thee.

And that new name which he will call thee by, is this;

DOM

whereas thou are, both in name, and condition, for faken, then thou shalt no more either be so, or be so called; but shalt both be, and be called my delightsome spouse, for as much, as, both thy person, and thine obedience shall be graciously respected of me.

The outward and bodily marriage is and shall be the image of this spiritual; behold as a young man espouseth a virgin, so shall thy faithfull ministers espouse thee un-

to mee, &cc.

Behold, I have fet over thee, O my Church, faithfull pastors, and teachers; who shall in season and out of season be instant to deliver my messages unto thee, ye that speake from the Lord, and are his ambassadors to his Church, doe your duty conscionably, hide no part of Gods counsels from his people; and be earnest with God in the behalfe of his Church.

Oh, be ye ever importunate inyour prayers; not ceafing, till God have perfitted his great worke for his Church, which he hath determined and begun, invefting

his chosen ones with full glory.

The Lord hath ingaged himselfe by his oath; and hath sworne by his power and omnipotence, that he will no more give over his Church to the utter waste and spoile of their enemies, &c.

My Church shall be as a populous, and well traded city, which shall be suit of infinite refort; go to then, o my spirituall overseers, passe through the gates diligently, & frequently; and make way for that happy concourse, which shall be thither, remove those hinderances, and sendalls, which may lye in the way of my people; and call all mine, to an boly, and constant profession, and maintenance of my truth.

CAP. LXIII.

Ho is the (hall my wondring Church fay, concerning her God, and Saviour) who is this that comes out from among the troupes of his enemies, with garments distained with blood, even this, that is decked with the glory of his victory and triumph? Dost thou aske, who I am (O my Church) shall he say, I am thy righteous, and holy redeemer, mighty to save, and deliver mine elect.

Wherefore then, O Saviour, art thou thus fuited in crimfon,& dyedred with blood? If thou be so powerful to save us, how hast thou not delivered thy selfe from this

betermed forfaken, neither shall thy land any more be termed desolate, but thou shalt bee called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.

5 For as a young man marrieth a virgin, so shall thy sons marry thee.

6 I have fet warthmen upon thy walls (O'erufa-

lem) which shal never hold their peace, day nor night; ye that make mention of the Lord keep not silence,

7 And give him no reft till he establish, and till he make Ierusilem a praise in the earth.

8 The Lord hath (worn by his right hand, and by the arme of his strength, Surely, I will no more give thy come to be meate for thine enemies.

through the gates, prepare you the way of the people, Cast up, cast up the high way, gather out the stones, lift up a standard for the people.

- who is this that commeth from Edom, with died gaments from Bozrah, this that is glorious in his apparrell, travelling in the greamesse of his strength, I that speake in righteousnesse, mightieto save.
 - Wherefore are thou red in thine apparrell, and thy garments like him

that treadeth in the wine fatte?

3 I have troden the wine presse alone, and of the people there was none with me, for I will tread them in mine anger, and trample them in my sury, and their blood shall bee sprinkled upon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the yeare of my redeemed is come.

5 And I looked, and there was none to help, & I wondered that there was none to uphold.

8 For hee faid, furely they are my people, children that will not lie, for he was their Saviour.

9 In all their afflictions he was afflicted, and the Angel of his presence saved them.

to Then hee remembred the daies of old, Mofes and his people, faying, Where is he that brought them up out of the Sea, with the shepheard of his flocke; where is hee that put his holy Spirit within him?

through the deepe as a horse in the wildernesse,

15. The founding of thy bowels, & of thy mercies toward me, are they refluence? this effusion of thine owne blood? Or is it the blood of enemies that hath thus drenched thy robes? so that thou lookest as one that hath been treading in the wine press, all tainted with the blood of the grape?

It is true, O my Church, I have beene indeed treading the wine-presse of my fathers wrath, I have beene crushing & trampling upon all the clusters of mine enemies; even I alone, by my mighty power, have trod them under my feet, without the supply of all other helps; the victory is mine alone, which I will in my good time fully accomplish; for I will, in my just anger, bee exquisitely avenged of all those that maliciously rise up against me; and will give proofes to the world of my vengeance, and their sufferings.

For I have eternally decreed, and fet the day, wherein I shall be perfectly revenged of the proud and wicked enemies of my Church, and wherein I shall fully redeeme my faithfull people.

I saw there was no helpe to be expected from any finite creature; and being much affected to see so remedilesses desolation of my Church, I addressed my selfe to the work, and by my owne power wrought their delive. rance, &c.

For he faid, furely, these are my chosen ones, my peculiar people; they will stick fail to mee, and will not degenerate into wicked and leud courses; so he, who expected this holinesse and perseverance from them, was a Saviour unto them.

In all their afflictions be pittied them, and did (as it were) fuffer with them; and the Angell of his covenant (who still appeares before his face to intercede for his Church) faved them from the dangers of manifold destructions, &c.

Then he remembred the daies of old, and those ancient passages, that were betwixt Moses and his people, whose posterity in their present distresses, are ready to say; Where now is that God, that did so powerfully bring his people through the sea, by the hand of Moses their leader? Where is he that did then put his holy spirit into that faithfull guide of his people?

He, that led them through the red sea, with no lesse security and considence, then an horse walkes in an even and smooth downe, &c.

So verse 14.

The yearning of thy bowels, and thy tender compactions towards thy people.

O God, how boldly may we sue to thee, since thou art our father; nothing in the world can strip us of this relation to thee; whatever become of all these termes of cognation, & consanguinity which the world can afford, surely nothing can hinder this our challenge of interest in thee, and however, we have made our selves by our fins unworthy to be owned by our father Abraham (if hee could take notice of these earthly things) yet doe not thou cast us utterly off, from the benefit of that covenant which thou madest with him, and his seed, exc.

O Lord, we know, if thou guide us not, we cannot but erre; why hast thou withdrawne thy spirit from us, upon the just defert of our sins, so as we have thereupon gone astray from thy lawes? why hast thou, in the punishment of our wickednesse, given us over to the harden-

ing of our owne hearts before thee, &c.

It is but a little while (in comparison of the promise, and covenant made to thy people) that thy peculiar, and select nation have possessed this good land, and now our

adversaries have destroyed thy holy Temple.

They can challenge no part in thee, we are thine owne charge, and chosen inheritance; thou hast given lawes to us, and hast exercised a speciall soverainty over us; thou hast not done so to them; they were never so indeared to thee, never so much graced by thee.

CAP. LXIIIL

Oh that thou wouldest magnific thy mighty power in the deliverance of thy people, and for that cause, that thou wouldn't teare open the heavens before thee, that they may give way to thy comming downe; and the mountaines might melt, and flow like water, at the terror of thy presence.

Oh that thy prefence to the world, might bee as fire to metall, or to water; to melt the one, to cause the other to boile; that all the adversary powers might with horror and confusion know thy greatnes & omnipotence and that all the nations (which now forget thee, & sleight thy power) might tremble at thy presence.

Thou hast done many, and great wonders for thy people of ancient rimes; such, as whereby thou hast approwed thy selfe to be the only true God; so as the eare hath not heard, nor the eye seen the cleare demonstrations of any god, but thy selfe; of such infinite power and mercy, to provide so graciously, and miraculously, for those that depend upon thee. Thou 16 Doubtles thou art our father, though Abraliam be ignorant of us, and Ifrael acknowledge us not.

17 O Lord, why hall thou made us to erre from thy waies, and hardened our heart from thy feare?

18 The people of thy holinesse have possessed it but a little while, our adversaries have troden downerthy Sanchuarie.

19 We are thine, thou never barestrule over the; they were not called by

thy name.

- r Oh that thou wouldeft rent the heavens, that thou wouldf come down, that the mountaines might flow downe at thy prefence.
- 2 As when the melting fire burneth, the fire cauteth the waters to boile, to make thy name knowne to thine adversaries, that the nations may tremble at thy presence.

- 4 For fince the beginning of the world, men have not heard, nor perceived by the care, neither hath the eye feen, O God, besides thee, what he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoyceth, and work-eth righteousnes, those that remember thee in thy wayes: behold, thou art wroth, for we have smed: in those is continuance, and we shall be saved.

6 But wee are all as an uncleane thing, and all our righteousnesses are as filthyrags, & we all doe fade as a leafe, and our iniquities like the wind have taken us away.

I I am fought of them that asked not for me: I am found of them that fought me not, I faid, behold me unto a nation that was not called by my name.

2 I have spread out my hands all t he day unto a rebellious people, which walketh in a way that was not good; after their owne thoughts.

3 That factificeth in gardens, and burneth incense upon altars of brick.

4 Which remaine among the graves, & lodge in the monuments, which eare fwines flesh, & broth of abominable things in their vessels:

5 Which fay: Stand by thy felfe, come not neere to me; for I am holier then thou: these are a smoake

Thou hast heretofore given mercifull proofes of thy savour to our foresathers, who rejoyced in thee, and lived holily before thee; and so thou art ready to doc, to those that awfully and thankfully acknowledge thee, and adore thee, in the wayes of thy justice, and mercy; but as for us, thou art displeased with us, for wee have done wickedly before thee, whereas, if wee had the grace to continue in those wayes of thine, we should be sure to be saved.

But we are all very abhominably finfull before thee, and our very best services; and obediences are sull of odious and shamefull corruptions; and therefore, under this displeasure of thine, wee cannot but fall away, as a dry lease from the tree, and the just punishment of our iniquities, like a winde, hath blowne us away, and dispersed us.

CAP. LXV.

Hatsoever become of you, my late people of the Jewes, my covenant shall be made good with another nation, whom ye thinke not of; Behold, the Gentiles shall come in your roome, I am sought of them, which were before utter aliens from me, & my Church; and I am accordingly sound of them, which heretosore sought me not; I called a people unto my Covenant of grace, which had before no relation unto me, either of name or interest:

I have made continuall and important meanes to these rebellious Jewes, who yet will not be reclaimed, but walke on lendly, and stubbornly, in their owne vaine and sinfull lusts.

That facrificeth in those groves, which they have in their private orchards; and upon their owne-erected altars, according to their vaine and superstitions fancies, contrary to the charge of God, who hath confined their services, and oblations, to his Altar at Jerusalem.

Which in devilish fashion gave themselves to the practice of necromancy, consulting with evill spirits, under the forme of the dead; and making no difference of those meates, which the law hath made abhominably uncleane.

VVhich in the pride, and scorne of their heart, are ready to say to the holy Prophets of God; admonishing them of their sinnes; Tush, I regard thee not, keepe thy counsell to thy selfe; I am holier then thou; These are tedi-

ous and noylome to me, and their proud hypocrific is fuch, as shall provoke my perpetuall indignation to burne them up like an unquenchable fire continually.

Thus faith the Lord; As a man that intends to cut downe, or root up a fowre ill-fruited vine; and finding one branch of it, yeelding a kindly & pleasing grape; forbeares to destroy it; So will I doe with my people; though, in a generality, they deserve an utter extrapation; yet, for the sake of some of them, whom I have found carefull and conscionable, I have resolved not to destroy themall.

A people that shall inherit and possesse that my mornatainous country of Judea.

And there shall bee a frequent rehabitation of the whole land of Israel, and Juda; the late-desolate passures of Sharon, and the fruitfull valley of Achor, shall bee againe put to use, and serve for the feeding, & grazing of

your flockes, and heards.

But years they that forfake the Lord, that doe wilfully neglect my chosen mountaine of Zion, and my holy Teple there, that offer secrifice to abase rabble of counterfeit gods; and surplish drinke offerings to all the innumerable hosts of heaves.

Therefore will I designe you to destruction, &c.

Yee have made a fashionable profession of service to me; but there hath beene no truth therein; and yee shall speed accordingly; for, behold, those that are indeed my true and faithfull servants, shall cate, and drinke, and rejoyce, and enjoy the good things of the land; when yee hypocrites, shall be held short of all these comfosts, and shall be punished with shame, and want.

Soverse 14.

And that name, whereof ye now vainely boast, shall no more be disgraced by you; but corrarily, in stead therof, your name and memory shall be execrable to all my chosen, so as when they would curse another, they shall say, So may God curse thee as hee did the Jewes; For the Lord God shall destroy thee; and call his servants, out of other nations, and by other names; even by the glorious names of Christians.

And all the earth over, men shall give themselves to the holy and conscionable worship of God; whether they pray, or whether they sweare, or whatsoever act

in my hofe: a fire that bere neth all the day.

8 Thus faith the Lord, As the new wine is found in the clufter, and one faith, Deltroy it not, for a bleffing is in it; so will I doe for my servants sake, that I may not destroy them all.

9 Air inheritour of my mountaines.

fo And Sharon fhall be a fold of flocks, and the valley of Action a place for the herds to lie down in, for my people that have longheme.

that forfake the Lord, that forget my holy mountaine, that prepare a table for that troupe, and that furnish the drinke offering, into that number.

12 Therefore will I camber you to the fword,

13 Therefore thus skith the Lord God: Behold, my fervants shall cate, but ye shall be hungry: Behold, my fervants shall drinke, but yee shall bee thirstie: behold, my fervants shall bee afhamed.

your name for a curfe unto my chosen: for the Lord God shall flay thee, and call his servants by another name.

16 That hee that bleffeth himselfe in the earth, shall blesse himselfe in the God of truth, and he that imeareth in the earth, shall fweare by the God of truth, because the former troubles are forgotten, and because they are hid from mine eves.

ry For behold, Defeate new heavens, and a new earth and the former fliall not bee demembred, nor

r 8 But bee you glad and rejoyce for ever, in that which I create for

behold, I treate lerislatem a rejoyeing, and her people a joy.

more thence an inforce of dayes nor an old man that hath not filled his dayes to the children shall die an hundred yeares old shall bee accur-

29. The wolfe and the lambe shall feed together, &c.

fed.

- the heaven is my throne, and the earth is my foorfloole, where is the house that ye build unto me, and where is the place of my reft?
 - a But to this man will Hooke, even to him that is poore, and of a contrite spirit, and crembleth at my word.

3 He that killeth an oxe, is as if he flew a man.

of religion they doe, it shall be directed to the onely true God, for God, hath determined to pura littail end to the calamities of his Church, and not to see their grievous distresses any longer.

Behold, I will renew all things by the power and government of any Some Chaid; the whole world half be then cast in a new mold; the former condition, which

be then cast in a new mold; the former condition, which served only for a shadow of the suture, shall then vanish; and be no more of use, or remembrance.

... Be ye glad, and rejoyce for eyer, O ye, faithfull foules, which shall receive the benefit of this happy renovation: for, Lwill give sulnesse of joy unto my Church, and will make my people eternally blessed:

There shall be a perfit age, and stature in Christ; no described either in a nonage, or a decrepit estate; but all shall attaine to their due growth; the child shall not die till he be an hundred yeares old; and shall reach to an happy maturity; & those that are old; shall sinjoy a strong and vigorous age; Thus spiritually blessed shall they be that are in Christ; but those who are out of him, are no lesse miserable; for the sinner, though hee enjoy a long life, here on earth, yet is, and shall be accurred; the length of his dayes shall adde to the extremity of his torment.

Sce Esa.11.6.

CAP. LXVI.

Hy do yee, vaine Jewes, thinke to merit me, and boast your selves of a Temple built to me ras if that were a sufficient couer for all your hypocrisse and missehaviour; No; yee know well enough I have no need of an house of your making; I have another manner of house of my owne, even the heaven of heavens is the roose of it, and the earth is the floore of it; in that I can and do gloriously dwell, without any materials sabricke of yours.

My love and respect is to that man that is of a true, broken, penitent, saithfull heart, he is a fit Temple for me to dwell in, &c.

Without this, all your legall complements of ceremonies are not onely visine, but odious, he that killeth an oxe in a formall facrifice to me, is as pleafing, as if hee had murthered a man, &c.

I will make choise of their owne delusions, wherewith to punish them; they thought to deceive me with their hypocriticall devotions, and I will make their very hypocrisie, their consustion; and will bring upon them those sudgements which they most of all seared, &c.

Those salse brethren of yours that hated you for your piety and goodnesse, were ready to say, we are more carefull to glorifie God, the your selves, or let God glorifie himselfe by his judgements where they are deserved, but, they shall once finde it otherwise with them; for

God shall appeare to your joy, and their consuston.

Behold, their judgement is not afarre off, harken; me thinkes I doe already heare a voyce of noise, and tumult from the citie of Jerusalem, and from the Temple, which shall be wasted; even a fearfull voice of that just God which rendreth vengeance to his enemies.

My Church under the Gospell shall be exceedingly fruitfull; she shall beare children unto her God, with great ease, and speed; yea, she shall beare a generous, and manly issue, before the finder the throwes of her travell.

Soverse 8.

What marvell can there be of this easie, and speedy multiplication of the Church, when as the Lord himselfe hath undertaken the worke; Is there any thing impossible, or difficult to the Almighty? finite powers may faile; but shall I bring to the birth, and not cause to bring forth, saith the Lord, &ce?

Behold, I will give an happy, and glorious condition to my Church, her peace, and prosperity shall over-slow her, like a full river; and the glory, and excellency of the Gentiles shall come gushing in upon her, like a strong torrent. Then shall ye sonnes of the Church your mother, sucke the brests of her happy nourishment, and she, like an includent mother, shall beare you close to her, in her armes; and shall dandle you on her knees; and tessisher deare love and care of your tendance, and education.

Ye, which lay like drie bones feattered upon the earth, shall then live againe, and flourish, as an herbe of the field, &c.

For, behold, the Lord will come in a furious, and terrible manner, to take vengeance on his enemies; so as his adversaries shall bee confounded with the horror thereof, &c.

They that give themselves to their idolarries in their Kk private

4 I also will charle their delusions, and will bring their feares upon them, &c.

y Your brethren that hated you, that cast you out for my name sake, said, Let the Lord be glorisied: but he shall appeare to your joy, and they shall be asshamed.

6 A voice of noise from the Citie, a voice from the Téple: a voice of the Lord, that rendereth recompence unto his enemies.

7 Before she travailed she brought forth: before her paine came, she was delivered of a man child,

9 Shall I bring to the birth, & not cause to bring forth, faith the Lord?

12 For thus faith the Lord, Behold, I will extend prace to her like a river, and the glory of the Gentiles, like a flowing streame, then shall yee sucke, yee shall be bome upon her sides, and bee dandled upon her knees.

14 And your bones thall florith like an herbe.

15 For behold, the Lord will come with fire, and with his Charets like a whirlewinde, to render his anger with fury.

17 They that unchine themselves, and purific

themselves in the gardens, behind one tree in the midst, eating swines stesh, and the abominations, and the monse, shall be consumed together, saith the Lord.

x8 It shall come, that I will gather all nations and tongues, and they shall comeand see my glory.

among them, and I will fend those that escape of them muo the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Iavan, to the Hes afar off, that have not heard my fame, neither have seene my glory, and they shall declare my glory among the Gentiles.

all your orethren for an offering unto the Lord, out of all nations, upon horses and charets, in litters, and upon mules, and upon swift beafts to my holy

Mountains terufalem, faith the Lord, as the children of Ifrael bring an offering in a cleane veffell, into the house of the Lord.

of them for Priests, and for Levites, faith the Lord. 22 For as the new hea-

vens, and the new earth which I will make, shall remaine before me.

a 3 And it shall come to passe that from one new moone to another, & from one Sabbath to another, shall all sith come to worship before me, saith the Lord.

24 And they shall goe forthand looke upon the

private groves within their Orchards, with all fond ceremonies of superstition, making choice of some one tree above the rest, more peculiarly consecrated to their salse God; & do wilfully transgresse the law of God, in eating those things which are forbidden, as abhominably uncleane, they shall be consumed together, both the superstitious, and the prophane, saith the Lord.

The time shall come, when out of all nations and tongues I will gather mee out an holy Church to my selle, and they shall be partakers of that grace, which hath hitherto beene appropriated to the Jewes, and as my truly adopted children, shall inherit my gory.

my truly adopted children, shall inherit my gory.

And, amidst the common judgement, I will set a marke upon them whom I will have reserved; and those that doe escape of them, I will send as my messengers to the nations round about, to convert them unto me; I will send them, both by sea and land, to all parts of the earth, as to Cilicia, to Africk, to the lesser Asia, to the Parthians, Greeians, Italians, and to the Isles afaire off, that have not formerly heard of my name, nor seene my glory; and they shall publish my Gospell amongst the Gentiles.

And they shall be a meanes to turne the hearts of the world, unto God, and to winne men from their superstitions, and impicties, to the service of the true God; so as out of all nations, there shall bee some added to the Church, and shall hasten, by all the severall meanes of their conveiances, to joyne themselves to the assemblies of Gods people; with no lesse zeale, and purity, then now the children of Israel are wont to serve and worship God, in the house consecrated to his name.

And of these converted nations, will I take some to my immediate service, to be peculiarly devoted to me, in the publike ministration of my Church, faith the Lord.

And this happy condition of my Church, 'shall be during, and permanent, so as there shall never want those, that shall professe my name upon earth,&c.

VVhereas, under the law, there were fet, and fixed folemnities, in which God was publikely attended upon with facrifices, and thankfull celebrations; now these festivities, and religious daties shall be perpetuall, and continue without all intermission; and all nations shall, at all times, come to worship before me, saith the Lord.

And those that have sincerely professed me, shall bee made the witnesses of the heavy vengeance of God upon

them

them that have wilfully rebelled against me; who shall be tormented with perpetuall anguith of conscience, and lie unrecoverably under the tenfe of the fearefull wrath of God, and bee a wofull and abhominable speciacle to Angelis, and men.

carkafes of the men that have transgressed against me : for their worme shall not die, neither thall their fire be quenched, and they shall be an abhorring unto all fleih.

ON ON DE CONTROL DE CO IEREMIAH.

CAP. I.



He words of Jeremiah the sonne of Hilkiah, that famous high-prieft, who found the originall booke of the Law; which Jeremy was one of the Priests that dwelt in Anathoth, a towne, within three miles of Jerufalem,

which in the tribe of Benjamin was allotted peculiarly to the Pricits.

To whom the word of the Lord came, in the thirreenth yeare of King Josiah, and continued long with him, in so much as he prophesied one and forty yeares, under the raignes of Iofiah, Jehojakin, and Zedekiah, besides those yeares, which he lived after the captivity.

Before ever thou wert conceived in the womb of thy mother, I fore-ordained thee in mine eternall counfell, to be a worthy influment of my glory; and before thou wert borne into the world, I fet thee apart to this great service; and pre-determined thee, to be a Propbet to the nations.

Then faid I, Alas, O Lord God, behold, I am unfit, and unable, and unworthy to carry thy great melfages to the Kings, and Princes of this world; I am a very child,

both in yeares, and abilities.

And the Lord said unto me, Never plead thine age, or disabilitie; for I willgive thee a mouth, and wisedome, I will fend thee forth on my errand, and furnish thee sufficiently for the service thou goest about; goe therefore to all that I fend thee, and speake all that I command thee.

See, I have this day made thee a Prophet, not to the Jewes onely, but to the nations round about also; to se-

1 The words of Jeremiah the sonne of Hilkiah, of the Priests that were in Anathorh in the land of Benjamin.

2 To whom the word of the Lord came in the dayes of Ioliah, &c. in the thirreenth years of his raigne, 3 It came alfo in the dayes of Tehojakin, &c,untothe end of the eleventh yeare of Zedekiah. &c.unto the carrying away of Jerufalein captive, &c.

5 Before I formed thee in the belly, I knew thee; and before thou camelt forth out of the wombe, I functified thee, and ordained thee a Prophet unto the nations.

6 Then feid! Ah, Lord God, behold, I cannot speake, for 1 am a child.

- 7 But the Lord faid unto me,Say not, I am a child: for thou fhalt goe to all that I shall fend thee, and whatfoever I command thee, thou that speake...
- to See, is have this day let thee over the

verall Kk 2

nations, and over the kingdomes, to poot out, and to pull down, and to destroy, and to throw downe, to build, and to plant.

12 Then faid the Lord unto me. Thou half well feen, for I will haften my word to performe it.

13 And the face thereof was towards the north.

- 14 Then the Lord faid unto me; out of the North, an evill shall breake forth uponall the inhabitants of the land.
- all the families of the kingdomes of the North, faith the Lord.

17 Therefore gird up

18 For behold. I have made thee, this day, a defenced city, or an yron pillar, and braten walls against the whole land.

remember thee, the kindnes of thy youth, the love of thise especialis, when thou wentest after mee in the wildernesse, in 2 land that was not fowen.

3 Ifractives holines unto the Lord, and the first fruits of his increase; all that devourchine, shall offend, evil Wall come upon them, saith the Lord.

8 The Pricits faid not, where is the Lord, & they that handle the law, knew me not, the Paftors also transgressed against me, & the Prophers prophecied by Baal.

verall countries, and kingdomes, with commission to deliver my messages, concerning the destroying, and tooting out, the planting and establishing of their dominions, and soverainties.

It is true; thou feeft indeed an almond tree, in a figure and representation of that haste, which I will make in the performance of my judgements; for as that is the first tree which puts forth, so it well herokens the speed of my executions.

And the fore-part thereof to the fire-ward,; was, by the fituation of it sowards the North.

Then the Lord said, This caldron or boiling pot is Judea, this fire is the affliction, and vastation which it shall undergoe, and from out of the North, (even from the Babylonians) shall this desolation come upon all the inhabitants of the land.

For lo, I will call the neighbouring kingdomes of the north, in affiliance to the Babylonians, and they shall come, &c.

Therefore, firre up thy courage, and rouze up thy

spirits.

For behold, I doe this day confirme thee against all the opposition, which shall be made unto thee, thou shalt be more surely defenced from henceforth, then a strongly walled city, more firme then a pillar of yron, or walls of brasse, &c.

CAP. II.

Remember well how graciously: I dealt with thee of old, and how well thou were affected to me in my first choice of thee for my people, and how we were mutually ingaged to each other, by covenants, and professions of love, when I led thee in the wildernesse, and carried thee, (with miraculous sufferance, and preservation) through an uncultured desert.

Ifrael was then confectated to the Lord, and fer apart for his fervice, as the first fruits are wont to be fequestred and devoted to God; so as all that devoure them, bring

eviliupon themfelves.

The very priefts which (hould be the leaders of my people, doe not inquire after the Lord, but after their owne profits, and occasions, and they that handle the law, doe not acknowledge me, and give mee that observance, which they ought, &c. and the prophets turne from God to Baal, and prophete in his name, &c.

Looke

Look about, where ye please, take view of any whatfoever foresin nation, Grecians, Arabians, or whom else soever, and see if you finde the like inconstancie, and impiety amongst them.

Is there any one of them that hath beene induced to change those deiries, which they have professed to adore

and yer they are no gods at all, &c?

What doft thou make of thy selfe, O Israel? Doest thou goe for a some, or for a slave rather, that thou art thus spoiled?

Thy enemies have comne fiercely upon thee, and have

roared, and ramped upon thee, like Lions, &c.

Yea, not only those Lion-like Affyrians have comme upon thee, but the weake effeminate Ægyptians have ri-

senup, and prevailed against thee.

And now, what hast thou to doe with ambassages to Ægypt; what vaine confidence is this, that thou puttest in treaties of aide with them? Or, wherefore doest thou send other ambassadors to Assyria; and cravest their friendship, and succour, as if the waters of Jordan were not for thee, but thou must drinke of Nilus and Euphrates?

I bestowed much care and cost upon thee, in my first choice of thee; then thou wert a peculiar and holypeople into me, &c.

And now, O Israel, thou are so soule, that by no humane meanes what soever, which thou can't reach unto, it is possible for thee to cleanse and wash off the filthy

fpots of thine iniquities before me.

See what thou hast done in the valley of Benhinion, and in those other dales, where thou hast facrificed by the brookes; thou hast beene eagerly set upon thine I-dolatries, and hast run to them with no lesse haste and speed, then the dromedary is wont to rid the way.

Yea, thou hast beene utterly unreclaimable, like to a wilde asse in the wildernesse, which runs wilde and loose southing up the winde; scorning to be either bridled, or turned in her course; all they that pursue after her, doe but weary themselves in vaine; untill the time come that upon her impregnation, the burden of her wombe shall force her to rest.

Refraine thy selfe, at last, from thine abhominable prostitutions, wherein thou hast laid thy selfe naked to the fornications of thine idolarry; and quench this wicked thirst of thy sinfull lusts; but thou continuest obstinate, and saiest secretly; There is no hope of my reclaiming; No, I have taken a deepe affection to the strange

10 For passe over the isses of Chirtin, and see, & fend unto Kedar, and consider diligently, and see if there be any such thing.

Hath a nation changed their gods, which are yet no gods?

he a homebom flave? why is he ipoiled?

15 The yong lions rosred upon him and yelled, & they made his lad wast.

16 Alfo the children of Noph, and Tahapanes have broken the crowne of thy

head, 18 And now what haft thou to doe in the way of Ægypt to drinke the waters of Sihor?Or what haft

Affyria to drinke the waters of the river? 21 Yet I had planted thee anoble vine, wholly

thoute doe in the way of

a right feed.

72 For though thou wash thee with nitre, and take thee much lope, yet thine iniquity is marked before me, faith the Lord.

33 See thy way in the valley, know what thou hast done, thou are a swift dromedatic traverling her water.

24 A wilde affected to the wildernesse, that sinffethup the winde at her pleasure, in her occasion who can turne her away; al they that seek her, will not wearie themselves, in her moneth they shall finde her.

from being unflood, & thy throat from thrift: but thou faidft, there is no hope no, for I have loved frangers, and after them will I goe.

Kk3

gods

CAP.Z.

30 In wine have I finitten your children, they received no correction, your owne fword hith devoured your Prophets, like a destroying Lyon.

31 O generation, see ye the word of the Lord, have I beene a wildernesse unto Israel, a land of darknesse? Wherefore say my people, We are lords, wee will come no more unto thee?

33 Why trimmest thou thy way to seek love? therfore hast thou also taught the wieked ones thy waies.

34 Also in thy skirts is found the blood of the soules of the poore invocents, I have not found it by secret search, but upon all these.

as Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Asiyria.

37 Yea thou shalt goe forth from him, and thine hands upon thy head.

I They fay, if a man put away his wife, and the goe from him, and become another mans, shall hee returne unro her againe? shall not that land be greatly pollured? but then halt plaid the harlot with many lovers; yet returne agains to me, slitch the Lord

2 Lift up thing eyes unto the high places, and fee where thou halt not beene lien with, in the water halt

gods of the Gentiles, and I will goe after them.

In vaine have I bestowed my chastiscenests upon you, for ye have not made any good use of my corrections; you have beene the murtherers of Gods prophers at mongst you; even as a sierce Lyon have yee devoured them.

O ye unthankfull generation; attend to this word of the Lord; have I been barren of my favours to you, have I yielded you no variety of comfortable fruits > have I not inlightned you with the knowledge of my name, & my lawes > and now, when I have brought thee into thy promifed land, and fetled thee there, thou are ready to fay, in thy prefumption; Weare Lords, and have gotten to our felves these dominions, wee will regard thee no more.

What profit canst thou expect by seeking the friend. ship, and aide of the Ægyptians? and trimming, up thy selfe for their acceptation? thou are both infected by their wickednosse, and hast corrupted others by the wickednosse wherewith thou are insected.

Thou are plainly found guilty of the blood of my prophets, which thou half cruelly shed; there needs no secret search for the finding out of this murther of thine, it

is open, and apparent to the eyes of the world.

Why goeff thou about to after thy dependance? and in flead of Babylon, to relie upon Ægypt? that trust shall faile thee; thou shalt be ashamed of this vaine confidence of thine, as Ahaz was of his trust in the Assyrian.

Thou shalt goe forth from him with extreame mourning and lamentation, &c.

CAP. III.

My people, thy wickedneffes are many, & great, and yet (such is my merey) I could be content, upon thy repentance, to pardon them. Thou art my wife, and hast committed who redome; thou hast betaken thy selfe to another husband, and therefore hast made thy selfe uncapable of my reacceptance, by the law; Yet returns against to mee; and I am ready to receive thee, saith the Lord.

Thou hast frequently committed spirituall fornication in thine high places; yea thou hast tempted others to these Idolatrous practises, and hast been ready to solicit, and draw on this sin with them, waiting for these oper-

tunities

tunities of thine Idolatries, as the Arabian waits for a pray in the wildernesse, &c.

Thou are growne impudent and shamelesse in thy fin.
Yet will thou not, after so many and grievous afflicti-

ons, begin to recollect thy felf, and to acknowledge me,

&c.

- Hrael and Judah are both shamefully wicked, and yer, of the two, Judah is worse then Israel, her trechery is so much more, as shee had more favours from me.

Goe, and proclaime these words, even to those Israelites, which are now captived amongst the Medians in the North; and since Judah will not heare, say so them, Returns thou backfliding Israel, Scc.

For I had made an holy covenant with you; and will, upon your repentance, call fome of you backe agains to

your land, and to my Temple.

They shall no more trust to the outward formalities of Gods worship, and to the fashionable profession of religion, as if the very name, and presence of the Ark were enough to save them, neither shall their thoughts be upon these outward helps, as all sufficient and acceptable, &c.

As that day they shall acknowledge the true Church of God, as holy; and be the sear of Gods spiritual government; and the Gentiles shall together with them slocke unto it, &c.

They shall both come together out of their spinisuali captivity, into the bosome of my Evangelicali Church, &cc.

But I said, How shall it come about that thou which deserveds not the name of a servant, shall become a dear some unto me, and shall have a pleasant and happy inheritance bequeathed unto thee; even a blessed roome in my Church? and I answered my selfe againe; It is by the meanes of thy faithfull invocation of me; and of thy true repentance, and holy obedience, that this shall bee effected.

Even in these high places, where the offence was committed, a voice was heard of weeping and supplication of the children of littael, lamenting their former wickednesse; and calling for mercy, to that God whom they had forgotten.

thousave for them; as the Ambian in the visidemess

3 Thou haftan whoses forehead 820;

Wile thou not from

11 And the Lord faid unto me, the backfliding Ifrael hath justified her felse more then treacherous Iudah.

these words toward the north, and say, Return thou head did no Head

backfliding lifest,

14 For I am married
unto you; and I will take
you, one of a city, and two
of a familie, and I will
bring you to Zign.

as They shall say no more, the ark of the covenant of the Lord, noither shall it come to minde, noither shall they remember it, neither shall they wist it, neither shall they bec

17 At that time they shall call I crusalem the throne of the Lord, and all the nations shall be gathered unto it.

done any more.

as: And they shall come together out of the land of the nouthers the land that I have given form inheritance unto your fathers...

19 But I faid How shall I put thee among the children, and give thee a plea-sant land, a goodly her stage of the hosts cit nations? and I faid, Thou shalt call mee, my father, and shalt not turne away from me.

21 A voice was heard upon the high places, were ping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God. 23 Truly in vaine is falvation hoped for from the hils, and from the multitude of mountaines.

24 For shame harh devoured the labour of our fathers from our youth.

3 Break up your fallow ground, and fow not a-mong thornes.

4 Circumcife your felves to the Lord, and take away the foreskins of your heart, ye men of Judah?

5 Declare yee in Iudah and publish in Iemsalem, & fay, Blowe ye the trumpet in the land, cry, gather together, and iay, altemble your selves, and let us goe into the defenced cities.

6 Serup the standards towards Zion, retire, stay not, for I will bring evil from the North.

7 The lion is come up from his thicker, and the destroyer of the Gentiles

is on his way.

10 Then faild I, Ah Lord.
God, furely thore hast greetly deceived this people, &
Terrilalem, faying, Yee shall have peace, whereas the fword reacheth unto the soule.

not A dry winde of the high places in the wilderneffe toward the daughter of my people, nor to fanne nor to deanle.

13 Behold, hee shall come up as clouds, and his Charlots shall bee as a whitewinde:

is. For a voice declareth from Dan, and possiffieth affliction from mount Ephraim.

In vaine is deliverance and falvation hoped for from those Idols, which we have worshipped on the hils, and high places, &c.

This shamefull Idolatry is that which hath undone

both our late forefathers, and us, &c.

CAP. IIII.

I Therto, O my people, your hearts have been like to a rough, thornie, uncultured ground; but now, break up this fallow ground of yours, by an unfained repentance, and root up these thornes of your corruptions.

As ye are outwardly circumcifed, so also doe yee cut off the fore-skin of those inward corruptions, which your heart is defiled with, &c.

Make proclamation in Judah, and Jerusalem; and muster your forces together; assemble your felves, and (for feare and expectation of the enemie) agree to goe up into the desenced cities.

Draw your troupes towards Jerusalem, and make hast, for I will bring evil upon you from the Babylonians, &c.

The Chaldean is comne forth, like a fierce Lion out of his thicket, or den, even Nebuchadnezar, the great conquerour of the Gentiles, is upon his way, &c.

Then said I, Ah Lord God, surely this people and Jerusalem, will be ready to cast upon their the imputation of deceiving them; in that those, which have pretended to prophesic in thy name, have said, ye shall have peace, whereas there is nothing but saughter, and vastation.

Nebuchadnezar came (like a boiffrous winde upon the bleake hils,) up against Jerusalem; not to fan or winnow my people, but to blow them quite away.

Behold, he shall come up, as some blacke cloud that threatens a tempest; and his chariots shall come rathing swiftly as a whirlewinde, &c.

I doe already heare a voice from the remotest parts of the land which runsalong towards Jerusalem, proclaiming with much horror and assonishment, the comming in of the enemie.

Yea,

Yea, the very nations round about, take notice of that miserable desolation, which is comming upo Jerusalem, and give intelligence to each other, of the fearefull milchiefe, which is now towards them.

The beliegers of Jerufalem shall keep to strict a watch over the city, as the keepers of the field are wont to doe of those cattle which are committed to their charge, so as not one man shall be allowed to stirout of the walls:

and all this, because of their rebellions.

O the unspeakable forrow and affliction, that I seele for the milety of my people; my bowels yearne, and my heart akes within me, to thinke of this wofull destruction which is approaching to Jerufalem; I cannot containe my felfe, but I must breake forth into lamentation; because I do as it were heare before hand, the found of the Trumpet of Nebuchadnezar, and his alarme to this miferable warre.

So also verse 20. 31.

Alas, what a fearefull confusion doe I foresee every where, the earth shall be so laid waste, as if it had never had any forme; the face of heaven thall yield no light of forme and voide; and the comfort to the earth.

So verfe 24.

I lookt, and faw all turned to a wofull solitude; there was not fo much as one man to bee feene in a countrey; nay, the very birds of the aire had for faken this defolate place, as not yielding them any meanes of repath.

Thou, which now art richly elad in crimion, and scarlet, and decked with precious ornaments of gold, and which stainest thy skin with artificial paintings, and all this to procure and draw on thy wanton lovers, what wilt thou doe? for these Ægyptiens whom thou wouldst allure, will despisothee, and seek thy ruine.

For I have heard a shricking, and lamentation in Jerufalem, as the outcries of a woman in the very pange of her travaile,&c,

CAP. V.

A Nothough they make an outward and fathionable profession of the name of the Lord, in worthipping

16 Make yee mention to the nations Behold, oublith against icrusalem, that watchers come from a far country, and give out their voice against the cities of Iudah.

17 As keepers of a field are they against her round about, because she hath beene rebellions against me, faith the Lord."

19 My bowels, my bowels, I am painted at my very heart, my heart maketh a noise in me, I cannot hold my peace because

thou half heard (O my foule,) the found of the trumpet the alarme of war

23 I beheld the carth, and loe it was without heavens, and they had no light.

25 I beheld, and loe, there was no man; and all the birds of the heavens were fled. 30 And whether art spoiled what wilt thou doe? though their clothest thy felfe with crimfon though

thou deckeft thee with ornaments of gold, though thou rentest thy face with painting, in vain that thou make thy felfe faire, thy lovers will despite thee, they will feek thy life.

31 For I have heard a voice as of a woman in travell.

 And though they fay, the Lord liveth, fixely they him, I fweare falfelly.

4 Therefore I said, Surely, these are poore, they are foolish: for they know not the way of the Lord, nor the judgement of their God.

5 I will get me unto the great men and will speake unto them, for they have knowen the way of the

Lord, and the judgement of their God: but these have altogether broken

the yoke, and burst the

bonds.

out of the forrest shall slay them, and a wolfe of the evening shall spoile them.

7 How shall I pardon thee for this? thy children have for faken me, and swome by them that are no gods: when I had fed them to the full, they then committed adultery, and affembled themselves by troupes in the harlots houses.

o Goe yeup upon her walles, and destroy, but make not a full end: take away her battlements, for they are not the Lords.

14 Because yee speake this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall deyour them.

15 Loe, I will bring a nation upon you from far, O house of Hrael.

open sepulchre, they are all mighty men,

24 That giveth raine, both the former and the latter in his season: heereserveth unto us the appointed weekes of the harvest,

as Your iniquities have turted away these things.

him, in swearing by him, yet it is but in falschood, and hypocrifie.

Therefore I faid, by way of excuse, Alas these are poore and silly men, ignorant of their duties, taken up wholly with service trades; and have neither meanes nor leasure to know the waies of the Lord, and the laws, and starutes of their God.

I will get me to the nobler, and learneder fort, their Princes, and Priests, &c. and behold, I found these worse then the other, they have rebelliously broken the yoke of their obedience, and cast away the cords of Gods Law.

Wherefore, I will give them into the hands of their cruell enemies, the Babylonians, which like ravenous beafts shall fall upon them and devoure them. &c.

How canst thou expect pardon; and favour at my hands, O Jerusalem? thy children have for saken me, and betaken themselves to the worship of sales Gods; and when I pampered them with my blessings, they made an illuse of my mercies, and riotously raine forth into both bodily, and spirituall adultery; and impudently trouped together to worke filthinesse.

Goe ye Babylonians, goe upon the walls of Jerusalem, and destroy them; but yet make not an utter waste, and perfect havocke of that finfull citie; demolish the battlements, and turrets thereof, for now I the Lord doe not challenge an interest in them.

Because they have disparaged my word in the mouths

Because they have disparaged my word in the mouths of my Prophets, and have said, it is but winde, they shall finde it otherwise, Behold, I will make thy word to bee as fire, and this people as wood; so as this thy despised word shall be to the utter destruction of this nation.

Behold, I will bring a nation upon you from out of Chaldea,&c.

Their quiver shall be full of deadly arrowes, that shall fend many to their graves, &cc.

That give the leasonable raine in the autumne, and spring; and reserveth a drie season for the gathering in of the harvest.

If ye have beene abridged of these comfortable and meet seasons, ye may thanke your inequities, which have justly procured it, &c. CAP.

CAP. VI.

OYeechildren of Benjamin, the inhabitants of Ierusalem, gather you together, and agree to shee out of that your citie; and give warning to Tekoa, to doe the like; & fet your Beacons on fire in Beth-haccerem; that all may understand that the enemie is comming downe against you, out of Chaldea, with great sury, and violence.

The great leaders of those Northren people with their troupes, shall come before Ierusalem, &c.

Then shall the eager and furious commanders say, hasten your preparations against her; arise, let us take the day before us; the time slees away, the evening hastens on, let no minutes be lost for our assault.

At last yet, be thou warned, O-lerusalem, lest, (if thou continues obstinately) I doe utterly cast thee off, and abhorre thee,&c.

They shall make an exquisite dispatch of the inhabitants; as the vine-gatherer, when he hath pulled off the most remarkable clusters, goes over the tree again, and gleanes those bunches that remained; so shall the Chaldean enemies, search for the remainders of the lewes, escaped in the first desiruction.

Therefore, I neither may, nor can containe my felfe from breaking forth into the expressions, of the sury of the Lord, I am weary with holding it in; I will freely de-

clare, and denounce it amongst you, &c.

In stead of seasonable, and conscionable reproofes, they have gone about to salve up the spiritual stores of my people with flattering, and plausible words; saying, peace, peace, all shall be well; when there is nothing but feare, and danger.

At least, if ye will not heare my Prophets, yet harken to the found of the Trumpet, which tells you of the approch of the enemie; but they wilfully faid, wee will not

harken.

To what purpose doe yee thinke to please me with sweet incense, and persumes comming assure off from Sheba, offered on my alters? &c.

Therefore thus faith the Lord; Behold, I will prepare, and lay before this people meanes of ruine and subversi-

Oye children of Benjamin, gather your selves to sice out of the midst of Ierusalem, and blow the trumpers in Tekoa, and set up a signe of fire in Beth-haccerem, for evill appeareth out of the North, and great destruction.

3 The shepheards with their slockes shall come unto her.

4 Prepare yee warre against her, arise and let us goe up at moone; woc unto us, for, the day goeth away, for the shadowes of the evening are stretched out.

8 Bee thou instructed, O Ierusalem, icst mysoule depart from thee.

9 Thus faith the Lord of hosts, they shalthroughly gleane the remnat of Israel as a vine; turne backe thine hand as a grape gatherer into the baskets.

of the fury of the Lord: I am weary with holding in: I will powre it out upon the children abroad.

alfo the hurt of the daughter of my people flightly, faying peace, peace, when there is no peace.

17 Alfo I fet watchmen over you, faying, Hearken unto the found of the trumpet: but they faid, We will not hearken.

20 To what purpole commeth there to me incense from Sheba?

11 Therefore thus faith the Lord, Behold, I will lay stumbling blockes before this people, and the fathers and the fonnes together shall fall upon them, &c.

22 Behold a people commeth from the North,

27 I have fer thee for a tower and a fortreffe among my people, that thou maiest know and try their way.

28 They are braffe, and yron, they are all corrupters.

29 The bellowes are burnt, the lead is cofumed of the fire, the founder melteth in vaine: for the wicked are not placked away.

30 Reprobate filver shall men call them, because the Lord hath rejected them.

is called by my name, become a den of Robbers in your eyes? Behold, even I have feene it, faith the Lord.

12 Burgoe ye now unto my place which was in Shiloh, where I fet my name at the first, and see what I did to it, for the wickednesse of my people Israel.

18 The children gather wood, and the fathers kindle the fire; and the women knead their dough to make, cakes to the Queene of heaven, and to powre out drink offerings unto other gods.

on, by which, both the fathers and children shall perish together.

See Chapter 1. verse 14. and Chapter 2. verse 15. and Chaper 4.verse 7.

As for thee, O my Propher, I have fet thee as in a watch-tower, to discry the wayes of my people; yea, I have made thee as a strong tower, and fortresse against all the rage of them: So that thou maist searclessy discover, and repove them.

VV hereas they pretend to be of the best metall, gold, or silver, they are indeed no better then brasse and yron,

they are all but failifiers, and corrupters.

VVhereas we went about to melt them, under that pretence of pure filver, the labour is loft, the bellowes are burnt, that lead (which is mixed to make it runne) is confumed of the fire; the founder tryeth to melt it in vaine, for that wickednesse which is in them, is tough, and unremoveable.

If they will needs therefore goe for filver, let them doe so, but they shall then goe for such filver, as they are, reprobate and drossie; for how ever they are reputed amongst men, God bath rejected them.

CAP. VII.

YE thinke all is well, if yee present your selves into my Temple; though you bring with you the guilt of manifold sinnes; ye come hither sull of thest, of oppression, of injustice; Is my temple, thinke ye, for such clients? Is this house, which is called by my name, sit to be a den of theeves and robbers? Behold, I have well seene, and noted with how wicked dispositions, and hollow hearts ye come hither, saith the Lord.

Looke backe now unto my place, which was in Shiloh, where my Arke was, for sometime, kept, It is the holinesse of my Arke that makes my Temple holy, and behold, that Arke of mine was before in Shiloh: But did the presence of my Arke there shelter that place

from forrow and defolation, &c.

All the fort of them, of all ages, and both fexes, confpire together in their idolatry, childre, fathers, women, put their hands to the worke, and all agree to offer cakes, in way offacrifice, to the Sunne or Moone, &c.

Thus

Thus faith the Lord God of I (racl, yee brag much of your costly facrifices, that ye offer unto me; Goe, take your bullocks, and sheep, and make your selves good cheare with them.

Mourne thou folemnly, O lerusalem, and expresse thy forrow, by publike acts of humiliation, that the world may take knowledge of it, &c.

They have fet up altars to their idols, in my very Temple, to pollute it, &c. As 2 Kings 21.4.

They have built altars to Moloch, in the high places of Tophet.&c.

So great a flaughter shall bee therefore in Jerusalem, that there shall not be roome enough in the vally of Tophet, for the buriall of the staine, and rhereupon, that vally shall change the name, and bee called the valley of shaughter.

CAP. VIII.

The calamity that I will bring upon the lewes, and leveling, thall reach to the very dead, for the very bones of their Kings, and Princes, and and Princes, and a

Thus faith the Lord. The fall of lerufalem is grear, and fearefull, but yet, if they had grace to repent, not define rates. If they would returne to me, should not I turne in mercy unto them?

How doe ye Priests and Scribes say, We are wise and learned; and the Law of the Lord is with us, when in the meane time ye live contrary to it? Certainely, if this be to know & make a right use of the law, the law should seem to be to small purpose either in the making, or writing of it.

Those that have made this profession of wiledome, have shamed rhemselves by their unanswerable practice, loe, they have cast off all care of doing that, which the word of God injoynes them, and how then can they challenge any true wisedome to themselves?

See chap. 6. ver fe 14.

et iThus faith the Lord of holts the God of Ifrael, Put your burnt offerings unto your facrifices, and eate fielh.

19 Cut off thine haire; O Ierulalem, and cast it away, and take up a lamentation on high places.

30. They have fet their abominations in the house which is called by my name; to pollure it:

35. And they have

built the high places of Topher.
32 Therefore behold;

the dayes come, faith the Lord, that it field no more be salled. Tophet, nor the valley of the forms of Hinggan, but the valley of

flaughter.

At that time faith the Lord, they shall bring out the bones of the Kings of ludah, and the bones of his Princes, and the bones of the Priests, and the hones of the Prophers and the bones of the linkabitants of terusalem

out of their graves.

4 Thus faith the Lord:
Shall they fall, and not grife? shall he turne away,
and not returne?

are wife, and the Law of the Lord is withus? Loe, certainely in value made her it, the pennet of the

fcribes is invaine.

fhamed, they are difinated and taken, loe, they have rejected the word of the Lord, and what wisedome is in them?

led the hurt of the daughter of my people, flight: 44 Why doe we lit fill? affemble your felves, and let us enter into the defenced cities, and let us be filent there, for the Lord our God hath put us to filence; and given us waters of gall to drinke.

16 The morting of his horses were heard from Dan &c.

17 For behold, I will fend Screents, Cockarrices among you, which wil not be charmed, and they Hall

bite you, faith the Lord, 18 When I would comfort my felfe against sorrow; my heave is faint in

of the crie of the daughter of my people, because of them that dwell in a far countrey: Is not the Lord in Zion, is not her King in her. Why have they provoked me to anger, with their graven image, and

with firming cantiles to The harvest is pall, the summer is ended, and we are not layed.

as Forthe hart of the daughter of my people and Thart! I am blacke altonishment hash taken bold of me."

22 Is there no balant in Gilead? is there no Phyfitian there? Why then is not the health of the daughter of my people recovered?

t Oh, that my head were waters, and mine eyes a foundaine of teares, that might weepe day Why doe we fit still (ye say) while the enemie shall come and cut our throats? let us enter into our strong cities and stand upon our desence; and rest there till these Baby lonians be departed: Alas, yee shall rest there indeed, but for ever; for the Lord our God hath there intended to give us up to the slaughter; he hath there appointed us that bitter potion which we must drinke up, &c.

See Chap.4.verse 15:

Behold, I will fend the Chaldees among you, cruell and implacable enemies, which will by no meanes bee wonne to relent, but it all oppresse you, even that death.

Faine would I put off this deepe forrow, that I have conceived, for the imminent definition of my countrymen, and cheare up my heart with some kinde of comfort, but I cannot.

For behold, me thinks I heare already, the shricks, and cryes of the Jewes, because of the Babylonians, that are comme in, upon them, from Chaldea; and yet they are still ready to presume upon their title, and interest in God; and say, Is not the Lord worshipped by us, in Zion; Doe not we professe him? doth not hee professe him soldethe King and God of Jerusalem? Alas; to what purpose is this idle formalize? they professe me indeed (saith God) burthey provoke me, the whiles, to anger,

with their idolatries.

The harvest is past, and the summer is ended; which might have given us hopes and oportunities of succours, yet we heare of none from Egypt; or any other our also cistes; so as we are now out of all hopes of deliverance.

Also, how am I afflicted with this miferable condition of my people? How do I mourne for them; howem I affinished to thinke of the mischiese that is towards them?

Oh that there were any possible meanes of red refle of this calamity! Oh that there were any inedicine for this fore, or any Physician to apply it, for care! But alas, it will not, it cannot be, there is no remedy to be hoped for (fo as this people are associated,) there is no way but defluction.

CAP. IX.

OH that I could sufficiently be waile (since I cannot redresse) this wosull desolation of Jerusalem, and my people; people; Oh that I were all dissolved into teares for this lamentable slaughter which is coming upon them.

They bend their tongue for lies, and flacken it for the truth; having no courage to defend it, and too much

to oppose it,&c.

They pretend to be pure metally behold, I will melt them, faith the Lord, and try them in the fire of affliction; for how can I doe otherwise with them, fince they are utterly unreformable?

And if in the subversion of Ierusalem my people shall hope to finde succour in the mountaines, and waste deserts, I cannot but weepe, and waile, to thinke how they will be miserably disappointed there; for the rage of the enemie shall reach so farre, as to burne up, and destroy their most retired places; and to make them unfit for the use either of man, or beast.

A place of horror and defolation.

How lamentable it is that amongst all this people there should be so sew (if any at all) that understands, and will faithfully declare what it is that brings, this destruction upon the Land,&c.

Behold, in flead of comfort I will give this people the bitterest anguish & forrow, and wilbring upon them the most grievous calamity that can be conceived.

Call for those mourning women, that are wont to be hired for the publike lamentations at suneralls, and let them be set on worke to practice the saddest expressions

of their waylings and forrow.

For the Chaldeans have scaled our walls, and entred into our cities, and are now breaking upon us, in our

houses, to inflict a sudden, and cruell death upon us,

wherein they will spare no age, or sexe; but put all mercilessy to the sword.

Behold, the day is comne, faith the Lord, wherein I will punish all together, both Iewes which are circumcifed, and their uncircumcifed abetrors; no difference shall be made in this slaughter.

Yea, I will punish the circumcised, in their inward and spiritual uncircumcision. The Gentiles that are in the remote corners of the world are indeed outwardly uncircumcised, but my people the lewes are uncircumcised in their harts, & this uncircumcision is so much more odious then the other, by how much the filthinesse of the soule is worse then that of the body.

Ll2

and night for the flaine of the daughter of my people.

3 And they bend their tongue like their bow for lies: but they are not validnt for the truth upo the earth.

7 Behold, I will melt them, and trie them, for how thall I doe for the daughter of my people?

vill Itake up a weeping and wailing, and for the habitations of the wilder-

neffe a lamentation, became they are burnt up, to that none can paffer through the, neither can men heate the

voice of the cattle, &c.

11. A den of dragons, &c.

12. Who is the wife

man that may understand this, and who is hee to whom the month of the Lord, bath spoken that he

may declare it?

15 Behold, Twill feed
the, even this people with
wormwood, & give them

water of gall to drinke.

17 Call for the mourning women, that they may come, and fend for cunning wome, that they may come 21 For death is come

up into our windowes, and is entred into our palaces, to cut off the children from without, & the young men fro the streets.

23 Behold, the dayer come, faith the Lord, that I will punish all them which are circumcised

with the uncircumcifed.

26 Ægypt, and ludah,
and Ed. n, and the childdren of Ammon, & Moab,
and all that are in the unmost corners, that dwell in
the wildernesse: for all
these nations are uncircumcifed, and all the

house of israel are uncir-

CAP. | cumcifed in the heart.

at the figner of heaven, for the heathen are difficuld at them.

- 3 For the cultomes of the people are vaine.
- 5 They are upright as the palmetree, but speake not.
- 14 Every man is brutish in his knowledge, cvery sounder is consounded by the graven Image: for his molten Image is fallehood, and there is no breath in them.
- to The portion of Iacob is not like them, for hee is the former of all things.

17 Gather up thy wares out of the land, O inhabitant of the nortrede.

18 Behold, I will fling out the inhabitants of the landar mis once.

hurt, my wound is grieven; but I faid, Trilly this is a griefe, and I must beare it.

20 My tabernacle hispoiled, and all my gords are broken; my children are gone forth of me, and they are not, there is none to stretch fortheny teatment more, and to fee up my curtaines.

become huntilh, and have not fought the Lord.

CAP. X.

BEE not foolishly superstitious in observing those good or ill daies, and fortunes, (as they are called) which the vaine heathen think to be notified in the stars, the signes of heaven; it is for those pagans to be dismailed with the predictions of those dismail events.

For, how sever those nations, the Chaldees, and Angyptians carry a reputation of wisedome, yet sure their practices shew them to be vaine and sottish, &c.

They must be (such as they are carved) upright, as the palme tree, for they cannot bow themselves to alter their

posture,&c,

Every workeman is brutifle, whiles he so imploies his skill, as to make a god to himselfe, by his owneart, every sounder, if he had but reason to consider it, must needs be consounded in himselfe at the sight of his owne folly, in making that image which he will adore wherin (mean while) there is nothing but salsehood, and deceit; for, though it countersait a kind of life, yet there is no breath in it.

But the true God, who is the portion and happy inheritance of Jacob, is not like to these dunghill deities; he is

the maker of all things,&c.

Truffe, and packe up all thy precious commodities, O thou that inhabitest not the villages only, but the strongest fortresses; and addresse thy self for thy slight, or captivity.

Behold, I will fuddenly and violently cast out the inhabitants of the land, as a stone out of a sling, &c.

Wo is me, for that grievous case, wherein I am, my affliction is exceeding fore, and unspeakable, but, recollecting my selfe, at last, I resolved, surely, this is the mischiese that I have brought upon my selfe, & which is justly allotted unto me; I will therefore beare it, as I may, fince I cannot avoide the undergoing of it.

My tent is spoiled, & those cords wherewith it should be stretched forth, are broken in peeces, so as mine habitation is wasted; and my children which should aide me, are carried away into captivitie; and there is none that may afford me any help to the fetling of me againe.

The spiritual leaders of my people are become brutish, being indeed, the chiefe cause of this great desolation, and have not sought the Lord, &c. See chap. 1.15. and 5. werse 15. See Prov. 16.1. and 20.24.

O Lord, correct me, but in a gracious moderation, not in the extreme rigour ofthy justice, not (as we have deserved) in thy wrath, and displeasure.

CAP. XI.

And the Lordfaid unto me, 'The men of Judah and the inhabitants of Jerufalem have banded together, and conspired wilfully in evil; and have resolved to hearten each other in wickednesse; yea, they have made an agreement with Idolatrous Israel, that they will goe on in their provocations of me.

Every of thy cities, O Indah; have had a feverall god. and every of thy streets, O Ierusalem, hath a severall al. tar confecrated to a shamefull, and abhominable Idoll-

even altars to burne incense unto Baal.

What have the Iewes (once my beloved people) to doe in mine house (faith God) seeing they have committed spirituall fornication with many Idols, and those sacrifices, which now they pretend to offer, are not holy oblations, but prophane and common flesh; yea, O my people, thou art comne to that height of implety, as that thou rejoycelt in evill.

Thou seemeds, and accordingly hadst the name of a faire greene olive tree; and mad'it shew of goodly fruit; but when thou turnedit wilde, God bath fer fire on thy

boughes, and hath broken downe thy branches.

Let us not only burne his prophesies, but kill the man: let us disparch him from off the earth, &c,

O God, I do not defire it in any malice to the or thirst of revenge; but in an holy zeale of thy glory, being by thee so directed, I committing my cause to thee, pray for a fight of thy just retribution to them.

CAP. XII.

If striving with thine owne townes-men at Anathoth thou hast not prevailed, how shouldst thou thinke to doe good upon them of Jerufalem; fince there is no leffe difference betwixt them in the headdy course of their

- 22 Behold the noise &c.
 - 3 OLord I know.&c.
- 24 O Lord, correct me. but with Indgement, not in thine anger, left thou bring me to nothing.
- and the Lord faid unto ane. A conspiracie is found among the men of Indah, and among the inhabitants of lemialem.
- 13 For according to the number of thy cities were thy gods, O Judah, and according to the number of the streets of Ierusalem, have ye fet up altars to that lhamefull thing, even alters to burne incente unto Baal.

15 What hath my beloved to do in mine house, feeing fhee hath wrought lewdnes with many, and the holy flesh is passed from thee? when thou doft evill then thou rejoycest.

16 The Lord called thy name, a greene Olive tree, faire and of goodly fruit: with the noise of a great mmult he hath kindled fire upon it, and the branches of it are broken.

19 Let'us destroy the tree with the fruit therof. and let us cut him off from the land of the living.

20 Let me fee thy vengeance on them, for unto thee have I revealed my caufe.

5. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?and if in the land of peace, wherein thou truffedft, they wearied thee, then how wilt thou doe in the iwelling of Iordan?

7 I have forfaken mine houle, I have left mine heritage, I have given the dearely beloved of my foule into the hand of her enemics.

8' Mine heritage is unto me as a lion in the forrest.

o Mine heritage is unto me as a speckled bird, the birds round about are against her comeye, assemble as the bealts of the field come to devoure.

10 Many pattors have deffroyed my vineyard.

16 And it thall come to paile, if they will diligently learne the waies of my people to fweare by my name (the Lord liveth, as they taught my, people to fiveare by Basi, then shall they be built in the middelt of my people:

1 Thus faith the Lord unto me, Go get thee a linnen girdle, and put it upon; thy toines, and put it not in Water.

4 Take the girdle that thou haft got which is upon thy loines, and arife, goe to Euphrates.

7 And behold, the girdle was marred, it was profitable for nothing.

12 Thus faith the Lord God of Ifrael, Every bottie thall bee filled with

fins: then betwixt foot and hotfe; And if in thine owne quiet countrey they have weatied thee, how much more must thou expect this successe from the proud inhabitants of I crufalem?

I the Lord, therefore, have for these wickednesses forfaken my Temple, I have left that which was my profeffed heritage; and that people, which was the dearly beloved of my foule (being now degenerated) I have given up into the hands of the enemie.

That which was my deare people doth now rebell.against me, and roare out against me and my prophets, like

alyon in the forrest, &c.

Hereupon, the enemies of my people come up against them, by my just insligation; and all partions come up round about, as birds are wont to come wondring about fome flrange fowle, and invite each other to the spoile.

See chap, 6. verfe 3.

I was once your pastor faith God; but, since ye would not be guided by me, now yee shall have store of other manner of pastors, that shall lead you in your kinde, that thall deflroy my vineyard, &c.

I will make one Church of Iewes, and Gentiles, and if those nations shall frame themselves to the true worship of my name, and to the profession of the religion; of my people, then will I establish them in my Church, astrue

and lively members thereof.

CAP. XIII.

GEt thee a girdle (the embleme of thy people, whom I have heretofore kept close unto me) and put it upon thy loines, in figure of what I have done for the Iews, and put it not in water, to shew how carefully I have kept the people hitherto from all advertity.

See verse 11.

Then the Lord charged me, by way of vision, Arife,

goe to Euphrates, &c.

And behold, the girdle was marred, in figure that the Iewes should lie rotting, and for lorne in the dungcons and caves of Chaldragand Affyria.

Thus faith the Lord God of Israel; My people is like to an earthen bottle; and every bottle shall be filled up to

the brim with wine; Then shall the hearers take this wine, and they shalfay improphesie in great scorne; and say, what wonders are these thou tellest us; as if we knew not that the use of bottles is to be filled with wine; tell thefe things to chil, dren that understand nothing.

Then (halt thou say unto them; even thus every inhabitant of this land, even, the Kings, Priests, Prophets, and all the inhabitants skall bee filled up with the wing of Gods wrath; and shall be (as it were) drunken therewith to as he shall no more know what to doe, or which way to-turne him, then a drunken man-

And those earthen pots of yours shall be dashed one against another, &c.

Before your feet (whiles ye are driving into captivity) flumble in your dark, & nightly passages over the moun-

taines, &c.

Those cities of Ægypt, which ye trusted to, for a refuge unto you, in your extremity, shall be thut up against you, for feare of the Chaldees; and none dare open them to receive you, there will be no remedy, Iudah must bee carried away captive.

Lift up your eyes, and behold the troupes of the Baby. lonians, that come up against you? Alas, what shall now become of that people which hathhad thee all this while

in postession, O miserable Indea?

Thou that now cavillest and despisest my word, what wilt thou then fay when these cruel Chaldees shall come upon thee; (thou haft already inured them to be captains over thee, & hast acquainted them with thy government, and given them advantages, by calling them formerly to thine aide) (halt thou not then bee overwhelmed with forrow and diffreffe?

And if in thy fecret murmur thou shalt expossulate, and fay; wherefore is all this mischiese comne upon me? theanswere is ready, and case, for the greatnesse of thy unreformable wickednesse, art thou thus exposed to the fhame, and ignominic of the world.

Alas, ye are so habituated in evill, that there is no hope at all of your reclaiming, as foone may the Blackmore turne white, or the Leopard spotlesse, as yee may turne good, after so long & obstinate persistance in your wickednelle.

I will put thee to the greatest shame and confusion that can be conceived; that thou mailt appeare odious to the eyes of all beholders.

to thee; Doe wee not certainely know, that every bottle shall be filled with

13 Then that their Riv

unto them, This faith the Lord: Behold I will fill all the inhabitants of this

land even the Kings that he upon Davids throne, & the prie A. and the prophets, and all the inhabitants of Iomfalem with drunken-

nesse. 14' And I will dath the one againft another.

16 Before your feet stumble upon the darke mountaines.

19 The cities of the South shall be shut up and none thall open them, . Ludah shall be carried array captine.

to Lift up your eyes, & behold them that come from the North, where is the first that was given the cuthy beautiful stocke? az What wilt thousay

when he that punish thee? for thou halt taught them to be Captaines & as chief overthee; shall not for-

rows take thee as a woman in travaile? 21 And if thou fay, in thine heart, Wherefore come these things upon

me? for the greatnesse of thine iniquitie are thy skirts discovered, and the heels made bare.

23 Can the Ethiopian change his skin, or she Leopand his inous? Then may vesifo doe good, that are accustomed to doe eville.

26 Therefore will I discover thy skirts' upon thy face, that thy thante may appeare.

CAP.

CAP. XIIII.

2 Yudah mourneth, and the gates thereof languish, they are blacke junto the ground.

3 And their nobles have fent their little ones to the waters, they came to the

pits, and found no water.

6 And the wilde affes did frand in the high places, they finified up the windelike dragons, their eyes did faile because there was no graffe.

8 Why shouldst thou be as a stranger in the land, and as a way-faring man, that numerh aside to tarry for a night.

10 They have not resisting

ned their feet,
24 Doe not difgrace the
throne of thy glory.

22 Are thereany among the vanities, of the Gentiles that can can'te raine, or can the heavens give showers?

- I Then faid the Lord unto me, Though Moses & Simuel stood before mee, yet my mind could not be toward this people; cast them out of my light, and let them goe forth.
- 4 Because of Manasteh the son of Hezekiah King of Indah, for that which he did in serusalem.
- 6 I am wearie with repenting.

IUdah mourneth, all the inhabitants that goe through the gates of their cities, languish, they are discoloured with their famine, and are in the depth of their forrow cast upon the ground, &c.

Their Princes, and Nobles sent the meaner people to bring them water in that extremity of drought, but none

was to be had, &c.

Not men only, but the very beafts also shall feele the misery of this samine and drought; in so much as the wilde asses shall stand upon the rocks, and pant, and gape for the aire, and draw in the coole winde, to refresh their hotte, and thirstie throates, as dragons are wont to doe, in the sandy and scorching wildernesses; and their sight shall faile them for want of repast.

Thou that wert wont to dwell, and continue amongst thy people, why shoulds thou be now, as a stranger, that passes through the land, and lodges there a night, and away:

They have not abstained from any evill way.

Doe not utterly diffrace and cast off that Kingdome, wherein thou hast shitherro ruled, and raigned; and wherein thou hast so manifested the glory of thy power.

And now, O ye fond lewes, are there any of those vaine Idols of the Gentiles, which ye have worshipped, that can cause the rain to descend upon this your droughty earth 2 &c.

CAP. XV.

The time was, when Moses and Samuel, in their several seasons, interceded with me, for the ancestors of this people, and prevailed, but now, if they were both together upon earth, and should sue to me for this their posterity, they could not prevaile with me, to draw my affections to them, or to divert my judgements from them.

Because of that horrible Idolatry, and wickednes that was committed in Jerusalem, under the raigne of Manasch, whose impiety is so much more aggravated, in that he was the some of good Ezekiah.

I have so oft suspended those judgements, which I threatned against thee, and so long forborne thee, as that

now I can indure thee no longer,

I will toffe, and featter them in all the defenced cities of the land; as come is shaken, and dispersed in the winnowing, &c.

I have brought up against the mother city Jerusalem, a young and courageous victor, which shall spoile it, even the Chaldean; who shall make open havock of it, I have fer him upon it in my suffice, and have brought thefe terrossand defolations upon it.

Even the frong and vigorous woman, that hath been the mother of many children, now languisheth, and gives

up the ghost-her life is untimely ended, &c.

Wo is me, that ever my mother bare mee to bee thus vexed with the contention, and opposition of all men; Yet, I have done, I have deserved nothing, that might procure me this heart burning, & fpight amongst them; I only followed my calling, close, and intermedied not with the affaires of the world; I have neither given, nor takenuse, and yet every one is ready to revile me.

If thy firength, O Judwa, be as yron, canst thou think thine you to firong, as that it can breake the your and steele of the Chaldeans.

Least whiles thy long suffering, and parience beares with them, I, in the meane time, be murthered by them.

So foone as thy words were delivered to me, I did receive them with a ready and willing heart; yearthy word was my greatest joy, and honor; for I am called by thy name, O Lord; even the prophet of the Lord of hofts.

I fate mourning and folitary, in fad and thoughtfull dumps because of the sins of thy people, and because of thy judgements; for upon both thefe, my heart was full of forrow; And that forrow was increased by the envie and indignation, which this prophetie (committed unto me) hath brought upon me.

O Lord, thou hast promised to deliver, and free me; and wilt thou be as one that breakes his word; and as fome land-waters, that make a great shew, after a showr, but finke away, and disappoint the passenger.

If thou bethink thy selfe of this thine impatience, and of thy too much regard to this murmuring, and disobedient people, I will fo confirme thee, that they shall bee forced to acknowledge thee my faithfull fervant; And if thou doe wifely make difference betwixt erroneous do-Arine and the truth, and betwixt the godly and prophane persons, then will I admit thee to bee my month unto my people; doe not thou yield way unto them in their leud courses, but let them (if it may be) come in to thee.

7 And I will fan them with a fan in the gates of the land.

8 I have brought upon them against the mother of the yong men, a spoiler at noone day: I have canfed him to fall upon it hiddenly, acterrors upon the citie.

9 She that hathborne feven, languisheth, she hath given up the ghost; her fun is gone downe while it

was yet day.

10 Woe is me, my mother, that thou half borne me a man of strife, and a man of contention to the whole earth, I have neither lent on usury nor men have lent to mee on ufury, yet every one of them doth curse me.

12 Shall yron break the Northern yron, & the feel.

15 Take me not away in thy long fuffering.

16 Thy words were foud and I did cate them & thy word was into me the joy & rejoycing of mine heart. for I am called by thy name O Lord God of Holls.

17 I fate not in the affembly of the mockers nor rejoyced, I fate alone because of thy hand, for thou haft filled me with indig-

nation. 18 Wilt thou be altogether unto me as a liar, & as waters that faile.

19 Therefore thus faith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before meand if thou take forth the precious from the vile, thou shalt be as my mouth:let them return unto thee, but returne not thou unto them.

20 And I will make thee unto this people, a fenced brazen wall, &c.

6 Neither shall men lament for them, nor cut themselves, nor make theselves hald for them.

7 Neither shall any (as in the margin) breake bread for them in mourning to comfort them for the dead neither shall men give the the cup of consolation to drinke for their father.

the dayes come, faith the Lord, that it shall no more be said: The Lord liveth that brought up the Children of listed out of the land of Egypt;

15 But the Lord liveth, that brought up the children of Ifrael from the land of the North, & from all the lands, whither hee had driven them.

for many fithers, faith the Lord, and they shall fish them, and after will I fend for many hunters, and they shall bunt them from every mountaine and from every hill, and out of the holes of the rockes.

18 Because they have filled mine inheritance with the carkales of their detestable and abominable things.

19 And shall fay: Surely our fathers have inherited lies, vanitie, and things wherein is no profit.

20 Shall a man make gods unto himfelfe, and they are no gods?

21 Therefore behold, I will this once cause them to know; I will cause them to know my hand and my might, &c.

See Chap. 1. verse 18.

CAP. XVI.

There shall be no body lest in the land to make any passionate expressions of their mourning for them being dead; so as to cut their sless, or to shave their haire: either to wound, or desorme themselves for their sakes.

Neither shall there be any left to make funerall feasts for them, to comfort them in their mournings for the dead; neither shall they (as the manner is in those feasts) give them the cup of consolation to drinke downe their forrow for the deceased, &c.

The dayes come, wherein God shall not so much be celebrated by the memory of his deliverance of his people out of Ægypt, which was long since done,

As by the fresh remebrance of the great mercy that he hath wrought for his people the Jewes, in bringing them backe from their captivitie in Babylon, and all those lands, whither they were driven, &c.

But, in the meane time, their desolation shall be grievous, and universall, I will call for the Chaldeans, which shall be as so many fishers, to drag them out of their good land; and as so many hunters to chase them from their homes, and to drive them from all their resuges.

They have peffered, and defiled this land, which I chose for my inheritance, with the carcaffes of their abhominable sacrifices, which they have made to their I-dols, and with those very shamefull idolds to which they have sacrificed.

The Gentiles shall come, and say, Surely our fore-fathers have beene miserably missled, and trained up in grosse Idolatrie, and salse superstition; &c.

He that is man and not God, shall he be able to make gods? shall that power which is finite and weake, take

upon him to make that which is infinite?

Therefore, I will with this one judgement convince them of my might, and omnipotence, and they shall know that there is no Lord, no God beside me.

CAP.

CAP. XVII.

THe state of Judah is desperate; their sinne is not I flightly sprinkled upon their skins, but is deeply ingraven in their hearts; even with a pen of youn, with a point of a diamond; fo as it may not he denied, and cannot be amended; and if they would fmother their lecret inclinations, yet their idolatries are publikly written, upon the hornes of their altars, that all the world may fee them.

So astheir children and posterity seeing these monuments of their altars and groves, cannot but call to minde (and into practice also) the superstitions of their forefathers

O thou, unividuolen and defenced mountaine, in which my people doe to vainly trust, thou shalt be as un. able to gard them from the furie of the enemie, as if thou were but a plaine field, all thy riches, and treasures shall be a spoile to the Chaldean; and thine high places wherein thou halt finned, thell be wasted alike through. out all thy borders.

And thou (O my people, the Jewes) that be taken away from chis thy narrow land of inheritance, solich I gave thee, &c. ye have firred up fuch mine anger, and indignation against your as will not be againsuppealed

for ever.

That man shall be like the heath in a dry wildernesse, that shall not partake of the sweet showers when they fall, &c.

The wicked and deceitfull man shall be disappointed of his hopes of gaine; as the partridge fits on those egges, which the never laid, and can never hatch, and bring forther perfection, fishe that fraudulearly, and ununtily gethers wealth; thall not ibjoy it, but shall leave it, in the midft of his dayes, and in the end, that finds that he hath beenes foote.

God hathhighly honoured Judea above all the nations of the world, in that he hath erected in her, the place of his Sanchuary, which is that high and glorious throne, wherein God from the beginning ordained, & decreed

to feate himfelfe.

They that take part against me, how ever they boast themselves to be the holy and noble offpring of taithfull Abraham, and Gods peculiar people, yet their memory

- The finne of Judah is written with a pen of Iron, and with a point of a diamond, it is graven upon the table of their heart, and upon the hornes of your अंध्रिक.
- s Whilesh their chil. dren remember their alrars and their groves, by the greene trees upon the high hills.
- 3 O my mountaine; in the field I will give thy inblance, and all thy treafurgs to the spoile, and the high places for linge. throughout all thy bor-
- * Mindiahba, even thy selfe shalt discontinue tro thing heritage that I gave thee, and I will cause thee to lerve thine memies in the land which thou knowest not : for yz have kindled a fire in mine anger, which shall burne for ever.

6 Forhe shall beelike the heath in the defent and that not see when good commeth.

tı Astik Partridgefitteth on eges, and hatcheth the not: so he that genteth riches & not by right shall leave them in the midit of his dayes, and at his end Hall be a foole.

12 A glorious high throne from the beginning is the place of our Sanctuary.

13 And they that depart from mee shall bee written in the earth.

as Behold, they fay time me, Where is the word of the Lord? let it comenow.

not hastened from being a pastour to follow thee, neither have I defited the wofull day, thou knowest: that which came out of my lips, was right before

thee.

27 Thus faith the Lord,
Take heed to your felves,
& beare no burden on the
Sabbath day, nor bring it
inby the gates of lentile.

1 23 Boemade their necke fhife,8ici

ien.

tor into the gates of this citie Kings and Princes, fitting apon the throne of David.

12. There is no hope &c.

A3. Aske ve now among the heathen &c.

14. Will a man leave the fnow of Lebanon which commeth from the rocke of the field? or shall the cold flowing waters, that come from another place, be for aken?

17 I will shew them

the backe, and not the face in the day of their calamitie.

18 Then faid they, Coine, and let us devise devices against Jeremiah:

thall be either base, or forgotten; their names shall bee written in the dust of the earth, &c.

Behold, this obstinate, & incredulous people, is ready to say, Where is this word of the Lord, which we heare so much talke of? we have been told of grievous things; of plagues, and famines, and the sword; but where are they? Why doe they not come; as it is foretold us?

As for me, O Lord, it is thou that hast called mee, and I have not dared to bee averse from following thee, in that charge, which thou hast laid upon me; neither have I beene ambitious, and desirous of this sad, and busie raske, as thou well knowest, and that which I have spoken, is thy true message and no other.

As yet Jewes have shamefully broken all my other commandements, so also this of my Sabbath; but now, recollect your selves; and reforme this abuse, see that you doe no service worke on that day; Beare no burden on that day of the Lord, in, or out at the gates of service lalem.

So ver se 22.

But wilfully hardned their hearts; and refolved to perfift in their obstinacie, &c.

Titen shall your Kings and Princes be established in this channel Devid and shall rule everyone.

this throne of David, and shall rule over you; and maintaine that royall magnificence, which is meet for them, amongst you, e.c.

CAP. XVIII.

See Chap. 2. verfe 25.

See Chap. 2. verfe vo. & 11.

Ill any man be so foolish, as when he may make use of the pure snow of mount Lebanon, which he may take up from the cleane rocke of his owne field, to seeke afarre off for some dirty puddle? Or when hee may have the coole flowing waters from his owne christall Spring, to goe lade our of the maddy channell?

I will not so much as looke anthem, in their distresse, but turne my back upon them, as they have done upon

mee.

Let us lay a plot for Ieremiah; he is a false Prophet doubtlesse: for (whatsoever he saith) it cannot be, that God should utterly take his Law from the Priess; or his

Counfell

counsell from the wise, or his word from the Prophets; but so he hath done, so he shall doe, if this man may bee heard; come, let us raise slanders, and accusations against him, &c.

CAP. XIX.

Have filled this valley with the blood of those children which they have offered unto Moloch.

In this place, wherein you have pleased your Idols with innocent blood, shall your blood bee abundantly shed; so as, this valley shall change the name, and in stead of Tophet, he called a valley of slaughter:

I will utterly crosse the hopes, and conceits of Indah, and Ierusalem, concerning this very place; for whereas they thought to have indeared themselves to mee the more, by so zealous oblations of their owne children, they shall finde how much I hate this their cruell Idolatry, by that destruction, which I will bring upon them, by the sword of the enemie, &c.

I will make this whole city of Ierusalem, like unto Topher, a place of slaughter, and burials for the inhabi-

tants.

CAP. XX.

Now Pathur the some of Immer the Priest, who was next in place to the high Priest; (as being his vicar, or assistant in the government of the Temple) heard that Ieremiah, one of his owne order, prophesied these things.

The Lord hath not called thee Pashur, which signifies an enlarging of thy rule; or diffusing of terror, and palenesse unto others, but he hath now called thee, Magor-missabib; that is, Feare on every side; which shall

hereafter possesse thee, and thine.

O Lord, this people are still crying out that I am deceived in this my prophetie; but, if I be deceived. O yee fond country-men, know that I am deceived by him that can neither deceive, nor be deceived; even by thee O Lord, the God of truth; It is thou that hast put me upon this taske, I could not, I durst not withdraw my obedience from thee; and now, I am, for doing my duty, made a scorne, and derision to the world.

For fince I spake from thee, I am to fated, and reviled, M m and

for the law shall not perish from the priest, nor counsell from the wise prothe word from the Prophet.

- 4 And have filled this place with the blood of innocents.
- 6 Therefore behold, the day is come, faith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter.

7 And I will make voide the counfell of Iudah and Ierufalem, in this place, and I will cause the to fall by the sword before their enemies.

12 Thus will I doe unto this place, laith the Lord & to the inhabitants thereof, and even make their citie as Tophet:

1 Now Pathur the fon of Immer the priest, who was also chiefe governor in the house of the Lord, heard that Teremiah prophecied these things.

3 The Lord hath not called thy name Pathur, but Magor-miffabib.

- 7 O'Lord, thou hast deceived me, and I was deceived, thou art stronger then I, and hast prvailed, I am in derition daily, every one mocketh me.
 - 8 For fince I spake, I cried out, I cried violence

and spoile, because the world of the Lord was made a reproach unto me, and a derision daily.

9 Then I faid, I will not make mention of him, nor speake any more in his name, but his word was in mine heart, as a burning fire flatter in any home.

fire flut up in my bones,

19, For I heard the defaming of many, feare on
every fide, report, lay they,

and we will report it, &c.

13.14.15 Sing anto
the Lord, praile ye the
Lord for he hard delivered
the foule of the poore fro
the hands of the evil man.
Curled be the day, &c.

backerhe weapons of war that are in your hands, wherwith ye fight against the King of Babylon.

12 O house of David, thus faith the Lord, Execute judgement in the morning, and deliver him that is sponed, out of the hand of the oppressor.

13 Behold, I antagainst thee, O inhabitant of the valley, & rock of the plain, saith the Lord, which say, who shall come downs against us, or who shall en-

ter into our habitations?

14. I will kindle a fire in the forrest thereof, and it shall devoure all things found about it.

4 For if yee doe these things, then shall there enter in by the gates of this house Kings, &c.

6 For thus faith the Lord unto the Kingshouse and perfecuted on all fides, that I cannot but complaine and cry out of their intolerable violences, and cruckies; for I doe daily fuffer reproach, and fcornfull infuitations on all hands, for delivering thy meffage.

Then was I ready in my weaknesse, to give in, and to resolve not to speak any more these unpleasing things, in his name; But I had not the power to hold in that word which I had received, it was as a burning fire within my bosome, yea in my very bones, &c.

For I heard the defaming of many, and especially of him whom I have justly named. Feare on every sides which said, raise scandalls and accusations against him,

and we will fecond them, &c.

I have cause to sing praises unto the Lord, who hath delivered me from the very mouth of the pit; out of that miserable condition, wherein I was overtaken with so weake, and sinful an impatience, as to curse the day, wherein I was borne, &cc.

CAP. XXI.

Will utterly disable all your forces, and your weapons that are in your hands, from hurting or opposing your enemies, or helping your selves, &c.

O thou King of Iudah, the heire of Davids throne; Do thou stirup thy felfe zealously and sairhfully to doe juslice in thy place; deliver, and right the oppressed, &c.

Behold, I amagainst thee, O serusalem, who hast vainely trusted hitherto in thy strength, and situation; it is not that desenced valley, wherein a great part of thee (towards mount Libanus) is seated, nor the fortsof thy plaine, that cankeepe out my power, or the power of that enemy (the Chaldean) which I shall stirre up against thee.

I will kindle a fire in the forrest of Libanus, and by the goodly Cedars thereof will set Ierusalem on a stame, which shall devoure it to askes.

CAP. XXII.

See chap. 17.25.

Thus faith the Lord unto the Kings house, (which is his ancient court,) upon the hill of Sion; As mount Gilead

Gilead is the prime hill of all those mountaines, which goe under the name of Lebanon; fo art thou the most eminent, and remarkable place in all Indea, yet furely thou shalt (through my just judgement) become a very wildernelle.

They shall cut downe those choice Cedar-beames wherewith thou are built; and cast them into the fire.

Never take up lamentations for them that are flaine in the fiege, for they are past their paine; but weepe for those miserable men, that are led into captivity; for they shall induce a lingring death, and never returne backe to their home.

Woobe to thee, Ichoiakim, which buildeft a goodly royall palace, out of the extreame oppressions of my people; putting them to servile workes for that purpose without all recompence of wages for their labour.

Which faift: I will not take up with the old and meane buildings of my Ancestors, I will fer up a sumptuouspile, fit for a King to dwell in, &c.

Dost thou thinke to raigne ever the more happily, and securely, for that thou hast closed up thy selfe in cedar? Thy father, good King lossan, lived in much content, and happinesse by doing justice, and right unto his subjects; and prospered in so doing.

They shall make no publique lamentation for him, at his funerall, as they are wont to doe for their former

Princes.

But his carcaffe shall be shamefully lest unburied, exposed to the soules of the airc, or to ravenous beasts, e. venas the carcasse of an asse, which is left to for in a ditch

Goe up then (O miserable Iudah) goe up to the highest mountaines, that looke towards Assyria, or Ægypt, and call for the aide of those thine associates, in whom thou hast trusted; thou shalt finde small comfort in them, they shall be destroyed together with thee.

All thy great friends, and Patrons shall vanish into winde; and thy confederates shall goe into captivity,

&c.

O ve cirizens of Ierusalem, which dwell in goodly houses made of the Cedars of Lebanon; in how wosull a plight shall ye be, when your calamity shall come upon you? where will then be your pride and delicacie; wherewith ye now pleafe your felves? As |

M no 2

of Indah, thou art Gilead unto me, and the head of Lebanon, yet furely I will make thee a wildernelle, & cities which are not inhabited.

7 And they finall cut downe thy choice Cedars, and cast them into the fire. 10 Weep ye not for the dead, neither bemone him.

but weepe fore for him that goeth away; for hee shall returne no more, nor lee his native countrey.

12 Woe into him that buildeth his house by unrighteouines, & his chambers by wrong, that useth his neighbours fervice without wages, and giveth

him not for his worke. 14 That faith, I will build me a wide house, &

large chambers.

ry Shalt thou raigne because thou closest thy selfe in Cedar ≥did not thy father care and drink and do judger out and justice, and then it was wel with him?

18 They shall not lament for him, laying. Ah Lord, or Ah, his glory.

19 He shall be biried with the buriall of an affe.

20 Goe up to Lebanon, and cry & lift up thy voice. in Balhan, and cry from the passages; for all thy loversare defroyed.

22 The winde shall ear up all thy pastors, and thy lovers thall goe into capti-

vity. 23 O inhabitant of Lebanon, that makeft thy telt in the Cedars, how gracious shalt thou bee when pangs come upon thee, the

paine of a woman in travaile?

24 As I live, faith the Lord, though Conian the fon of Iehoiakim King of Indah, were the figner upon my right had, yetwould I plucke there theree.

28 Isthis man Coniah a despised broken Idol?is he a vessell wherein is no pleasure? wherefore are they cast out? &c.

29 O carth, earth, earth, heare the word of the

Lord.

30. Thus faith the Lord, Write yee this man child-leffe, a man that shall not prosper in his daies, for no man of his feed shall prosper, &c.

3 And I will gather the remnant of my flocke, out of all countries whither I have driven them, and will bring them agains to their folds, & they shall be fruitfull and increase.

4 And I will fet thepheards over them which

thall feed them.

5 Behold the faies come, laids the Lord, that I, will raile unto David a righteous branch, &c.

fhall be raved, and Ifrael shall dwell fafely, and this is his name, whereby hee shall bee called, The Lord our righteousnesses.

14. They shall no more fay the Lord liveth which brenght the children of street out of the land of E-

gypt,,&c.

me is broken, because of because the Propoeta, all my bones hake Jam like a drunken my selfe judgem, wine hath overcome, because of the Lord, and because of the words of his becopie.

As I live, faith the Lord, if Iechoniah the fonne of Ichoiakim King of Iudah, were as neare, and as precious to me, as the fignet upon the right hand ufeth to beet o him that weares it, yet I would pluck him thence, and cast him away, into captivity.

Is this man (Jechoniah) then so vile, and base a thing, as thou makest him? is he a likely man to be cast out, together with his samilie, and seed, into a forraine capti-

vitie ?

Oye inhabitants of the earth, take diligent heed to

this which I shall now deliver unto you.

Take notice, that it is enacted in heaven, that this Jechoniah shall never have issue, that shall sit upon the temporall throne of David; no man of his seed, in succeeding times shall so prosper, as to be King in Judah.

CAP. XXIII.

IN that happy time of restauration, I will gather the remnant of mine elect people, out of all countries (both them of Judah, and of Israel) into the bosome of my Church; where they shall be smitful of all good works.

I will fet over them, holy, consciousble, able pastors, which shall feede them with the food of life, &c.

See Ifai. 4. verfe 2.

In his daies those that belong to his true Church, shall be saved, and delivered from their spiritual enemies; And he shall be indued with infinite wisedome, righteousnesses, as we shall be made the righteousnesses of God in him.

See chapter 16. verse 14. and 15.

My heart within me is extreamely grieved and vexed because of the false prophets, which missed the people; I am in a great agonie, and distresse for them; I am not my selfe for extremity of passion, to thinke of those heavy judgements, which the Lord hath intended, and threatned (in his holy, and just vengeance) to bring upon this people.

The

The land groaneth, and mourneth under that fearfull and ordinary prophanation of the name of God, by falle, and rash oathes; the pleasant passures of those plaines wheretheir flocks had wont to feed, are now dryed, and patched; because the men of Judah take wicked courses, and imploy their power to violence, and oppression.

They shall fall, and perish in the just punishment of their fins, as those that in the night time, walke in slippery places; fo shall they be driven hastily forward, and

fall, and mif-carry under the vengeance.

If we shall make comparison betwixt the late prophers of Ifrael, or the ten Tribes, with those of Judah, and Jerusalem; surely the Prophets of Israel, or Samaria, were foolish, and superflicious, they prophesied in the name of Baal, and caused my people to erre through their falle doctrine, and idolatrous practifes.

But I have noted the Prophets of Judah and Jerusalem to be extreamely vicious in life, and abhominably, filthy; they doe not onely commit shamefull adulteries, and make a trade of lies; but they hearten and incourage wicked men in their leudpelle; lo as no man can be reclaimed in regard therefore both of their finne, and punishment, rhey are in no better case to mee, then the inhabitants of Sodome and Gomorrah.

See chapter 9, verfe 15.

Feare not the sad predictions of this man (say these faile Prophets, for he speaker at randome, how soever he pretends; who hath been of counfell with God? What man hath been so familiar with the Almighty, as to take meHages from him?

Behold, God shall rush suddenly, and violently upon these men, and shall carry them away, like some furious whitlewinde, which cannot be either avoided, or relifted.

. At last, ye shall by world experience finde all this verified, and shall then be deeply affected with it.

I gave no commission to these prophets, yet they run, as of their owne heads, &c.

If they had received directions, and errands from me, and had delivered them accordingly, to my people, they should have laboured to have turned them from their lend courses.

What doe ye make of me, faith the Lord? Doe yee thinke !

20 For because of swering the land moumeth the pleasant places of the wildernesse are dried up, and their course is evill, and their force is not right.

12 Wherefore their way shall be unto them as flippery waies in the darknefferthey shall be driven on and fall therein, &c.

13 And I have seene folly in the Prophets of Samaria, they prophefied in Baal, and cauted my people Ifraci to erre.

 \$4 I have feene also in the Prophets of Terufalem an horrible thing : they commit adultery, and walk in lies: they strengthen also the hands of evill doers. that none doth returne from his wickednesse: they arc all of them unto me as Sodome, and the inhabi-

tauts therof as Gomorrah. rg Behold I will feed the with wormwood, &c.

For who hath flood in the counsel of the Lord. and bath perceived and heard his word?who hath marked his word and heard it?

19 Behold, a whirlewinde of the Lord is gone forth in fury, even a grievous whirlewinde, it shall fall grievoully upon the head of the wicked,

20 In the latter daies ye shall consider,

21 I have not feat thefe prophets, yet they ranne.

22 But if they had flood in my counfell, and had caused my people to heare my words, the they should have turned them from their evill way, &c.

23 Am I a Godathand

Mmз

faith the Lord, and not a Godafarre off?

phets of the deceit of their owns heart.

28 The prophet that hath a dreame, let him tell a dreame, and he that hath my word, let him speake my word faithfully, what is the chaste to the wheat, saith the Lord?

29 Is not my word like as a five, faith the Lord, and like a hammer that breaketh the rock in pieces?

30 Therefore behold, I am against the prophets, faith the Lord, that steale my word every one from his neighbour.

g I Behold, I am against the prophers; faith the Lord that use their togues and lay; He faith.

33 And when this people; or the prophet, or a priest shall aske thee, saying; what is the burden of the Lord? thou shalt then say ento them, What burden? I will even for sake you saich the Lord.

34 And as for the propher, and the priest, and the people that shall say, The burden of the Lord, I will even punish that man and his house.

33 Thus shall yee fay every one to his neighbor, and every one to his brother, What hath the Lord inswered; and what hath the Lord spoken?

36 For every mans word shall be his burden.

thinke me a God that may be eluded, or fled from? Doe ye thinke that I take notice onely of that, which is done neare hand? and not of that which is done afarre off?

They are their owne prophets, they are not mine; they have broched the deceivable imaginations of their owne hearts.

Away with all fraud in this holy service; That prophet which hath but dreamed, let him confesse it is but a dreame; and he that hath indeed a vision, and word from mee, let him deliver it as my message, faithfully; for what hath this chasse of idle dreames, to doe with the pure graine of my visions, and revelations?

Is not my word a powerfull word? is it not as a fife to burne up all the chaffe, and flubble? is it not as an iton hammer to breake the hardell, and most rocky hearts in peeces?

I am against those prophets, saith the Lord, that fraudulently, and curningly keep back the word of the Lord; from the people; and that take from each other (by compact and agreement) those prophesies, which themselves have fallely deviled, and unjustly ascribed unto God.

I am against those prophets, which by their smooth tongues perswade the people, it is the word of the Lord, which they deliver; when it is nothing but their owne fancie.

When they shall aske thee in scorne; Now, prophet, what is the burden from the Lord? thou shalt answere them; What is the burden, doe ye aske? Loe this is the burden, I will utterly cast you off, saith the Lord.

And that man, whether Priest, or Propher, or whosoever, that shall scornfully aske thee this question, I will plague both him, and his house.

Neither would I have, indeed, any mention among it men, of any burden in my mellages; as if there were nothing but heavie tidings sent by mee to my people, In stead thereof, let them rather say, What hath the Lord spoken? &c.

Thoughthere were no prophet to denounce judgement against men, yet every man would be a prophet to himselse; his very conscience would sufficiently lay besore him the just judgement of the Almighty.

CAP.

CAP. XXIIII.

Nd now all these threatned judgements, being ac-A cordingly executed, upon Judah and Jerusalem, in so much as the King of Babylon had now carryed away Jechoniah King of Judah, and the Princes of Judah, and their artificers, unto Babylon, yet to as that some of the people remained still in the land, under Zedekiah King of Judah, who exalted himfelfe against Nebuchadnezar the King of Babylon; God, willing to thew the chare of both those forts of people, (those which yielded to goe into the captivity, and those that resolved to stand our and flay at home) she wed me two baskets of figs, as the embleme and figure of them both.

Thus faith the Lord, That basket of good figgs represents those lewes, which are carryed away into the captivity of Babylon; who as they are humbled, and bettered by their affliction, so shall be dealt with by me, ac-

cordingly.

For I will take special care of them, both to preserve them there, and to bring them back againe, &c.

The other basket of ill figgs, which cannot be eaten, represents those Jewes that stay still stubbornly behinde, and will needs follow Zedekiah, to rebell against the King of Babylon, and those that seeke harbour in Ægypr; and these shall speed accordingly, for I will give them up into the hand of the Chaldees, &c.

CAP. XXV.

Behold I will bring against thee the Chaldeans and those other their Northren associates, with Nebuchadnezar the King of Babylon whom I shall employ for my executioner in this service, &c.

I will rake from you all mirth and gladneffer, yea, all commodities for the ule, and convenience of living; so as

your life shall be dolefull and miserable.

For those proud and imperious Chaldees, which held my people in servitude, for seventic yeares, will I give to be a prey to other great Kings and nations, and they thall there their dominions among them, &c.

1: The Lord thewed me & behold, two baskets of figgs were let before the temple of the Lord , after that Nebuchadrezzar King of Babylon had carried away captive leconian the fon of Ichoiakim King of Indah, and the Princes of Indah, with the carpenters and Smiths from Ierufalem, and had brought them to Babylon.

5 Thus faith the Lord, the God of I frael; like thefe good figs, to will I acknowledge them that are carried away captive of Iudah whom I have fent out of this place, &c.

6 For I will let mine eyes upon them, for good, and I will bring them againe to this land,

8 And as the evill figs which cannot be eaten, they are to exill ; Surely thus faith the Lord, so will I give Zedekiah the King

of Judah, and his Princes, and the relidue of Jerula-

lem," that remaine in this land, and them that dwell in the land of Ægypt.

9 Behold I will fend. and take all the families of the North, faith the Lord, and Nebuchadrozzar the King of Babylon my fervant, &c.

so And the voice of the bride, the found of the milftones, and the light of

the candle.

24 For many nations & great Kings shall serve themselves of them also.

And

of this fury at my hand; and cause all the nations to whom I have sent thee, to drinke it.

to And they shall drinke, and be moved, and be mad, because of the sword that I will send a-

mong them.

17 Then took I the cup at the Lords hand, and made all the nations to drinke, unto who the Lord had fent me.

20 And all the mingled people, and all the Kings of the land of Vz.

22 And the Kings of the Illes which are beyond

the sea. 27 Drick yee and bee

drunken, and fpuc, and fall, and rife no more, because of the fword which I will fend among you.

28 Ye final certainely drinke.

go The Lord shall roar from on high, and utter his voice from his holy habitation, hee shall mightily roare upon his habitation, he shal give a shout, as they that tread the grapes, against all the inhabitants of the earth.

34 And ye shall fall like a pleasant vestell,

38 Hee bath forfaken his covert, as the lion: for their land is defolate.

6 Then will I make this house like Shiloh.

10 And fate downe in the entry of the new gate of the Lords house. See 1/4. 51. 17.

And doe thou denounce all these judgements unto all those severall nations to which I send thee; and assure them that they shall all drinke of this bitter cup, in their due seasons.

They shall not be able to avoid those searcfull judgements which thou threatnest from me; but shall so undergoe them, as that they shall be assonished therewith, and grow madly impatient; because of the destruction that I will send amongst them.

Then I tooke the cup at the Lords hand, and gave it to be pledged of all those nations to whom the Lord had sent me.

To all those mingled people of severall nations which are hereafter mentioned, &c.

And the Kings of those countries which are beyond

the lea, whether Illes, or continent.

Take ye deepe of this cup of fury and vengeance, doe northinke that a tall, or finall draught will serve the turne; No, an easie revenge will not content me, faith God; ye shall be so punished, and plagued by my just hand, as that ye hall not be your selves; but in an amazed distractednesse, ye shall fall, and perish.

Seeverfe 16.

The Lord that declate from heaven his great fury, and indignation against the wicked, he shall roar like a sterce Lyon, and shout out aloud, and call up the Babylonians to their taske of slaughter, as they that tread the grapes, doe, by their loud cries, incourage each other to the worke.

As an earthen vessell that is enriously wrought, whiles it holds found, is well esteemed; but if it once fall, and breake, is worth nothing, and is only fit to be east upon the dunghill; so thall ye be unto me.

He hath forfaken his Temple, as a Lyon forfakes his den; whiles he abode in that Temple of his, hee was as a firong Lyon to defend his people; but now, hee hath given them up to defolation, and spoile; &c.

CAP. XXVI.

See chapter 7 verse 12.

A Nd sate downe in that new gate of the Temple, which King lotham had built, to appeale the tumult and

býlon.

and to heare the cause of leremiah.

See Genef. 8. 7.

But though there was vehement importunity used for the putting of leremiak to death, both by the priests and people, yet Ahikam the fon of Shaphan wrought fo for him; that he was delivered out of their hands.

CAP. XXVII.

IN the beginning of the raigne of Iehoiakim, when all things were quiet, and successfull; this word of the Lord came to leremiah, to be executed afterwards in the raigne of Zedekiah.

The Kings of Edom, and of Moab, and the King of the Ammonites, and of Tirus, and Zidon will fend ambal. fadors to Zedekiah, to treat of a confederacie against the King of Babylon; doe thou therefore fend unto them these fetters, and yoakes, to let them know, that they shal

See Chapter 25. werfe 'y.

all come under the yoake & bondage of the King of Ba-

Vntill the time be expired, which God hath prefixed for the period of that monarchy and then many nations, and great Kings shall come and divide it among st them, many fations and great as a common pray.

If ye submit your selves to the Babylonians, yee shall both be preferred, and, in due time, restored.

And there they shall be, untill the time of their reflauration, and restitution by Cyrus, whom I will stir up to be gracious unto my people.

CAP. XXVIII.

Will deliver, and free my people from the captivity, and bondage of the King of Babylon;

Within the spaceof two full yeares, &c.

Thou, O Hananiah, haft broken the yokes of wood; but I am commanded, from the Lord, to make them yokes of yron; to figuifie that this bondage, which thou faidst should be within two yeares, utterly freed and discharged, hall be continued in a more grievous, and cruel []

13 The Lord will repent him, &c.

24 Neverthelesse, the hand of Ahikam, the fon of Shaphan, was with Ieremuch, that they should not give him into the hand of the people to but him to

dath:

1 In the beginning of the raight of Jeholakin the fon of lossia King of ludah came this word antoleremish from the Lord. faying,

3 And fend them to the King of Edom, which to the King of Meab, and to the King of the Ammonites, and to the King of Tires, and to the King of Zidon, by the hand of the messengers which come to lerufalem ugeo Zedokiah

Ming of lucion. 6 The King of Babylon my fervane.

7 Votill the very time of his land come and then Kings shall ferve themfelves of him.

12. Bring your neckes under the yoke of the King of Babylon, and ferve him and his people; and live.

22 And there shall they be untill the day that I vifite them, faith the Lord. then will I bring them up, and tellore them to this place.

2 I have broken the voke of the King of Baby. lon.

3 Within two ful yeares.

13 Goe, and tell Hananiah, laying, Thus laith the Lord, thou half broken the yokes of wood, but thou Phair make for them yokes of yron.

cruell manner, then before, and that without all possibility of escaping, or mitigation; untill the presided time of seventy yeares be expired.

CAP. XXIX.

Know what I have decreed concerning you; even favour, and deliverance in my appointed time, and not extirpation, and destruction, so as ye shall, at the last, have that happy issue which ye desire, and expect.

See Chapter 24 verse 8.

For every one that in a franticke humor, takes upon him to be a Prophet; and delivers his owne distracted fancies for visions from God,&c.

CAP. XXX.

I TOwfoever God will not fo suddenly free his peoplefrom their captivity, as is falfely foretold by some flattering prophets, yet surely he hath fer the time, wherein he will most certainly accomplish it, &c.

It is not for a man (we know) to travell with child; how then is it, that the men hold their hands on their loines, and move their bodies in a wofull complaint of paine, as it they were women in the very throwes of their delivery; and all faces by the palenelle thereof bewray feare and aftonishment?

It is the time of the most grievous trouble, and calamity to the posterity of Jacob; but, at last it shall end well; and they shall be delivered from it.

They shall serve the Lord their God, and Christ his Sonne, the successour of David, in his spiritual government, whom I will in due time send into the world.

Thine affliction (in regard of any humane help) is utterly remedilessee.

There is none fo much, as to solicit for thy cure, and redresse; nor any meanes lest, whereby it may be (in mans reason) effected.

All those consederate nations that professed friend. ship to thee, have quite forgotten thee; for I have deeply a filithed

cruell manner, then before, and that

11 For I know the thoughts that I thinke towards you, faith the Lord, thoughts of peace, and not of evill, to give you an ex-

pected end. 17 And I will make the like vite figs that cannot

be earen,&c.

26 For every man that is mad, and maketh himfelfe a prophet, &c.

3 For loc, the dayes come faith the Lord, that I will bring agains the captivitie of my people

Israel and Ridan, fairth the Lord, and I will canfe the to returne to the land, thar

I gave to their fathers.

Aske yee now and fee whether a man doth travell with child: wherfore doe I fee every man

with his hands on his loynes, as a woman in travell, and all faces are turn-

ed into paleneffe.

7 It is even the time of lacobs trouble, but he shall

be faved out of it.

9 But they shall serve
the Lord their God, and
David their King, whom I
will raise up unto them.

12 For this faith the Lord, thy bruif is incurable. 13 There is none to plead

thy cause, that thou maiest be bound up; thou hast no healing medicines.

14 All thy lovers have forgotten thee, they feeke thee not for I have wound-

afflicted thee, by the cruell hand of the Chaldeans,&c.

Because they have insulted upon thy misery, and despised thee, as an out-cast and forforme people, saying; This is that goodly hill of Zion; once the pride, now the scorne of the world.

CAP. XXXI.

The people, which were left of the sword in the siege and sacking of Jerusalem, found savour in the land of their captivitie; even the remainder of the Iewes, when I tooke order for their setling, for the time, in the land of Chaldea.

O Ierusalem, thou shalt be built againe; and shalt have againe minstralsie, and mirth within thy walls: O my Church, thou shalt be happily restored, and silled with true spirituall joy.

Those fruitfull hills of Samaria, which have lieu long waste, shall be stored with excellent vines; and those that plant them, shall eate the grapes plentifully, and make no spare of them.

Yea, not only those of ludah, but even those of the ten Tribes of Israel, which have beene long dispersed, and neglected, shall be gathered together to Ierusalem; and be incouraged by their spirituall watchmen, to joyne together in submission to the true Church.

Behold, I will bring them backe againe from Babylon and fetch them up from all coafts, and will make them a type of my Evangelicall Church, into which I will call all forts of perfons, even those that are most full, and most conscious of their owne infirmities, &cc.

I will lead them aright by the guidance of my word, in the safe, and happy wayes of life, holily, and mossen-sively; for I am a father to my faithfull ones.

Therefore they shall come, and sing in the great Congregation, and most eminent assemblies; and shall meet chearfully together, to injoy the holy things of God, his word and Sacraments, and their soule shall be refreshed, ed thee with the wound: of an enemie.

17 Because they called thee an outcast, faving, this is Zion which no had fecketh after

the people which were left of the sword, found grace in the wildernesse, even Mrael, when I were to cause him to rest.

4 Agains I will build thee, and thou shalt be built, O Virgin of Israel, thou shalt against bee adomed with thy Tabrets, and shalt goe forth, in the danness of the that make merry.

Thou trait yet plant wines upon the mountaines of Samaria, the planters thall plant, and thall eate them as common things.

cFor there shalbe a day, that the watchmen upon the mount Ephraim shall cry, Arife yee, and let us goe up to Zion tinto the

Lord our God.

8 Behold, I will bring them from the North Countrey, and gather them from the coasts of the earth, and with them the blinde, and the lame, the women with child, and her that travellesh with child together.

o I will cause them to walke by the rivers of waters, in a straight way wherein they shall not stumble; for I am a sather to Israel, and Ephraim is my first borne.

12 Therefore shall they come & sing in the height of Zion,& shall flow roge-

3.6

ther to the goodnesse of the Lord, for wheat and and for wine, and for oyle, and for the young of the slocke, and of the heard, and their soule shal be as a watered gardé, & they shal not forrow any more at all

A voice was heard in Ramath, lamentation, and bitter weeping, Rachel weeping for her children, refuled to bee comforted for her children, because they were not.

Refraine thy voice from weeping, and thine eyes from teares, for thy work shall be rewarded, faith the Lord, and they shall come againe from the land of the enemie.

17 And there is hope in thine end, faith the Lord, that thy children shall

come sgaine, &c.

18 I have furely heard,
Ephraim bemoaning himfelfe thus, Thou haft chaftifed me, and I was chaftifed as a bullocke unaccufromed to the yoake, &c.

fromed to the yoake,&c.

19 Surely after that I
was named, I repented.

deare some ? is he a pleasant children ? for since I spake against him, I doe earnestly remember him still: therefore my bowells are troubled for him: I will surely have mercy upon him, saich the Lord.

21 Set thee up waymarkes, make thee high heapes: fet thine heart toward the hie way, even the way which thou wentelt: turne againe.

22 How long wilt thou go about, O thou backfliding daughter? for the Lord

as a new-watered garden in a drought; and they shall have no more cause of dejection, and hopelesse forrow.

Methinkes I heare a voice in the high place, or mountaine, (whence it may found furthest;) a voice of mourning and lamentation; Rachel the mother of Ioseph and Benjamin, seemes to mourne for her children (those of Ephraim and the other tribes) long since desolated; and will not admit of any comfort, because they are scattered, and vanished without all hope of restauration, or returne.

Thus faith the Lord to mourning Rachel, Refraine thy weeping, for those somes of thy wombe, the distress fed israelites; for that desolated region shall flourish againe; thou shalt receive comfort after thy sorrow; and those children, of thine, shall returne from the land of their captivity.

In that end, which God hath prefixed to thy forrows and fufferings, there is hope, yes affurance, that thy children shall come agains to their native countrey.

I have heard those of the ten Tribes bemoaning themselves, after their captivitie, thus; Thou hast afflicted me, O Lord, & I am humbled; I was as a wild yong bullocke, unaccustomed to the yoke, but now, thou hast caused me to stoope unto it, &c.

Surely after that thou hadft wrought upon me, and shewd me my finne, I repented, &cc.

Woold any man thinke that I frael, thus afflicted, and (asit were) neglected, were my deare Sonne? that hee were a child wherein I take pleasure, and delight. Yet he is so, and howsoever I have dealt severely with him, both in my words and actions; yet I do in mercy still remember him; and the bowells of my compassion yearne towards him.

Thou shalt returne to thine owne land, O my people, and therefore set thee up way-markes, as thou goest, heap up stones, for the direction of thy passage, through the wildernesse, and set thy thoughts to remember all the turnings of the way; and addresse thy selfe towards thy returne, &c.

How long wilt thou waver, and stagger in thy beliefe, O thou rebellious Ifrael? for the Lord, which bath un-

dertaken

dertaken this deliverance, shall doe a strange and marvelous thing in the earth; Though the strength of the enemie be great, and terrible, and the weaknesse of my people is noted, and despicable, so as they are but as women, in comparison of their manly adversaries; yet these weake effeminate Iewes shall prevaile against those shour, and manly Chaltleans.

When I shall have brought them backe from their captivities and planted them agains in their land of Iudah, they shall with joyfull acclamations acknowledge the goodnesse of God, and pray for a continuance and increase of mercy, saying, the Lord goe on to blesse and prosper thee, O Jerusalem, which now from thy ruines, and edsolation, art tailed up to bee an habitation of justice; and blesse thy Temple, wherein now holinesse shall re-inhabite.

Upon thele liverty and comfortable visions, wherein the Lord revealed to me his good pleasure concerning his Church, I awaked; and was exceedingly cheared up, and delighted with the remembrance thereof.

I will cause my Church (which now seemes to lie wast, and barren) to yeeld so plentifull an increase of converts to the, as the rich ground doth of the seed which is sowne in the surrower of it, and will also multiply unto it all outward helps for the maintenance and strength thereof.

In those dayes, after I shall have humbled my people, & restored, and comforted them againe, they shall give mee the praise of my justice and marcy, and shall now be read to murmur against my proceedings as too severe, and unjust; so as they have been apt to doe in saying. The fathers have offended, and the children are pussished.

But shall willingly acknowledge that every man of them hath smarted for his owne iniquity; and hath had sinnes enow of his owne, to warrant Gods proceedings against him.

Behold, the dayes of the Melliah are comming, where in I will make a new covenant with my Church.

Not according to the forme of that Legall covenant, which I made with their fathers, &c.

But this shall be my covenant of grace, with them, under the Gospell (which shall bring with it the power of regeneration, and salvation by Christ, In those daies of mine Evangelical! Church, I will worke mightily in the hearts of my people, and will bring them, by the inpoperation

cteated a new thing in the earth: A woman shall compasse a man.

23 When I shall bring againe their captivitie, the Lord blesse thee, O habitation of justice, and mountaine of holinesse.

26 Vpon this, I a waked, and eheld, and my fleepe was fweet unto unce.

zy Behold, the dayes come faith the Lord, that I will flow the house of lifael, and the house of ludah with the feed of man and with the feed of beaft.

ag Intholedaves they ihall fay no more. The fathere have extent fewer grape, and the childrens teeth are fet on edge;

30 But every one shall die for his owne iniquitie, evric man that eareth the fowre grape, his teeth shall be fet on edge.

31 Behold, the dayes come, faith the Lord, that I will make a new Coyenant with the house of Ifrael:

32 Not according to the covenant that I made with their fathers.

33 But this shall be the Covenant that I wil make with the house of Mael; After thoseldayes, faith the Lord, I will put my Law

in their inward parts, and write it in their hearts, and will be their God.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lords, for they shall all know me, from the least of them unto the greatest of them, saith the

35 And the ordinances of the Moone, and starres,

for a light by night.

36 If those ordinances depart fro before me faith the Lord, then the feed of Ifrael also shall cease from being a pation before me

for ever.

37-If heaven, &c. then
Lewill also cast off all the
specifical, for all that
they have done, saith the
Lord.

28, 39 Rehold, the daies come, faith the Lord, that the cities hall be built to

the Lord from the towre of Hananech unto the gate of the corner.

40 And the whole valley of the dead bodies, and of the albes, and all the fieldes unto the brooke of Kidron, unto the corner of the horse-gate towards the East, shall be holy unto the Lord.

5 There shall he be untill I visit him, saith the Lord.

8 Buy my field I pray thee, that is in Anathoth, which is in the countrey of Benjamin for the right inheritance is thine, and the redemption is thine,

operation of my spirit, to the obediece of my law; which being formerly written in tables of stone, shall now bee ingraven so in the hearts of men, that they shall out of love, and willing obedience frame shamselves thereunto, &c.

And there shall bee so cleare a light of my Gospell, shining forth unto men, as that they shall not so much need the helpe of others instruction, in the grounds and principles of religion, but shall be inlightned from God, with a competent measure of knowledge, even from the meanest and weakest novice in Christianity, unto the greatest proficient therein, &c.

Hath ordained a due, constant, and regular motion of the moone, and starres, for a light by night.

If that course which I have set in nature, for the motions of the heavens, may be altered, then, may it be possible for my Church to falls upon earth:

There can bee nothing more impossible, then that I should utterly cast off my people (notwithstanding their ill deservings of me) for as that not a remnant of them should be preserved.

The dayes shall come saith the Lord, that this citie of Jerusalem (which yet stands in het full glory) shall after the rating and destruction of it, be fully built up againe, in all the whole compasse of it, from the one end to the other:

And (which is thereby typified) my Evangelicall Church shall be built upon the ruines of the Jewish, in a complete forme, and bee wholly consecrated to the Lord.

So also verse 40.

CAP. XXXII.

THere shall be be, untill the time that I shall put an end to his captivity by death, &cc.

Buy my field, I pray thee, that is in Anathoth, It is true indeed, that the enemie is now in possession of it, so as no man may, or date looke forth towards it, yet out of an assurance that it shall in due time be freed, and redelivered, doe thou give me mony for it, before hand, since fince thou art the next of kinne, and the purchace pertaines unto thee by the Law.

And accordingly I bought the field of Hanameel, my Cozen german, that was at Anathorh, and paid him the mony for it.

Lay up these evidences sure, in an earthen vellell. where they may bekt ep from rotting, for a long time, as thole whereof I shall have most certaine use hereaster: For this land shall be in due time repossessed, &c.

Thou punishest the sinnes of the fathers in those children, wherein they doe still live; who being as it were parts of their parents, it cannot bee but their parents must justly (in temporal) things) suffer in them.

Behold, those mounts which are cast up for the siege of Jerusalem, &c.

They have unterly neglected me, and wilfully refuled to give eare, and respect to that which I delivered unto them; &c. They have feeup their abhominable altars to their I-

dols, in the Temple which is confectated to my name, to

defile it.

I will unite them both in their judgements, and in their affections, and in their practices, fo as they shall happily agree together, both to thinke and to doe the fame things.

There shall be an ordinary course of bargaines, and purchales; and all thole formes of legall transactions, which are wont to be in use upon these occusions, &c.

CAP. XXXIII.

TN those cities which are built upon the hills, and those I which are low built in the vallies; even in all the region of Judea, and Samaria, shall be a peaceable habitation of my people; fo, as the shepheard may there in their fields, & pastures, securely feed his fluckes, and tell their aumber at his owne leafure.

Behold, the dayes draw on, wherein I will performe those gracious promises of mercy, and deliverance, which I have made to my people of Iudah, and Ifrael.

Nn 2

dah.

buy it for thy felfe, then I knew that this was the word of the Lord.

9 And I bought the field of Hanameei my undes sonne, that was in Aunathoth and weighed him the money, even leventeen Shekles of filver.

.14 And this evidence which is open, and put them in an earthen veffell, that they may continue many dayes.

18 And recompensels the iniquitie of the fathers into the bosome of their

children after them.

24 Behold the mounts, they are come unto the citie to take it.

33 And they have turned unto me the backe, and not the face.

24 But they fet their abominations in the house which is called by my trame; to defile it.

39 I will give them one heart and one way, &c.

44 Mentitall ony fields for money, and subscribe evidences, and feale them, and take Witnesses in the land of Benjamin, and in the places about Terufalem.

13 In the cities of the mountaines, in the cities of the vale, and in the cities of the South, and in the land of Benjamin, and in the places about Iemifale, and in the cities of sudah, shall the flockes passe againe under the hands of him that telleth them, faith

the Lord. 14 Behold, the dayes come, faith the Lord, that I will performe that good thing which I have oromised to the children of Ifrael and to the house In15 At that time will I came the branch of righteousnes to grow up unto David sec.

17 For thus faith the Lord, David shall never wants man to sit upon the thron of the house of Israel

18 Neither shall the priests, the levites want a man before mee to offer burnt offerings, and to kindle meate offerings, and to doe facrifice continually.

to If you can break my coverant of day and night, &c.

5 But thou shalt die in peace, and with the burnings of thy fathers the former Kings which were before thee, To shall they

burne odours for thee, &c.

8 After that the King
Zedekiah had made a covenant withrall the people

which were at Jeruslem to proclaime libertie unto them.

10 Then they obeyed

and let them goe.

It Bur afterwards they turned, and canfed the fervance, and the handmaids, whose they had let go free to returne, and brought them in subjection for fervants and for handmaids.

a behold I proclaime a bearine for you faith the Lord to the fword, no the pedilence, & to the familie.

And I will give the men that have transpelled my coverant, which have not performed the words of the coverant which they had made before me, when they are passed in twain, and passed between the passes thereof.

10 22 Into the hand of the King of Bibylons sermic.

See 1 fa. 4.2.

He that is the true Sonne of David, thall evermore fit in the throne, and rule and raigne over his Church, up the end of the world.

Neither shall there be any interruption of that perfect Priesthood, which shall be performed, by that all-sufficient Mediator, who shall offer up a full facrifice to his Father, and present our praiers & spiritual facrifices puro God.

See Chap. 31.verfe. 36.

GAP. XXXIIII.

Direction that die of thy faire death, not violent, but naturall, and that be honourably buried, after a princely manner, with flore of fweed oders burnt about thy coffin, and in the vault where thou that he laid.

After that King Zedekiah, being admonished of this point of the law, had deale with the people effectually, to dismisse those of their owne nation; out of their fervice, in the end of the seventh years, according to the present of the law, and proclamation was made hereof accordingly.

They yielded for the time, and gave way for the performance of this edict; and gave freedome to their Jewish fervants.

But afterwards they repeated of their good act, and injuriously recalled their lately-dismissed fervants, and handmaids, into their former fervitude.

Behold, I doe give full liberty to the fword, and to the pellilenee, and to the famine, to feize upon you, &c.

Ye know, ye made a covenant with me, in that ancient folemes manner, that was used by your father Ahrzham; wherein you, dividing the casse into halves, passed betweene the two halves of it, withing, by way of execution, to be so divided, if you did not observe this promise, and covenant of yours; and now, yee have palpably broken this part of your covenant with me; therefore I will give the transgressors hereof into the hand of their enemies.

Into the hand of the King of Babylons armie, which is now for the time departed from your slege, to goe up a

gainst

gainst Ægypt, but, however ye have vainely imagined, 1 thall returne to your coft.

See chap. 27. 5.

CAP. XXXV.

A Nd I brought some of the house of Jonedab the fon A of Rechab, into the court of the Temple, and ledde them into one of those chambers, which are appointed therein for the Priests, & Levites, even into the lodging of one of the holiest of the Priests, next to the chamber of the chiefe governour of the Temple, &c.

And in that holy place, I did fet before those sons of Rechab, pots of wine, and cups, and, as of my owne mo-

tion, wished them to drinke wine.

For Jonadab the fon of Rechab, three hundred yeares agoe, charged all us that should come of his loines. Ye shall drinke no wine, neither ye, nor your sons for ever.

That ye may live long in the land where your forefathers, the Kenites were, and ye now are strangers.

CAP. XXXVI.

I Must keepe close, upon the command of the Lord, and Inochirectorth.

Now the King face in the whiter house, for it was in the moneth of November, when the feafon grew to bee fomewhat cold, and there was a fire on the hearth burn. ing before him.

But the Lord raised up meanes of hiding, and con-

cealing him from the fury of King Jehojakim.

CAP. XXXVII.

IN stead of Jechoniah the some of Jehojakim, who took upon him to raigne, for three moneths, and then yielded to the King of Babylon.

Then Jeremiah the prophet, taking the advantage of the removall of the Chaldean armie, from the siege of lerusalem, went forth with the rest of his country-men, to goe into his native place, in the tribe of Benjamin, to live apart there, for a time.

Thou hast hitherto ser out the power, and suture suc- Nn_3

celle !

which are gone up from YOU.

4 And I brought them into the house of the Lord, into the chamber of the fons of Hanan the fon of Igdalish a man of God, which was by the chamber of the Princes.

7 And I fet before the formes of the house of the

Rechabites pots full of wine, and cups, and I faid unto them, Drink ye wine.

6 For Ionadab the fon of Rechabour furher.commanded us, faying, Ye shall drink no wine, neither ye, nor your fons for ever.

7 That ye may live many daies in the land where ye be strangers.

> g I am ihutup. See Chapter 47.41

22 Now the King fate in the winter house, in the ninth moneth, & there was a fire on the hearth burning before him.

26 But the Lord hid him.

1 In stead of Coniah the fon of Ichojakim.

12 Then Ieremiah went forth out of Ierusalem to goe into the land of Benjamin, to separate himselfe thence in the mids of the people.

13 Thou fallest away

to the Chaldeans.

21 Then Zedekiah the King commaded that they should commit Ieremiah into the court of the prison and that they should give him daily a piece of bread out of the bakers street, untill all the bread of the city were spent.

4 Hee weakneth the hands of the men of warre that remain in this citie, & the hands of all the people in speaking such words unto them.

6 For the King is not he that can doe any thing against you.

7 The King then fitting in the gate of Benjamin, 8 Ebedmelech went forth of the Kings house, and

spake to the King, saying, 22 And those women shall say. Thy friends have for thee on, and have prevailed against thee, thy feer are sinks in the mire, and

they are turned away back

9 And those that fellaway, that fell to him, with the rest of the people that remained.

to Gedaliah, &c, that hee thould carry him home, fo he dweltamog the people

17 Thou shalt not be given into the hard of the me of whom shou are assaid.

t 8 But thy life shall be for a prey unto thee, because thou half put thy

ceffe of the Chaldees, and now thou art fecretly flinking away to them.

Then Zedekiah the King being moved with some compassion towards Ieremiah, commanded him to a larger custodie, where he had some more liberty, and gave charge that he should have (notwithstanding the extreme scarcity of the time,) every day a peece of the ordinary and common bread of the city allowed unto him, &c.

CAP. XXXVIII.

TEE discourageth the souldiers within the city, and all the inhabitants of Ierusalem, that they have no heart to make resistance unto the King of Babylon, &c.

For my power, you see, is growne into difregard amongst you; you have the law in your owne hands.

When the King was litting in the publique place of judicature; Ebedmelech went purposely out of the Court unto him, saying, &c.

And those women shall make excuses for thee, and say; Thy Princes and followers have set thee on, to doe that which thou wouldst otherwise never have attempted, namely, to revolt from the King of Babylon; their power and importunity hath thus swaied thee; and through their solicitation, show to brought into this miserable inconvenience; and they have themselves also revolted.

CAP. XXXIX.

Those that stirred up Zedekiah to this defection, and joyned with him, in that revolt, together with the rest of the people, of any better fashion.

He commanded Gedaliah, to whom was committed the chiefe rule of all the affaires of Jerusalem, by Nebuchadnezar, that he should take Ieremiah home to his house, so Ieremiah lived at large, in free liberty, amongst the people.

Thou shalt not be delivered into the hands of the courtiers of Zedekiah, whose enviethou hast drawne upon thee for my sake.

Thy life shall be reserved fase unto thee (whatever become of thy outward estate) and shall be given thee, as a

reward

reward of thy kindnesse to my prophets, and religious it with in me, faith the Lord. confidence in me, faith the Lord.

CAP. XL.

Fter this charge given, concerning the custody of Ieremiah, yet hee was, amongst the other captives, (which were carrying away towards Babylon) driven forward in his chaines, as farre as Ramah; at which place, Nebuzaradan, the Captaine of the guard, took notice of him, and from thence gave him his liberty, and free option, either to returne, or to goe forward.

Now when those captaines of the lewes (which had before faved themselves, by flight, upon the first report of the approach of the Chaldean army, which were differfed in the countrey) heard that the King of Babylon had

made Gedaliah governour.

CAP. XLL

Correleure of those Iewes which remained still in the tand of Tudes, came in a mournfull fashion, to condole the late misery of their brethren, and their whole land; and brought with them oblation, and incense to offer unto the Lord in his Temple.

Counterfaiting a mutuall forrow with them, and ex-

prefling it very pathomitely will the way

CAP. XLII.

Hether it be pleasing to us, or, whether it be grievous, and displeasing, we wil be sure to do it, &c. See Genefis 6.7.

CAP. XLIII:

Ndamongst the rest, Iohanan tooke with him (by ftrong hand) Ieremiah the Prophet, and Baruch the some of Neriah, downe into Ægypt.

Nebuchadnezar, whom I employ in the executions of my judgements upon divers nations; and I wil cause him to raign over this land of Ægypt; and to creet his throne

in this court, and city of Tahpenes.

1 The word which came to Jeremiah from the Lord, after that Nebuzāradan the captain of the gard had let him goe from Ramab, when hee had taken him being bound in chains among all that were caried away captive of Ierusalem and Indah, &c.

4 Behold I loose thee this day fro the chains; &c. 7 Now when all the

captaines of the forces Which were in the fields, even they, and their men heard that the King of Babylon had made Gedaliah the fon of Ahiakam governor in the land.

7 Even fourfcore men. haying their deards thaven and their clothes rent, and having cut themselves, with offerings and incenfe in their hand, to bring the to the houle of the Lord.

6 Weeping all along as he went.

6 Whether it bergood, or whether it be evill.

to For I repent me of the evillate I have done unto yóu,

6 And Ieremish the propher, and Baruch the fonne of Neriah.

io I wil take Nebuchadnezar the King of Babylon my fervant, and I will fet his throne upon these stons that I have hid, & he shall spread his royall pavilion over them.

And |

12 And hee shall aray himselfe with the land of Ægypt, 252 shepheard putteth on his garment.

13 He shall break also the images of Bethshemesh that is in the land of Ægypt.

14 For none shall returne but such as shall escape.

17 To burne incense to the Queene of heaven, and to power out druk-offe-

rings, &c.

these drinke-offerings to her, withour our husbands?

26 I have swome by my great name, said the Lord, that my name shall no more, be named in the month of any man of su-

dah in all the ladot digypt

3 Thon didft fay, Wo is

menow for the Lord hath added grief to my forrow.

Behold, that which I have built, will I breake downe, and that which I have planted I will plucke

up, even this whole land.

5. And feekest thou great
things for thy felfe? feeke
them not, for behold, I wil
bring evill upon all flesh,
saith the Lord, but thy life
will I give noto thee for a
prey in all places whither
thou goest.

6 Let not the fwift flee away, nor the mightic man escape, they shall sumble and fall toward the North by the river Euphrates.

7 Who is this that commeth up as a flood, whose

And he shall goe forth, thence, richly laden and arayed with the wealthy spoiles of Ægypt; as a shepheard, in a bleake winde, wraps his cloake roundabout him, and so walketh compassed with that unweldy garment, &c.

And he shall breake down all the images in the stately Temples of Heliopolis, which is the mother-city of that infamous superstition, &c.

CAP. XLIIII.

None shall returne into the land of Iudah, but such as shall speedily withdraw themselves out of Agypt, & make an escape from this wicked Iohanan, who hath brought us hither.

To burne incense to the Sun, or Moone; and to offer

facrifices unto them, &c.

Did not our hulbands both aide and animate us in those facrifices which we thus offered?

I will not indure that so much as an outward profession shall be made of my name and worship, by any man of sudah, in the land of Ægypr.

CAP. XLV.

Hou madelt great moane for the extreme milery of thy people; and cryedit out, Woe is me for the grievous calamity thee is come, aponus, &c.

I have determined to execute my decreed judgements against this whole land, it is not for thee to repine, or be

And is it time for thee now, in this extreme desolation, and danger of all things, to be casting for any great matters for thyselfe? For, behold, I will bring a common destruction upon this people round about; and thou maist thinke thy selfe well dealt with, if thou canst goe away with thy life; this is the best booty that thou canst hope for, which way soever thou goest.

CAP, XLVI.

SWiftnesse of foot shall not availe the nimble, neither shall strength availe the mighty man; they shall all be cut off; and fall by the hand of the Babylonians.

What mighty monarch is this that commeth in like a fwelling

fwelling flood, and threats to fweep all before him like an imperuous torrent?

It is even the proud King of Ægypt, that rifeth up thus like a flood, and swelleth like a furious river; who is ready to fay; I will goe up to Chaldea it selfe, and will (by my powerfull inundation) cover all the face of the earth, I will destroy Babylon, and kill the inhabitants of it.

Mount on your horses, O ye Ægyptians, and drive your charges, with a surious speed, let our mighty associates of Ethiopia, and Lydia, &cc. come sorth, and joyn their invincible sorces with ours.

For this is the day wherein the Lord God of hofts hath a great flaughter to be made, and much effusion of mans blood, in the countrey of Chaldea, by the river

Euphrates.

Goe ye vaine Ægyptians, goe up to Gilead, and take thence good store of balm with you, to cure the wounds which ye shall receive of the Chaldees; and yer, these precious applications shall bee to no purpose, for thou shalt be past all possibility of curing:

All the nations round about have taken notice of thy shameful flight, and thine out cries have filled the land; for in that numerous army of thine, when it was once disordered, and put to flight, one of thy mighty men shumbled upon another and hindered each other in their escape to as they are fallent agether under the sword of the enemie.

Let it be openly declared, and sublished in all the coasts of Aigypt, in Migdol, Eastward; an Noph, to the South, and in Tahphanes, to the North, that the Babylonian shall come in upon them; bid them looke to themfelves, and stand upon their guard, for danger and destru-

dion is neare unto them.

The foraine fouldiers, which were drawne into this war, shall fall our one with another; and, whether in their nutinies, or in their flight, shall be an occasion of one anothers slaughter; and when it is too late, shall say, let us away from hence, & return to our owne country, and get us out of the reach of this destroying sword of the Babylonians.

For as for this Pharach, the King of Ægypt, whom we came to aide in his warres; he is nothing but words; he talkes, and brags much; but he performes nothing; he undertakes, and disappoints, so as no trust is to be given

to him.

Mount Tabor is not more furely fixed among the reft

waters are moved as the

8 Ægypt raiseth up like a flood, and his waters are moved like the rivers, and he faith, I will goe up, and will cover the earth, I will destroy the citie, and the

inhabitants thereof.

9 Come up ye hories, & rage ye charets, and let the mightie men come forth, the Ethiopians and the Li, byans that hadde the shield & the Lydians that handle and bend the bow.

of the Lord God of holts, aday of vengeance, that he may avenge him of his adversaries, e.c.

The Gos up into Gilead, and take balme, O virgine, the daughter of Ægypt: in vaine shalt thou use many medicines, for thou shalt not be cured.

heard of thy flame and thy cay hard filled the land; for the mighty man hath kumbled against the migh-

thumbled against the mighty, and they are fallen both together.

14 Declare year Reypt,

and publish in Migdo, and in Tabpanhes; fay yee, Stand fast, and prepare thee, for the sword shall devoure sound about thee.

16 He made many to fal, yea one fell upon another, and they faid, Arife, and let us goe againe to our owne people, and to the land of our nativitie, from the oppressing sword.

17 They did cry there, pharaoh King of Agypt is but a noise, he hath passed the time appointed.

18 Surdyas Taboris s-

among the mountaines, and as Carmel by the sea, so shall he come,

10 Ægypt is like a very faire heifer, but destruction commeth, it commeth out of the North.

11 The voice thereof shall goe like a Scrpent, for they shall march with an armie, and come against her with axes, as hewers of wood.

23 They shall cut downs her forrest, faith the Lord; though it cannot be searched, because they are more then the grashoppers, and

are innumerable.

25 Behold, I will punish the multitude of No, and Pharaoh.

2 Beheld, waters rife up our of the North and thall be an everthowing floods

At the noise of the flamping of the hoofes of his strong horses, at the rushing of his Charets, and at the rumbling of his wheeles, the fathers shall not looke backe to their children for feeblenesse of

hands.

5 Baldneffe is come upon Gaza; Ashkelon is cut
off with the remnant of
their vally: how long
wilt thou cut thy felfer

t Against Moab, thus saith the Lord of hosts, the God of Israel, wor unto Nebe, for it is spoiled: Kiriathian is confounded and taken, Milgab is confounded and dismaied.

of the mountaines, nor Carmel is more unremoveably feated upon the sea coast, then this word of mine is sirmly sixed in heaven, and shall undoubtedly bee performed: The King of Babylon shall come against Ægypt.

Ægypt is wild, and wanton with her wealth and pleafure, as some young faire heifer never used to the yoke, but destruction is now comming upon her from the Chaldees.

They shall no more loudly bellow out; but shall bee glad, like a Serpent, to creepe into holes, and by their secret histings, and silent complaints to expresse their sorrowes, for the Chaldean armie shall march against them, and shall utterly overthrow them.

If Ægypt bee as a thicke well-growne forrest, they shall cut downe all the goodly trees therein; although they bee, indeed, so many, that they are past numbring.

Behold, I will punish that populous citie of Alexandria; the rich flaplo of Egypt, and Pharach, &c.

CAP. XLVII.

Dibold, the Chaldeans arise out of the North, like mighty waters, and with their swelling flood shall over flow the land of the Philistins, &c.

Men shall be so amazed, and aftrighted with the searfull noise of his armie; the stamping of his borses, and ratisfig of his Cheriots, that the fathers shall not so much as finde time to sooke backe to their children, in the halle of their flight.

Extreme mourning is comme upon Gaza, and all those maritime parts of the countrey of the Philistimes; in so much as they teare their fiaire, and cut their fiesh for sorrow.

CAP. XLVIII.

La Owloever Moab (an ancient enemie, though neare in blood to I frael) may prosper for a time, after that both I frael, and Judah are overthrowne, yet he shall not escape the severe hand of God; Woe therefore unto the chiefe cities of the Moabites, to Nebo, to Kiriathiearim, and to Misgab, for they all shall be destroyed.

The The like ruine shall befall to the rest of their cities, to Heshbon, and to Madmena; the Chaldees have resolved, and threatned to cut off Moab from being a nation, &c.

In the mountaines and vallies shall be nothing but howling and desolation, whiles the Moabites climbe up the hill to the high-seated citie of Lubith, and whiles they passe downe to the plaine of Horonaim; they shall not be able to containe themselves from lamentation; so as their very enemies shall heare their womanish, and searefull ejulations.

Away, and flee, if yee may, O yee Moabites; fave your lives by a speedy flight; and get you into the wildernesse, and live there, though ye be but like the shrubby heath, that hath a low and obscure being in the desert.

And Chemosh thy salle God, unto whose aid thou hast trusted, shall goe into captivitie with thee; and his Priests, and those Idolatrous Princes that worship him;

ye (hall all goe together.

And now, O ye Chaldeans, bestirre you in this slaughtei, lay about you, and spare zone, it is Gods revenge which ye doe now execute; Cursed bee ye if ye slacken your hands, and keepe backe your sword from blood.

Whiles Israel was in continuall exercise, and correction, Most hath a long time taken his case, and hath been as a vessell of strong wine, that hath been long settled upon his lees; not at all racked, or drawne out into another vessell; to as her liart his soli ngor, and verdure of his long-continued pleasure and selicity still in him, without all diminution, or change.

I will therefore fend enemies upon Moab, which shall alter the case with him; which shall broach these their settled vessells, and draw them out into agricuous captivity; and breake their caske in peeces.

And Moab shall be ashamed of his god Chemosh, as the house of Israel was ashamed of their calves in Dan, and Bethel, wherein they vainely trusted.

How is this strong and glorious nation, on whom we leaned, as the staffe of our confidence, broken in peeces, &c.

And thou, O Dibon, the faire city of Moab, come downe from thy glory, and take up with the lot of thy neigh-

2 There shall been no more praise of Moah: in Heshbon they have devited evill against it: come and let us cut it off, from being a partion.

of Luhith, continually weeping shall goe up; for in the going down of Hotomim, the enemies have

6 Fice, fave your lives, and bee like the heath in the wildernesse.

heard a cry of destruction.

7 And Chemoth shall goe forth into captivitie with his Priests, and his Princes together.

doth the worke of the Lord deceithally, & curfed be the that been the backe

be he that keepeth backe his sword from blood. I Most hath beene at ease from his youth, and he hath seried on his sees,

and hath hot beene emptied from versell to versell, neither hath he gone into captivitie: therefore his tast remained in him, and

rz Therefore behold, the dayes come, fairb the Lord, that I will fend unto him wanderers that shall cause him to wander, and

and breake their battells.

13 And Moab shall bee ashamed of Chemosh, as the house of Israel was ashamed of Bethel their

shall emptie his vessells,

confidence.

17 How is the strong staffe broken, and the beautifull rod.

18 Thou daughter that doft inhabit Dibon, come downe from thy glory, and fit in thirst: for the fpoiler of Moab, shal come upon thee; and he shall destroy thy strong holds.

19 O inhabitant of Aroer, fland by the way and espie, aske him that fleeth, and her that escapeth & fay, What is done?

21 And judgement is come upon the plaine countrey, upon Holon, and upon Iahazah, and upon Mephaath.

is cut off, and his arme is broken faith the Lord.

26 Make ye shiri drunken: for fice magnified himfelfs againft ine Lord, Moab also shall wallow in his vomit and he also shall be in dention:

27 For was not Ifrael a derifion auto thee? was he found among theeves? for fince thou spakest of him, thou skippedit for joy."

18 Q yee that dwell in Mosb, leave the ciries and dwell in the rocke.

30 I know his wrath, faith the Lord, but it shall not be so, his lyes shall not so effect it.

32 Ovine of Sibmah, I will weepe for thee, with the weeping of Jazer : thy plants are gone over the Sea, they reach even to the Sea of Jazer.

34 From the cry of Helhbon even unto Elealeh.

34 As an heifer of three yeares old, &c. waters of Nimrim hall be defolate.

37 For every head shall be bald, and every heard clipt: upon all the hands shall be cuttings, and upon the loines sackcloth.

neighbours, thirft, distresse, destruction.

And yee inhabitants of Aroer, who durft not trust to your walls, but are fled into the desert, runne to the wayside, and aske of the still-fleeing passengers, even of the women that have escaped; what the Chaldres have done to your forsaken walls and houses.

And judgement is comne upon all the parts of the land of Moab; both the mountainous tracts thereof, and the plaines; upon all the feverall cities that appertaine thereunto, as upon Holon, Jahazah, Mephaath, &cei.

Soverfe 22,23,24.

The pide of Moab is cut off, and the strength of it is broken, saith the Lord.

Lay deep and grievous afflictions upon him, O yee Chaldees; leth im drinke largely of your vengeance; for he lifted himselse up against the Lord; Let him be over-filled with forrow and anguish; and bee exposed to the scome and derision of the world.

Yea was not lifted a scome and derision unto thee? Yea was he not causelessly so? for what had he offended thee? however guilty he were in his cariage to mewards, Yet to thee he was instensive; notwithstanding thou insulteds in his fall, and joyeds in this miscarriage.

O ye Moabites, runne from your cities, and defenced places, and hide your felves in the holes of the rockes, &c.

I know his great stomack, and his proud bragges, but it shall not bee so with him, as he imagineth, his great words, and presumptuous undertakings shall not carrie it.

O thou citie and region of Sibmah, famous, for the excellency and fruitfulnesse of thy vines, I will weepe for thy destruction, as I wept before for the validation of Jazer thy nighbour, thy citizens are transplanted, and caried over the sea, they are caried down to be shipped the port of Jazer. &.

See Efa.15, verfe 4, and 5; and verfe6;

There shall be all the fignes and effects of an extreme mourning, all over the coasts of Moab; every head shall be shaven, every beard clipt, every skinne slashed, and every of their loines covered with sackcloth. See Efa. 15.verfe 8.

The Chaldean shall come swiftly upon him, as an Eagle upon his prey, and shall spread his wings over Moab.

See E (4.24. verfe 17.

They that fled, thought they should finde good shelter in the firong forts of Helhbon; but they shall be deceived, for so farre shall Heshbon be from being able to defend it selfe, that the destruction which shall beginne there, shall reach unto all the utmost parts of the dominions of Moab, and shall light upon the head of those infolent undertakers, that were the cause of these warres. and compiles.

The people that worshipped their falle god Chemosh, perisheth, &c.

CAP. XLIX.

Ath Israel no posterity at all to inherit his lands ? How comes it then that the Ammonitish King takes upon him to inherit Gad, the possession of one of his tribes, and confeel his people to dwell in the cities of Ifrael >

Then shall Herel come to take possession of the land of the Ammonites, which had usurped the possessions of Israci.

Howle, O Heshbon, the chiefe eitie of the Gadites (usurped by Ammon) for Ai the neighbour citie is spoiled, and let Rabbah the great citie of the Ammonites mourne, &c.

Wherefore dost thou glory in thy rich and fruitfull vallies, Othou proud and rebellious iffue of Ammon, &c)

. Those of Teman in the land of Idumea had wont to be accounted wife men; What, is there no wifedome now left among it them ? hath their wit utterly failed them, that they cast not how to bee freed from the danger of the Chaldeans?

Let the inhabitants of Dedan, a citie of Edom, flee; For I will bring upon them that calamitie which is just-

38 There shall beelamentation generally upon all the house tops, &c.

4 For thus faith the Lord, Behold, he shall flie as an Eagle, & shall spread his wings over Moab.

47 Feare and the pit and the fnare shall be upon

thee &c.

45 They that fled flood under the shadow of Heshbon, because of the force: but a fire shall come forth out of Helbbon and a flame from the midst of Sihon, and shall devoure the corner of Moab, and. the crowne of the head of the tumultuous ones.

46 The people of Chemoth peritheth.

î Hath Head no foris? fact hee no heire? Why then doth their Kill inlierue Gad, and his people dwell in his citie?

Then thall I frae! bee heireunro them that were his heares, faith the Lord.

3 Howle, O Helhbon, for Ai is ipoiled : cry yee daughters of Rabbah.

4 Wherefore gloriest thou in the vallies, thy flowing valley, Obackfliing daughter?

7 Concerning Edom, thus faith the Lord of holes, Is wildome no more

in Teman? Is counfell perithed from the prudent? is their wifedome vani-

shed? 8 Flee ye, turne backe, dwell deepe, O inhabitants of Dedan, for I will

bring the calamitie of Efacupon him.

no I have uncovered his fectet places, and hee shall not bee able to hide himselfe: his feed is spoiled.

11 Leave thy fatherlesse children, I preserve them alive, and let thy widowes trust in me.

12 For thus faith the Lord, Behold, they whose judgment was not to drinke of the cup, have assuredly drunken, and are thou he that shall altogether goe unpunished?

13 For I have swome by my selfe, saith the Lord, that Bozrah shall become a desolation, a reproach, a wastand a curie, and all the cities thereof shall be per-

petuall wastes.

mour from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rife up to the hattle.

lest in the cliffs of the rocke, that holdest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe fro thence, faith the Lord, 19 Behold, he shall come

uplike a lyon from the fwelling of fordan, against the habitation of the strong; but I will suddenly make him runne away from her, and who is a chosen man that I may appoint over her? for who is like me? and who will appoint me the time? who is that shepheard that will stand before me?

20 Surely the leaft of

ly owing to the Sonnes of Esau, whom I have rejected; &c.

But I have wholly dispoiled Edom; and have left him no hiding place; I have stript him of all his forces; his seed is destroyed,&c.

If thou have any orphans, or any widowes left, I will take order for them, faith the Lord; Yea, I will take order that thou shalt have none left alive.

For thus faith the Lord, Behold, even my people the Jewes, which in comparison of thee, had no reason to be put to these extremities of judgements, they have been plagued severely, by my just hand, and shalt thou thinke to goe unpunished? &c.

I have firmly and irrevocably deerced, that thy prime citie, Bozrah, shall bee perpetually desolated, and the daughter cities that appertaine to it, shall be laid waste for ever.

I have certaine and infallible revelation from the Lord; (and summons is gone out from him unto the Chaldeans, and Assyrians to that purpose) that God will send a powerfull and irressible enemie against Edom; he calls together the dreadfull forces of the legical Kings to set upon it.

Othou that half wont to brange of sky strong and impregnable forts, and Situation; that thy towres are high, and invincible, know, that if thou shouldest build as high, as the Eagle makes his nest, I will bring thee downe thence, faith the Lord.

Behold, the proud Edomite comes up against the Chaldean, like some sierce Lyon that is driven by the swelling of the streames of Jordan to change his den, and to seeke his prey in the mountaines; but I will suddenly make him to runne away from that mighty enemie. And who is the man whom I shall chuse out to be the leader of this great designe? Even Nebuchadnezar the King of Babylon; I have thus decreed it; and, who shall alter my determinations? Who will take upon him either to direct, or to oppose me?

Surely the very meanest and basest of the Chaldean armie

armie shall discomfit, and overthrow the proud inhabi- the flocke shall draw them tants of Teman, &c.

So great shall be the noise of the fall of those walls, and the shows, and shricks of the people; as that it shall be heard very farre off even as far as the red Sea, which is very remote from it.

Concerning Damafeus. Antiochia and Arpad elties of Syria are difmaied, and confounded; for they have heard the fearefull rumours of the Chaldean preparation; and are faint-hearted; and the I fles that he neare a. bout are extremely affrighted.

How is it that to goodly and famous a citle as Damaf. cus, so praised, so admired, harh not the savour to bee spaced from facking and vastation ?

I will cause a fire to bee kindled in the wall of Damas. cus, which shall consume the palace of Benhadad, that ancient and cruell enemie of Ifrael.

Arife, O yee Chaldeans, goe up against those of Kedar, or Arabia; and spoile those that dwell towards the Easterne coast.

Arile, get ye upunto the wealthy nation of the Kedates. that dwell without care in their tents; abounding with flocks and heards in the defert; where they dwell apart without cities, or townes.

I will overthrow the archeis of the Parthians, and their confines, on the Sea coasts; and breake their bowes wherein their chief frenath confifert.

And I will bring upon them, enemies, from all the coasts of heaven, which shall prevaile against them, and scatter them to all the coasts of the world, &c.

And I will be knowne to triumph over those Parthians, and will creck amongst them a throne for that King whom I have defigued to it; having utterly deftroyed all their native Kings and Princes.

But at the last under the raigne of the Messiah will I call thefe Elamites into my Church, faith the Lord.

See Act , 2.9.

out.

21 The earth is moved at the noise of their fall: arthochie the nonexholes. of was hourd in the red

23 Codcerning Daniel cus, Hamath is confound ed and Arpad, for they have heard evill typlings: they are faint hearted, there is forrow, on the Sealif cannot be quiet

1.25 How is the citie of praise not left, the citie of my joy 27 And I willkindle fire in the wall of Damas

cus and in thall continue. the palaces of Benhadad. & Ar E ye, goe up to Kedar and tooile the men of the East.

31 Artic ger you up into the wealthy nation that; dwelleth wirbont. care, faith the Lord, which: have neither gares nor barres which dwell slone.

35 I will breake the bouget Elam, the chiefe of their might.

36 And upon Elam will I bring the fours windes from the foure quarters of heaven, and will icarrer them towards all these windes

37 For I will cause Elam to be difinated before their enemies, and before them that feeke their life: and I will bring cyill upon them, even my fierce anger, faith the Lord &c.

39 But it shall come to passe in the latter dayes, that I will bring again the captivitie of Elam, faith the Lord.

Oo 2

CAP.

2 Say, Babylon is taken, Bel is confounded, Merodach is broken in peeces, her Idols are confumed, her images are broken in peeces.

3 For out of the North there comments up a nation against her.

4 In those daies, and in that time, faith the Lord, the children of Israel shall

come, they and the children of Judah rogether, going & weeping; they shall greand feeke the Lord.

of My people hath been lost sheeps a their sheepheards have cansed them to goe astray, they have turned them away on the

mountaines; they have gone from mountaine to hill, they have forgotten their reffing place.

8 Remove out of the midst of Babylon; and goe forth out of the land of the

Caldeans, & beas the heegeares before the flocks.

9 From the North coun-

trey.

13 Your mother shall be fore confounded, shee that bareyou shall be asha-

med: Behold the hindermost of the nations shall be a wildernesse, a drie land and a desert.

from Babylon, & him that handleth the fickle in the time of harvest for feare of the oppressing sword, they shall turne every one to

his people, and they fhall flee every man to his owne land.

17 Ifrael is a feattered facep, the lions have dri-

CAP. L.

That Babylon, which hath beene a feourge to my people, and to all the nations round about, is now taken it selfe, and seized upon in my wrath. Their great Idol Bel, in whom they trusted, is consounded, their great Monarch is overthrowne, and all their petry gods, and Images are broke in pieces.

For the mighty nation of the Medes and Persians shall come up against her,&c.

In those daies the children of Israel, and the children of Judah shall (through the favour of the Person monarchs) goe up together, wesping for joy, to returne to their countrey, and to the place of Gods worthip and service.

Their Kings, and Priests, and Prophets have missed them into abhominable Idolatries; they have seduced them to superstitious devotions, on their high places; perswading them to goe, one while to one Idols, another while to another; till they had sorgetten the Temple of God, to which God had appointed them to confine their service.

Get you gone, O ye Jewes, goe with joy and gladnes, out of Chaides, the land of your captivity; and goe forth with courage and speed, as the hee-goates are wont to goe before the rest of the flock.

See verfe 3.

Your mother-city, Babylon, shall be fore confounded &c. and Chaldea, which was the queene of all nations, shall now be cast behinde all the rest, and become a very wildernesse, a barren desert.

Spare not so much as the husbandman that soweth the corne in the fields of Babylon; or the reaper thereof; let no man escape, though never so harmelesse, or never so usefull; as for the hired sorces, they shall run away, every one to his owne home.

Israel is as a sheep scattered from the flock; those heathe Kings, which were siezce as Lions, have driven them

out

out of their countrey; first the Kings of Assyria made havocke of them, then, Nebuchadnezar the King of Babylon hath perfected their destruction.

I will bring Ifriel back from his captivity to his owner land, and he shall now be as a sheep grazing upon the fruitfull hils of Carmel, and Bashan, &c.

There shall not be found in Israel those sins, and that heynous iniquity, which was the cause of their late captivity; and the sins of Judah shall be done away, through my grace, and metcy.

Goeup, Ye Medes and Persians, against the territories of Babylon, even against the land of these proud rebels, against the land of those who have visited my people with the sword, and mercilesse destruction, and doe yee

How is in that Babylon, which was the hammer to heate all other nations in peeces, is now broken in peeces? &c.

A fword shill be upon their lying Astrologers, and Diviners, unto whom they musted.

Soverse 3.

See Chapter 49. 19. Behold the Babylonians shall come up, &c.

See chapter'49. warfe 20.

CAP. LI.

A Furious adversary, which shall come in, as a strong tempestuous winder.

I will fend unto Babylon the Medes and Persians, which shall put them to the same of tribulation, and dispersion, &c.

Suffer not, O yee Medes, the Babylonian archers so much as to bend their bowes, &c. But cut them off in the first offer of their assault; and make no spare of any of them, &c.

003

wen him away. Affilt the King of Affyria hash davoured him, and last this Nebuchadrezzar King of Babyton hash broken his bones.

rg And I will bring Ilrael agains to his habitation, and hee shall feed on Carriel and Balbas

Carmel and Balhan.

20. In those daies, and in the time, faith the Lord the iniquitie of lifael shall

bee fought for, and there shall be none; and the sins of indah, and they shall not be found, for I will pard on them whom I referve.

land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them.

23 How is the hammer of the whole earth our afunder and broken? 36 A fword shall bee upon the lyers.

41. Behold apeople first come from the North, &c.

44 Hee shall come up like a lyon from the swelling of fordan, &c. 45 Surely the least of

the flock shall draw them

1 A destroying winde.

a And will fend unto Babylon fanners, that shall fanne her, and shall empty her land.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth himselfe up in his brigandine; and spare ye not her yong men of Babylon; and deliver every manhia fouls, &c.

7 Babylon hach been a golden cup in the Lords hand, that made all the earth dranken, the nations have dranken of her wine,

therefore the nations are

mad.

8 Bahylon is fuddenly fatten & deftroyed; howle

for her, take baline for her paine, if so bee she may be lealed.

9 We would have healed Babylou but the is not healed fortake her, and let us goe every one to his owner countrey, for her ludgement reacheth mate

heaven.

10 The Lord hath
brought forth our righteoutnelle comeand let us
declare in Zion the worke

of the Lord our God.

11 Make bright the ar-

thou that dwellest apon many waters, abundant in treasures; thing end is come, and the measure of thy coverous essential full fill

thee with men, as with taterpillers, and they shal lift up a shout against thee.

17 Every man is brutish by his knowledge,&c. 19 The portion of Iacobisnot like them.

20 Thou air my battleaxe and weapons of war, for with thee will I break in peeces the nations, and with thee will I destroy kingdomes.

25 Bahold, I am against thee, O destroying mountaine faith the Lord, which destroyed all the earth, and

See Chipter 50.8. Continue not in Babylon, whiles yee may be free; but depart away from the danger both of fire fins, and judgement.

Babylon hath been hitherto as a golden cup, our of which God would have all the nations of the earth drink their bitter draught of his wrath, and indignation; they have drunke out thence, and have beene so grievently afflicted by her cruelty, that they have been ready to runne mad with griefe.

Babylon is suddenly fallen, howle and mourne, O ye her associates, for the down-fall of so great a Monarchy,

and, if it may be, use some helps for her recovery.

Alas, we have not flackened our indevours, (that they fay) to have succoured, and relieved her, but all in vaine; for her wound (which Gods wrath hath inflicted upon her) is utterly incurable; Away therefore, let us thist for our selves; let us run every man to his owne country; and leave her to the revenge of the Almighrie; which is indeed, so great, as that it reaches he to the very heavens, &c.

The Lord hath magnified his great meroy; and truth to us, in that he hath taken upon him the patronage, and protection of us his people; and hath beene thus openly revenged of our enemies: of come therefore, and let us declare in his holy Temple, the great workes of our God.

Now therefore, Yee Medes, and Persians, addresse your selves to the fight; seoure up your armours, brighten your arrowes, &c.

O thougrest and wealthy Babylon, that wert feated upon the famous river of Euphrares, which divided it felfe for thy commodity, and made many Islands for thy profit, and defence; thise end is new comme.

I will fill thee with enemies so thick, as if they were swarmes of catespillers. See for the rest of the verse, chap. 25. verse 30.

See Chap. 10. verse 14.

See Chap. 10. verfent

O Babylon, I have hitherto made use of thee, for the subduing of divers Kingdomes, and for breaking of mainy nations in pieces.

Behold, I am against thee now, O Babylon, thou huge pile of perdition, which hath hitherto crushed the whole earth earth with thy valtuelle, and power, &c. I will make thee I will french out mine hand like an hill of rubbish, an heape of burnt ruines.

Muster up together the Kingdomes of both Armenias, and of the leffer Aha; let generalls and captaines over the appointed bands, cause the troupes of horses to come in as thicke as the fwarmes of caterpillers, and all, to goe up against Babylon.

The citie of Babylon is like a threshing sloore, the sheaves that are in her, must bee beaten, and throughly troden out; her harvest is now neare at hand, wherein God will lay upon her, with the flaile of his heavie judgements.

Nebuchadnezer the King of Babylon (fhall Terufalem fay) hath devouted me, hee hath utterly destroyed mee, жc.

Andnow let God fepsy to Nebudiadnezar, and his Babylonians, the violence which they did to me, and my people, &c.

They shal roate together in their paine, and horrour, likelyons, that yell for hunger, &c.

When they are heated wish wine in their feaffs, and drunken in their merry bankers, quaffing healthes and praising their gods in the bowles of my Temple, even then will I bring the Iword of Cyrus upon them, and fmite them that they shall sleepe their last.

See Daniel 4.

What an incredible thing is this? How can it be that Babylon, the great mistresse of the world should thus be fpoiled, and defaced, &ce?

The innumerable and mighty holf of the Medes is,

like a raging fea, broken in upon Babylon, &c. I will breake in peeces, and put to shame the Idol Bel, that was worthipped of the Babylonians, and will fetch out of his mouth those many and rich offerings which

were made to that danghill deity, &c.

Cyrus against Belshazzar.

The heavens and the earth and all creatures (hall rejoyce, and praise God for the just destruction that is brought upon Babylon.

See verfe 6.

As Babylon hath flaine my people of Israel, so the Babylonians

upon thee, and route thee downe from the rocks and will make, &c.

27 Call together against her the kingdomes of Ararat, Muni, & Ashchenaz: appoint a captaine against her; canse her horses to come up as the rough caterpillers.

33 The daughter of Babylon is like a threlling floore, it is time to thresh her; yet a little while, and the time of her harvest

Ihall come. 34 Nebuchadrezzar the King of Babylon hath devoured me he hath crushed mee.

35 The violence done to me and to my flesh.

38 They shall roare together like lyons. 70 In their heat I will

make their teafts, and I wil make them drinken, that they may rejayee, and fleep a perpetuali fleep, and not wake faith the Lord.

At How is Sheihachta. ken? and how, is the praife of the whole earth furpri-

42 The Sea is come up upon Babylon.

44 And I will punish Bel in Babylon, and I will bring forth out of his mount that which he hath

(walkowed up. 45 Goe yee out of the midst of her.

46 Ruler against Ruler.

48 Then the heaven and the earth, and all that is therein, shall fing for Babylon.

49 As Babylon liath cau-

fed the flaine of Ifrael to fall, so at Babylon shall fall the slaine of all the carth.

51 For strangers are come into the Sanctuaries of the Lords house.

52 And through all her land the wounded shall groane.

57 I will make druhke her Princes,&c.

58 And the people shall labour in vaine, and the folke in the fire, and they shall be weary.

1 How doth the citie fit folitary that was full of people? how is shee become as 2 widow? she that was great among the nations, and princesse among the provinces, how is shee become tributarie?

a Shee weepeth forein the night, and her teares are on her cheekes.

3 Iudah is gone into captivity, because of affliction, and because of great fervinude, shee dwelleth among the heathen, she findeth no rest: all her perfecutors overtake her between the straits.

5 Her adversaries are the chiefe.

9 Her filthinefle is in her skirts, the remembreth not her last end; therefore the came downe wonderfully, the had no comforter. bylonians shall be slaine, all the earth over; and in Babylon, shal fal those of all the countries round about, which shall be there slaughtered.

Pagans have comme into the fanduary of Gods Temple, and have defiled it, and razed it to the ground.

Through all her land, those that are not slaine right out, shall lie groaning, and roaring for the paine of their wounds.

See verfe 39.

In vaine shall the people labour to quench that fire which is kindled for the confuming of Babylon.



THE LAMENTATIONS OF TEREMIAM.

CAP. I.

Oc is mee for Jerusalem; how wofully is the case altered with her? she that was of late exceeding populous, & thronged in her streets with men, is now lest alone, like a solitary

widow: She that, of late, was a commander of many provinces, is now become a tributary to an ufurping commander.

No time gives her any respite from her mourning; night and day doth shee poure out her teares, &c.

Many Jewes, to avoid the miserable servitude of the Chaldees, have betaken themselves to a voluntary transmigration to other nations; hoping there to finde rest; but even there, have these Babylonian persecutors overtaken them, so that they are surprised in those straits, which could no way be avoided.

Her adverfaries are her commanders, &c.

Shee cannot hide her shame any longer; that loathfome annoyance of hers, which shee would faine have concealed, appeareseven in her very outward garments; and so faithlesse is shee growne, that she will not apprehend hend the affurance of her finall deliverance, &c.

O all ve passengers, that travel Dhis way; stay a while, and behold my miferable ruines; and indeed, can ye paffe by and not silew them, and not forioisly confider of them. And, if we doe ferioully thanke of them, if ay then, was there ever city or people in fo woefull a plight as I am, &ct

God hath feemed from above to cast fite brands laco. my towres, and palacts, whereby my goodly fasildings

are confumed, &c.

That yoke of my grievous fervittide, mader the Chaldees, which my fins have justly called for, it bound about my neck by his punithing hands 8cc.

Terusalem is counted as an abhomination unco cheme

as loathfome, and uncleane. I called for the aide of my affociates, and allves , but

they deceived me, &c:

Thou wilt bring upon them the judgements which thou halt threatned; and then they shall bee in the like plight that I am in.

CAP. II.

A Ndsimembred not his Temple, the place of his for-mer abode, in the day of his anger.

Hehath, in his anger, weakned, and cut soft all the herce anger all the home of

fleenorh of Ifrael, &c.

That Tabernacie of his, which he had fetled amongst us, for our comfort, and protection, he hash some formed up, as if it were a garden, fit to be digged up for the use of plantation, &c.

As we had wont in our folenmifealts to make a noise: of joy, and thankfull acclamations in thy Temple; fo now: they make no leffe hoise of tumule, and insultation over

us,

He hath destinated, and appointed it to razing, and ruine,&c.

With what example of like mifery shall I goe about to comfort thee?

They have seene falle visions, and pretended to bring those messages from God, which were never fefir, and by this meanes have wronged thee, and have beene the canfes of this thy captivity.

Those whom I have borne, and bred up with all care, and anxious diligence, bath mise enemie confumed.

12 Is it nothing to you; all ye that paffe by? behold and lee, if there, beany forrow like uncomy forrow;

Ta From above barh he lent fire ibro my bones; and it prevailethy beginst

In The vocke of my manderefficult is beautiby: his hand.

10 Tetulatent is a menfruous woman unong he. 19 I called for thy lo-

vers, but they deceived me. 1) Thou wilt bring the day that thou half called, & they shall be like unto nie.

1 And remembred not his foothoole in the day of his anger.

Tifaet.

6 And he hath violently takenaway His Labernacle, as if it were of a garden, he hath deftroved his places of the affernally.

7 They have made a noise in the house of the Lord as in the day of a lolemn feaft

8 He hath firetched out a line.

J. West thing hall I take to withes for thee.&c

. 34 But have feene for thee falle burdens and canles of banishment.

22 Those that I have fwadled and brought up, hath mine enemy confumed.

CAP. III.

r I am the man that hath feen affliction by the rod of his writh.

2 He hath led me and brought me into darknes, but not into light.

skinne hath he made old.

5 He hath builded a-

gainst me, and compassed me with gall and travell.

6 Hee hath fer me in darke places, as they that be dead of old.

g His hath inclosed my wates with he wen thones, he hath made my pathes crooked.

16 He hath also broken my teeth with graveil stones, he hath covered me with asses.

ar This recall to my minde, therefore have I hope.

that hee beare the yoke.

in his youth.

28 He fitteth alone and keepeth filence, because he hath bome it upon him.

19 He pattern his mouth in the dust, if so be there may be hope,

30" He giveth his check co him that finiteth him, he is filled full with re-

proach.

34-To crash under his feete all the prisoners of the earth.

35 To tume afide the right of a man before the face of the most High.

I jeremiah am the man, that have feene this great affliction which the Lord hath in just anger, brought upon his people.

He hath brought me into the gloomy darknesse of affliction, and hath given me no glimpse of comfort.

Heharh worne out my body with forrow, &c.

He hath belieged me with evills; and compassed me about with misery and griefe.

He hath thut me up under discomfort, and heavinesse, and laid me aside in the dungeon, as a dead man out of fight.

He hath laid in my way unremoveable impediments, and hath croffed me in my defigues.

So also verse 11.

He hath beaten me downe with such force, as that my teeth are broken; and my mouth being dashed against the ground, is full of gravell with the fall.

I recall to my minde these following meditations; and the reupon I conceive hope and comfort.

It is good for a man to be exercised early with afflictions, and to acquaint himselfe with Gods chastisements.

Such a one will fit filently alone, and patiently beare that hand of God which is upon him.

And humbles himselfe under that good hand to the very dust; if there may be hope, by his true humiliation and servent prayers, to obtain a favour from God.

In the meane time, hee meekly yeelds over himselse to the oppressing hand of a persecutor; and patiently beares hisreproach.

For, however the wicked impatience of men may fuggeft, it is not the manner of God to crush under his feet those that are already humbled.

Or, to shift off the tryall of any mans cause, that hee should not have a full hearing of his plea, before his great and righteous Tribunall.

Sa verfe 36.

CAP.4. bard texts of the LAMENTATIONS. 427

Who is he that will undertake to effect anything without the Lord; or will fay, that ought can be done which he willeth not?

It is onely good, and just, which can proceed from the mouth of God; there is no unrighteousnesse in his de-

crees, and proceedings.

Why then doth any living man complaine of Gods hand? Why doth he murmur, when he suffers the due punishment for his sames?

Sec ifai. 24. 17.

I am the matter of their mirth and fongs.

Cap. HIII.

Hiles Jesusalem stood upright with God, her vo-

For this their cruelty they are stricken with the hand of God, so, as that they are driven to wanden in the fineets, without habitations, groping for the way like blindmen, being so defiled with innocent blood as that men could not tenchangic very garments, without uncleanness.

No part of the citio: was free fro very foule pollution, on all fides might be heard that crie, appointed to the Lepers, Depart, depart; I am uncleant, at last, there was no way but to flee away fro that defiled citie; they fied therfore at uncertaints; a wandsree they know not whither, fo much as it was faid among the heather. There will be no more hope of their returne, to dwell in Jerusalem.

We depended upon hope and aid from the Agyptians, which could not fuccour us, nor preferve them-

felves.

They hunt and chase us up and downe in our streetes; they follow us at the beels, so as we cannot so much as looke out of our doores, &c.

These Chaldean persecutors are so swift, ther it is vainete hope for an escape from them, &c.

Yes, which makes up the measure of our forcess and misery, our King Zedekiah, the anointed of the Lord, who was deare to us, as our very breath and life, was taken by them in their pursuit, &c.

Rejoice, O thou ancient enemie, the posterity of E-sau, that dwellest in the land of Vz; rejoice thou in our ruipe and desolation; as thou pleasest, but this cup of the Lords you geance shall come (in due time) unto thee also;

and it commeth to palle, when the Lord commandeth it not?

38 Out of the mouth of the most high proceedeth not evill and good.

39 Wherefore doth a living man complaine, a man for the punishment of his finnes.

47 Feare and a there is come upon us.

63 1am their Mulicke,

y Her Nazarites were purer then frow.

14 They have wandredge blind men in the streetes, they have polluted themselves with blood, so that men could not touch their garments:

Ty They tried linto them Depart yee, it is undefined, depart, depart, touch not; when they fied away and wandered, they faid among the heathen, they shall no more so journe there.

17 In our watching we have watched for a nation that could not fave

18 They hant our steps that we cannot goe in our furcets.

20 The breath of our nothills, the anointed of the Lord was raken in their pits.

21 Rejoice and be glad Odaughter of Edom, that dwellest in the Land of Vz: the cup also shall passe through unto thee: thou

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shalt be drunken, and shalt make thy felfe naked.

and thou shalt drinke deepe of it, and the shame of thy wickednesse shall be discovered.

CAP. V.

See Jer.31.29..

7 Our fathers have finned, and are not, and wee have borne their iniquitics.

8 Servants have ruled over us.

9 We gate, our bread with the perill of our lives, because of the sword of the wilderneffe.

12 Princes are hanged up by their hand.

-13. They tooke the yong men to grind, and the children fell under the wood.

16 The crowne is tailen from our head : Whe unto I us that we have finned.

, 18 Becaule of the mountang, of Zion, which is defolate, the foxes walke. tipon it-

TOt only the Princes and great commanders of Chal... Ndea have ruled over us, but even their very flaves infult upon us, and exercise cruelty upon us, &c.

Even before this destruction, during the time of the fiege, we were faine to get our bread with the perill of our lives; because of the sword of the enemie, that lay encamped about us.

Our Princes were driven to make their owne hands their executioners, &c.

They put our young men to all the fervile and bale drudgeries, that could bee deviled, and compelled our children to undergoe those burdens, which they were nor able to carry.

All our glory is quite gone and urterly cast downe to the ground.

The hill of Sion, where the Temple flood, which was so honored, so frequented, is now so desolate, that the very foxes walke upon it.

GALGAN SANGARANGA GARANGA GARA

EZEKIEL.

CAP. I.

T came to passe in the thirtieth yeare after the Jubilee, and the finding of the originall copy of the law, in the moneth of July, and the fifthday of that moneth; when I was among the Hebrew captives in Chaldea; by the river Chebar, that God revealed himselfe to me, and put into me the spirit of prophesie; and represented divers visions to the eyes of my minde.

In the fift day of July which was in the fifth yeare of the first deportation into Babylon, and captivity there.

 Now it came to palle in the chirtieth years, in the fourth moneth, in the fifth day of the moneth, as I was among the captives by the river of Chebar, that the heavens were opened, and I faw visions of God.

22 In the fifth day of the moneth which was the fift years of King Jelioia chins captivitie.

And the efficacy of Gods spirit did shew it selfe in, and upon me, in his holy revelations.

And behold, I looked; and God shewed me a representation of those searched tempels of calamitic, which yet were to come upon his people, by a whirlewind, arising from the North, (whence their further persecution and captivitie was to come) by a darke cloud; and fire infolded within it, to signific the triall which they are to undergo: but there was a pleasing brightnesse about that cloud, and out of the midst of that sierie splendor, there was, as it were, a thining colour of amber, to signific the presence of Gods powerfull grace, and mercy, in the midst of all the siery trials of his Church.

And out of the midst of that siery brightnesse, came foure Angells, in the likenesse of source living creatures, whose number was proportioned to the source corners of the world; And this was their appearance; They had

the shape and likenesse of a man.

And every one of them had foure faces, to fignific their ready addresse to receive whatsoever command from God, which way soever it should be delivered, and every one of them had foure wings, to fignishe their swiftnesse in execution of all the charges of God.

The legges of these Angelis were straight up, like the legges of a man, and their seet were round, as the circumference of a calves soot; for the greater situes of that turning motion, which they should be put unto; & they had a sparkling kinde of brightnesse in their moving, like to that of burnished brasse.

And they had the likenesse of hands, to significatheir aptnosse to execute the will of God; and those hands were under their winges, to imply that their motion is not of themselves, but such as is regulated, & directed by the secret instinct of God; all the source Angells had both saces and wings.

Their wings were joyned together, at their tops, to fignific their full concord, and agreement in fulfilling Gods command, and they went unanimously together, and all moved right forward, without turning to the

right hand or to the left.

And for the liknesse of their faces, it was according to the several qualities, which are eminent in source noted creatures, a Man, a Lyon, an Oxe, an Eagle, such were these Angels, to signific that they were understanding as a man, strong as a lyon, serviceable as the oxe, as the Eagle, swift. 3 And the hand of the

ay And I looked, and behold, a whirle-wind came out of the North, a great cloud, and a fire untolding it felfe, & a bright-nesse was about it; and out of the middest thereof as the colour of amber, out of the midst of the fire.

5 Alfo out of the midst thereof came the likenesse of source living creatures, and this was their appearance; they had the likenesse of a man.

four faces, and every one had four faces, and every one had four wings.

2 And their feet were firaight feet, and the fole of their feet was like the fole of a calves foor, and they thankled like the colour of burnified brattle.

.8. And they had the hands of a man under their wings on their toure, fides, and they foure had their faces and their wings.

joyned one to another, they turned not when they went is they went every one finaight forward.

of their faces, they foure had the face of a Iyon on the right fide, and they foure had the face of an oxe on the left fide: they four also had the face of an Eagle.

Pр

Such

ces: and their wings were firetched upward, two wings of every one were joined one to another, and two covered their bo. dies.

12 And they wentevery one straight forward, whither the spirit was to goe, they went and they rumed not when they went.

of the living creatures, their appearance was like burning coals of fire, & like the appearance of lamps: it went up and downe among the lining creatures, and the fire was bright, and out of the fire went forthlightning.

tures ranne, and returned as the appearance of a flash

of lightning.

15 Now as I beheld the living creatures, Behold, one wheele upon the earth by the living creatures, with his foure faces.

the wheels, & their worke was like unto the colour of a Berill: and they foure had one likeneffe, and their appearance & their worke was as it were a wheele in the middle of a wheele.

17 When they went, they went upo their foure fides: and they returned not when they went.

18 As for the rings, they were so high, that they were dreadfull, and their rings were full of eies round about them soure.

ving creatures went, the wheeles went by them: and when the living crea-

Such were their faces; as for their wings, two of them were firetched upward, to fignific their relation unto and dependance upon Gods charge; and were joyned together, in a fignification of the perfect concord, and joynt agreement in all their fervices; & two of them covered their bodies, to fignific the hidden nature of these celeficall spirits, beyond the reach of all humane comprehension.

And they went in this posture all together, straight sorward, which way soever the Spirit of God moved them to goe; not turning at all to either hand.

As for the colour wherein these Angells appeared, they seemed to bee like unto burning coales of fire, or like to burning samps; to represent both the glory, and the terror of those spirituall creatures; and this siery glittering seemed to be diffused over all these Angells; and did cast out a bright suffer from it, and did, as it were, dart out lightning upon the eyes of the beholder.

And the Angelis made so speedy dispatch, as that their motion was as the sudden flash of the lightning.

Now, as I beheld these foure Angells; behold I might see soure wheeles appearing upon the earth, by those soure Angells, to significate perpetual mutability of all these inferiour things.

The appearance of every one of the wheeles, and their worke, was of a fea-colour, to shew the vanity and instability of these earthly things, and they source had one likenesse, to shew the constant uniformitie of Gods proceedings with men; and their worke was, as it were of a Sphere, wherein one wheele seemeth to be set crosse to the other; to shew that however God hath most wisely

and ordinately disposed all things, yet they seeme to us intricate and perplexed.

When they moved, they moved all foure together; and went right on to the period appointed.

As for the out-most roundells of those wheeles, they were of a vast and dreadfull height; and they were on all sides thereof full of eyes; to show that there is not the least motion in any of these earthly things, which is not directed by an eye of divine providence.

And to thew that all these worldly alterations, & changes have a dependance upon the powerfull preordination, and instinct of God, & are over-ruled by those mini-

ftring

firing spirits, to whom he committeeth the managing thereof, When the Angells moved on, the wheeles moved by them, and when the Angells were lifted up, the wheeles were lifted up also.

Which way soever the spirit of God directed them to goe, thither they went; and if by the power of that almighty Spirit the Angells were raised upward, the wheeles were accordingly raised; for the same spirit that moved the Angells, did also move those wheeles to concurre with them; God by his Angells transsusing into these earthly creatures the power of their governance and motion.

So also verse 21:

And the colour of the firmament, which was fored over the heads of these source Angells, was as the colour of a glorious chrystall, which had in it a kinde of majesticall brightnesse.

And under this shining firmament were the wings of these source Angells reached straight forth, one towards another; which (as was formerly said) heing source to each; two of the served to be firetched forth for the meeting of the wings of their sellowes; and the other two covered their owne bodies.

And when they moved, I heard the noise of their wings, in their motion, very loud and strong, as of gushing waters, or of thunder; and the noise of that voice which was heard over them, was as the shouting of an host, &c.

So also verse 25.

And to shew that all these motions both of the Angells, and the inseriour creatures, proceed from the infinite wisedome, and power of God; above the firmament that was over their heads, there was the likenesse of the glorious throne of the Almighty; bright and shining of a celestial colour; & upon that throne was there the likenesse of a mansitting; even that God, who would asterwards take upon him the shape of man, for mans redemption.

And I faw the refemblance of a glorious amber-coloured brightnesse, and as of a perfectly-inflamed, and ardently red fire round about within it; from the appea-

tures were lift up from the earth, the wheeles were lift up

25 Whitherfoever the fpirit was to goe, they went, thither was their fpirit to goe, and the wheeles were lifted up over against them, for the spirit of the living creature was in the wheeles.

22 And the likenesse of the firmament upon the heads of the living creature was as the colour of the terrible Chrystall stretched forth over their heads above.

23 And under the firmament were their wings straight, the one towards the other, every one had two, which covered on this fide, and every one had two, which covered on that fide their bodies.

44 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the mile of an host.

- 26 And above the firmament that was over their heads, was the likenesse of a Throne, as the appearance of a Saphire stone, and upon the likenesse of the Throne was the likenesse as the appearance of a man above upon it.
 - 27 And I faw as the colour of Amber, as the appearance of fire round a-

Pp 2 rance

bour within it: from the appearance of his loines even upward, and from the appearance of his loines even downcward, I faw as it were the appearance of fire, and it had brightnefferound about.

2 And the Spirit entred into me, when he spake unto me, and set mee upon my feet, that I heard him that spake unto me.

5 And they, whether they will hear, or whether they will forbeare (for they are a rebellious house) yet shall know that there hash beene a Prophet a-

mong them.

6 And thou Sonne of man be not afraid of them, neither be afraid of their words, though bryers and thou dost dwell among Scorpions: be not afraid of their words, &c.

8 Open thy mouth and cate that I give thee.

Moreover he faid unto-me, Sonne of man, eare that thou findest: eate this roule, and goe ipeake unto the house of timel.

mouth, and he caused mee

to cate that roule.

Then did I eate it, and it was in my mouth as honie for fiveemesse.

8 Behold I have made thy face strong against their faces, and thy forcheid strong against their forcheads. rance of his loins upward; and for the other part, which was from the appearance of the loins downeward, the refemblance of a bright fire, but leffe digefted; to show that the Sonne of God (though all glorious, yet) in that part which concerns his creatures, and wherein hee reveales himfelfe to men, hee remits of that fiery and incomprehensible Majesty, and descends gratiously to our capacity, and apprehension.

CAP. II.

And the Spirit of God entred into me, and put courage into my heart, together with the outward found of his word; and raifed me up from my groveling, and fet me on my feet.

And they, whether they will heare, or will not heare (as they are more like; for they are a stubborne people) shall yet bee convinced of their rebellion by thy prophesie, and shall, by the event, seele & find, that they have had a Prophet amongst them, whereby their sins are either reformed, or shall be more deeply punished.

Though this people shall be to thee as briers, and thornes, which shall prick and wound thy soule; and thou must dwell among scorpions, which shall sting thee

unto death, yet be not afraid, &c.

Open thy mouth, and in figuification, and affurance that thou doest obediently receive these messages, which I deliver unto thee, and wilt be ready to utter them to my people, eate that which I shall give unto thee.

CAP. III.

Moreover he faid unto me in this vision of mine, for of mane, ate that which I now offer thee.

See chap. 2. verse 8.

Then me thought, I did eate up that roule, and though it were written within, and without, with lamentations, yet in my month, as I was chewing it, it seemed to bee sweet as hony; so pleasing a contentment there is in an holy obedience to the commands of God.

Behold, I have given thee boldnesse, and courage, to beare up against their strong oppositions; so as thou shalt

not be daunted with their out-facings.

Yea,

Yea, I have put an invincible courage into thee, so as no force of theirs shall be able to prevaile against thee,

Bleffed be the name, and praised be the glory of the fonne of God, who fits upon this throne of Majesty.

And I heard the noise of the wings of those Angels, which I saw, and the noise of those wheeles, which were moved by them, in an applause or acclamation to that praise, and celebration of the name of Christ, as that wherein all creatures conspire.

So the Spirit of God lifted me up from the ground, on which I lay, and removed me from that place, feparating me also (for the time) from the common society of men; and I went away very heavie, and pensive, and much troubled in my spirit, for the sad purport of this vision, but the power of Gods Spirit was forceable, and prevalent with me, so as I was not too much dejected, either with that seareful apparition, or that grievous errand.

Againe, when a man that carries himselse as righteous, and is in his whole course inossensive, doth turne away from that his holy profession, and give himselse over to a trade of wickednesse, and I meet with him in that sinful course, and surprise him with my judgements, he shall die, &c.

Those good actions which he hath formerly done, and his fore-past holy carriage thall not be so respected, as to keep him from just condemnation, &c.

And behold, there it pleased God to give me a representation of his glorious presence, as before when I was by the river Chebar, &c.

See werfe 14.

Their wickednesse (halitye up thy tongue, and cause thee to keep close from them, &c.

I will impose silence upon thee for a judgement to them, so as thou shalt not reprove their miss deeds any more.

But when I renue my commission to thee, and bid thee to speake, I will then give thee a freedome of speech unto them, and thou shalt say, Thus saith the Lord; Whether they heare thee, or heare thee not, it is all one to thee; Doe thou thy duty, and it sufficeth, &c. 9 As an Adamant harder then flint have I made thy forehead.

12 Bleffed be the glory of the Lord from life place.

of the wings of the living creatures that touched one another, and the noise of the wheeles over against them, and a noise of a great

rushing.

14 So the Spirit lifted me up, and took meaway, and I went in bitternesse, in the heate of my spirit, but the hand of the Lord was strong upon me.

to Againe when a righteous man doth turne from his righteouffies, and commit iniquitie, and I lay a flumbling blocke before him, he shall die.

Werne the righteous man, that the righteous fin not, & he doth not fin, that the lighteous fin not, & he doth not fin.

23 And behold the glory of the Lord flood there, as the glory which I faw by the river of Gliebar:

44 Then the Spirit entered into me, &c.,

35 They shall pur bands upon thee, and shall binde thee with them.

tongue cleave to the roofe of thy mouth, that thou that the dumbe, & shalt not be to them a reprover.

27 But when Ispeake with thee, I will open thy mouth, and thou shalt say unto them, thus saith the Lord God, He that heareth let him heare, and he that

forbeareth let him forbeare

P p 3

UAP.

r Take thee a tile, and lay it before thee, & pourtray upon it the city, even lenufalem.

a And lay siege against it, and build a fort against it: and cast a mount against it: set the campe also a-

gainst it, and set battering rams against it round about.

3 Moreover, take thou unto thee an yron pan, and fet it for a wall of yron between thee and the city, & fetthy face against it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe to the house of Israel.

4 Lie thou also upon the left side, and lay the iniquity of the house of Israel upon it according to the number of the daies that thou shalt lie upon it, thou

shalt beare their iniquirie.

5 For I have laid upon thee the yeares of their iniquitie, according to the number of the daies, three hundred and ninety daies, so shalt thou beare the ini-

quity of the house of israel

6 And when thou hast
accomplished them, lie againe on thy right fide, and
thou shalt beare the iniquity of the house of Indah
forty daies, I have appointed thee each day for a year

7 Thine arms shall bee uncovered.

8 And behold, I will lay bands upon thee, and thou that not name thee from one fide to another, til thou halt ended the daies of thy fiege.

Take thou also unto thee wheate, and barly, and beanes, and lentiles, & millet, and fitches, & put them in one vessell, & make thee

CAP. IIII.

Make thee upon a Tile, a modell or draught of the city Jerusalem.

And then make the modell of a flege laid against that so-pourtrayed city; in all the representations of those hostile actions, that are wont to be done against a city that is beleaguered.

And, to fignifie the strength, and invincible nesses of that siege, set a pot of yron between the eard that city; and then doe thou set thy sace against it, as if thou were the besieger of it; and this shall be a signe to all the people of I srael, what they shall really expect to be perfor-

Lye thou also upon thy left side, and by thy quiet and still lying thereon, represent unto the house of Israel (the Ten Tribes) how long I have lyen patiently under the many provocations, which I have had from those rebellious Ifraelites; according to the number of the dayes wherein thou shalt (in vision) lye upon that side, thou shalt represent my patience under the iniquity of the

house of Israel.

So many dayes as thou shalt (in the appointment of this vision) lye upon that left side, for this purpose; so many have beene the yeares that I have quietly forborne to revenge the iniquities of Israel, that is, three hundred and ninery yeares, (answerable to so many dayes) since their desection under Jeroboam.

And when thou hast done this, in a figure of what I have done for Israel, then lye another while, upon thy right side, to represent my bearing with the iniquity of the house of Judah; Fourty daies are in thy vision appointed for this posture, in figure of fourty yeares that I have been provoked by the sins of Judah.

Thine arme shall be uncovered, to signific the vehemence, and readinesse of execution which shall be in the besiegers of Jerusalem.

And to shew the immutable certainty of that my decree for the besseging of Jerusalem, I will lay bands upon thee, in this vision, that thou maist not change sides, till the dayes of that fore-appointed siege be suffilled.

And as thou shalt thus represent the siege, so also in the sequel, thou shalt represent the samine which shall fall upon Jerusalem. Take thee therefore all kinds of graine, wheat and barly, and bearies, and sentiles, and firches, and put them all together; and make bread of this

melline;

messine; and eate thereof, for the space of three hundred and ninety dayes; to significathat in that strait slege, there shall be such scarcity, as that they shall be glad of the coursest sufference.

And thy meate, which thou shalt eate, shall be stinted unto thee, according to five ownces, the day.

Neither (halt thou have ful fcope to drinke how much water thou pleafest, but shalt have it allowed thee by measure, about a pint a day; and so shalt continue.

And thou shalt make it up in the form of barly cakes, and (halt bake it (in stead of coales) with mans dung, in the fight of the people; to signific that extreme pollution, whereto God will give over his people; among the Gentiles.

Then faid I; Ah Lord God, behold, as I have bin confectated to thy fervice, in the priefthood, so I have carefully kept my self from all legal pollutions from my youth; I have not eaten ought that is sorbidden by thy law; but have avoided all those offensive meats of what kinde soever; and now, thou knowest that this excrementations fire which thou injoynest is (besides the loathsomenesse) uncleane by thy law.

SeeLeviticus 26. verse 26.

CAP. V.

which (hall come upon Jerusalem, take thee a sharpe knife, even a barbors ratour, and therewith cause all the haire of thy head, and beard to be shaven off; the haires of thy head and beard represent the numerous inhabitants of Jerusalem; all they shall be cut, by severall waies of destruction; and therefore take thy ballances, and weigh thine haire into three equal parts.

One third part shalt thou burne with fire, to shew the extremity of that calamity which a third part of the inhabitants shall indure in pestilence & famine in the siege; Another third part thou shalt smite about with a knife, to shew, that a third part of them shall fall by the sword; and one other third part of it thou shalt scatter in the winde, to signific their dispersion in the captivity, which shall be attended also with much cruelty afterwards.

See verse 12.

But 12

breid thereofaccording to the number of the dayes that thou shalt lieuponthy side, three hundred and ninety daies shalt thou eate thereof.

to And thy meat which thou fhalt eate, shall bee by weight twenty shekels a day, from time to time shalt thou eate it.

11 Then shalt drinke also water by measure, the sixe part of an hin, from time to time shalt thou drinke.

12 13 And thou shalt care it as bariey cakes, and thou shalt bake it with dung that commeth out of man in their sight.

14 Then faid I, Ah Lord God, behold, my foule hath not beene polluted, for fromy youth up even till now have I nor caten of that which dieth of it felfe; or is tome in pieces; neither came there abhormable flesh into my mouth.

16 I will breake the flaffe of bread.

- And thou lon of man, take thee a sharpe knife, take thee a barbours rasour and cause it to passe upon thine head, and upon thy beard-then take the ballances to weigh, and divide the haire.
- a Thou shalr burn with sire a third part in the midst of the citie, when the dales of the siege are fulfilled, and thou shalt take a third part, & smite about it with a knife, and a third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind the in thy skirts.

4 Then take of them agains and cast them into the midst of the fire, and burns them in the fire; for thereof shall a fire come forth into all the house of tirael.

16 I will fend upon them the evill arrows of

famine.

3. Ye mountaines of lirael, heare the word of the Lord.

of And they that escape of you shall remember me among the nations, whither they shall be caried captives, because I am broken with their whorish hart which have departed from me, and with their eyes which goe a whoring after their idols?

God, Smite with thinehand, and frampe with thy foote, and fay, Alas,

14 More defolate then the wildernesse towards

Diblath.

7 An evill, an onely evill behold, is come.

7 The day of trouble is pecus, and not the founding against of the mountaines.

in The rod hath blofformed, pride thath budded.

21 Violence is rife up into a rod of wickednesse none

But thou shalt take up a few of those haires, out of this division, and shalt blinde them in thy skirts; to significe that there shall be a small remnant yet reserved of my people.

Then afterward, take of them againe which thou hadft referved in thy skirts, and cast them into the midst of the fire, to signific that those remainders shall put themselves into miserable affliction, and at last shall bring an utter destruction to all the house of Israel.

I will fend a grievous famine upon them, which like unto deadly arrowes, shall pierce through their fouls.

CAP. VI.

The men of Israel will not heare; heare therefore, O ye mountaines of Israel, which are lesse deafe then they, heare ye the judgmets that God hath denounced against the sinful remainders of Israel.

And those that escape of you shall remember me a-mong the nations, &c. and bethinke themselves how I have beene over-provoked by their wicked idolatries; in that they have departed from me; & have abandoned themselves, to their shamefull and abhominable Idols, &c.

Be thou vehement, and passionate, in expressing thy forrow and indignation for the sinnes and judgements of thy people; and therefore smite thine hands together, and stamp with thy feet, and say, Alas, &c.

Yea, more desolate then the most horrid, craggie, for.

lorne wildernesse in the world.

CAP. VII.

That evill is come upon thee, which alone shall make a dispatch of thee, there will need no other to second it.

The day of thy grievous trouble is actually, and really comme, which thou shalt finde fensibly, to be no empty and vaine sound of an echo among the mountaines, but a true and feeling destruction.

That rod of punishment, wherewith they shall bee smitten, howsoever it come from Chaldea, and hath put forth thesee, yet the root of it, is from themselves, even from their owne pride.

And from this root is growne up cruelty, and vio-

lence

lence, and that violence bath shewed it selfe in open wickednesse, and outragious oppositions unto good; which shall bring upon them so perfect a destruction, as that none of them shall be left alive to bewaile the dead.

The time of this judgement is at hand; wherein all shall be inwrapped in one common calamity; So as there shall be no difference betwixt the condition of the buyler, and the seller; for wrath is indifferently gone out upon all forts.

And, whereas in the ordinary fale of Israelitish lands, the seller is wont, in the yeare of Jubilee, to returne to those possessions, which he hathaliened; now it shall not be so; though he be then alive, yet there shall be no challenge or recovery of that which hee hath sold; for this captivity shall be universall, which is foretold in this vision, and that which shall not admit of any such returne, as might restore this generation to their ancient inheritance; neither shall any wicked man have cause to incourage himselfe in the vaine considence of his impunity for his sinne.

And though the men of Israel traine, and muster, and make great preparations of a warlike reidfance, yet all this shall be in vaine; for they shall never be able to stand in the day of battle; for my wrath sights against all the multitude of them.

And if any of them (hall escape (as some shall escape) the sword, & pessilence, yet their life shall be rather more miscrable then death; for they shall bee saine to hide their heads in the desert mountaines, and shall be like the searful doves, that want shelter in the vallies; all of them protracting a wosull life, onely to suffer, and languish under the conscience of their owne wickednesse.

And whereas they formerly trusted to their riches, now, they shall cast their silver and gold in the streets, as utterly unprofitable for their releefe, &c. now, they shall well finde, how little power this wealth of theirs hath to satisfie their soules, and to content their hearts; because it is that which they have made an occasion of their sinne, by their uniust, and wicked considence, they have put in it.

As for his beautifull, and glorious Temple, he placed it in great majefty among them, as that which might well be their best, and greatest ornament; but they have notoriously prophaned it, in setting up their abhominable idols therein; therfore, have I sorsaken both them, and it, and give it over to the pollution, and vastation of

the heathen.

of them shall remaine, nor of their multitude; now of any of theirs, neither shall there be wailing for them.

day draweth neere, let not the haver rejoyee, nor the feller mourne; for wrath is upon all the multitude thereof.

13 For the feller shall not returne to that which is fold, aithough they were yet alive: for the vision is touching the whole multitude thereof which shall not returne: heither shall any strengthen himtelfe in the iniquity of his life.

the trumpet, even to make all ready, but none goeth to the battell, for my wrath is upon all the multitude thereof.

16 But they that eleape of them, shall eleape, and shall be on the mountaines like doves of the vallies, all of them mourning, every one for his iniquitie.

19 They shall cast their silver in the streetes, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord, they shall not satisfie their soules, neither sill their bowels: because it is the stumbling blocke of their iniquity.

As for the beauty of his ornaments, he fet it in majesty, but they made the images of their abhominations, and of their detestable things thereing therefore have I set it far from them.

Make

CAP. 8.

23 Make a chaine, for the land is full of bloody crimes.

26 Then shall they seek a vision of the Propher: but the law shall perish from the Priest, and counsell from the ancients.

7 That the hand of the Lord God fell there upon mee.

2 Then I beheld, and loe, a likeneffe as the appearance of fire: fro the appearance of his loines even downward fire: and from his loines even upward, as the appearance of brightneffe, as the colour of amber

3 And he put forth the forme of an hand, & tooke me by a locke of mine head, and the spirit lift me up betweene the earth and the heaven, and brought me in the visions of God to legulatem, to the doore of the inner gate, that looketh toward the north, where was the seat of the image of jelousie, which provoketh to jelousie.

4 And behold, the glory of the God of Ifrael, was there according to the vision that I saw in the plaine.

8 Then faid hee unto me, Sonne of man, digge now in the wall: and when I had digged in the wall, behold a doore,

12. And there flood before them seventie men of

Make thee a chaine of yron, to fignifie the miferable bondage and captivity which is comming upon thy people; for the land is full of bloody crimes, &c.

Then shall they be glad to enquire after the Prophet of God, to know what the issue of things shall be: but in a just punishment of their former neglect, and security, God shall take away his gifts from their Priests, and Prophets, so as they shall not be able to declare his will

unto them for their direction, and prefervation.

CAP. VIII.

The Spirit of the Lord was powerfull with, and upon me, in a divine rapture, and vision.

Then I beheld, and loe, there was shewed so me the likenesse of an humane shape, whose lower parts from the loines downward, were as the colour of fire; and from the loines upward, of a cleare and pleasing brightnesse, like unto amber, to signific that that God, who is graciously majesticall in himselse, is terrible in the revenges of his wilfull enemies.

And from this appearance of an humane shape, there was an hand put forth, which tooke me (as it seemed unto me in this vision) by a locke of the haire of mine head; and (me thought) the Spirit of God, listed me up betwixt the earth and the heaven, and brought me (not in body, but in vision) to Jerusalem, to the very doore of the Inner gate of the common court; even that gate, which looketh towards the North; where was the shrine of that abhominable idol of Baal set up, which provoked the just jealousse of the Almighty.

And behold, there I saw the same representation of the glory of the God of Israel, which had beene formerly shewed unto me in the vision, which I had by the river of Chebar.

Then faid he unto me; Sonne of man, it is too much that thou feeft this one shameful! Idol; but thou shalt yet see many more, and besides this open abhomination, thou shalt see hidden, and secret; Dig now in the wall, and when I had (in my vision) digged in the wall, behold, a doore seemed to appeare.

And there stood before those Idols, all the Judges and rulers of Israel, which God had appointed to be seventy

in

in number; and in the midft of them, the president of that senate Jazzaniah, the some of Shaphan, with every man his censer in his hand, in which hee had offered incense to all the abhominable Idols; and the sum thereof wentup, as a thicke cloud, for the abundance thereof.

Then faid he unto me, Sonne of man, hast thou seene what the ancients of Israel, (who should be good examples of peiery and holinesse to the rest) doe in this secret, retired roome, unseene un-noted; how they heape up gods to themselves, every one according to his owne vaine imagination? For they say, Tush, not onely are we hid from the eyes of men, but even the eyes of the Lord himselfe descry us not, &c.

And behold, there fate women, after the manner of the Ægyptian Idolatry, bewailing the losse of Osiris, the husband of their beastly goddesse Isis, whose superstation was joyned with abhominable silthinesse.

And lo, they put forth accursed branches of severall wickednesses to the just provocation of Gods anger unto their owne destruction.

CAP. IX.

And behold, there appeared fixe men (according to the number of the fixe princiall gates of Jerusalem, in representation of 60 many destroying Angells,) which came from the way of the North; which lieth towards Chaldea; and every man had a weapon of flaughter in his hand; and there was one amongst them, resembling the Sonne of God, the gratious mediator betwixt God and man, which was clothed with linaen, to signific his everlasting Priesthood; with a writers inkhorne by his side; for the resemblance of his eternall consignation of his elect, and his carefull marking them out for their preservation, &c.

And the glorious God of Ifrael, who had wont to have his feate betwixt the Cherubims, which covered the Arke, went up from thence, to show them that hee meant to remove away from Ifrael, and yet, not all at once, but by degrees, and therefore he removed first only to the threshold of the Temple, &c.

Goe through all the streetes of Jerusalem, and ser a note, or marke of distinction upon all those that sigh, and mourne for all the abhominations that are done therein; that those men may be mercifully reserved from the common destruction.

the ancients of the house of Israel, and in the midst of them stood Isazaniah the son of Shaphan, with every man his censer in his hand, and a thicke cloud of incense went up.

mé, Soune of man, hast thou ieen what the ancients of the house of Israel doe in the darke, every man in the chambers of his imagery? for they say, The Lord seeth us not.

14 And behold, there fate women weeping for Tammuz.

17 And loe, they put the branch to their nofe.

And behold, fixe men came from the way of the higher gate, which lieth toward the North, and every man a flaughter weapon in his hand, and one man among the was clothed with linnen, with a writers Inke-horn by his fide.

3 And the glory of the God of Israel was gone up from the Cherab whereupon he was, to the threshold of the house.

4. Goe through the middest of the citie, through the midst of Ierusalem, & let a marke upon the foreheads of the men that sigh, and that cry for all the abominations that be done in middest thereof.

And

7 And hee faid unto them, Defile the house, and fall the courts with the flaine, goe yee forth: and they went forth and slew in the citie.

8 And it came to passe while they were slaying them, and I was left, that I fell upon my face, and cried, and faid, Ah Lord God.

Then I looked, and behold, in the firmament that was above the head of the Chembins, there appeared over them, as it were a Saphir stone, as the appearance of the likenesse of a throne:

2 And hee spake unto the man clothed with linnen, and said, Goe in betweene the wheeles, even under the Cherub, and sill thing hand with coales of sire from setweene the Cherubins, and scatter them over the citie, And he went in my sight.

4 Then the glory of the Lord went up from the Cherib, &c.

7 And one Cherub
firetched forth his hand
from between the Cherubims, unto ithe fire that
was betweene the Cherubims and tooke thereof,
and put it into the hands
of bim that was dothed
with linnen, who tooke it,
and want out.

behold, the foure wheeles by the Cherubins, one wheele by one Cherub, see and the appearance of the wheels, was as the colour of a Beril stone.

So also verse 10.

And he faid unto him; fince my house hath beene so shamefully defiled by idolaries; doe not ye spare to defile it, (together with the courts there) with the blood; and the carcasses of the slaine.

And it came to passe, whiles (in this vano of mine) they were slaying them, and I was lest, beholding this slaughter, that I fell upon my face in an humble deprecation of further vengeance, &c.

CAP. X.

Then I looked, and behold, the apearance of my first vision was presented unto me; in the firmalisent that was above the head of those foure Angells, there appeared the likenesse of a throne made of a bright, and giorious Saphire-stone; to signific the majesty of God, which over-ruleth, and disposeth of all those heavenly spirits.

over-ruleth, and disposeth of all those heavenly spirits.

Then God Almighty, who fate upon this throne, spake unto that Angell of the Covenant, who was clothed with linnen, as being so the high Priest of his Church, that he is withall the just Judge of the world, and said unto him; Go thou among the these Angelicall representations, (who hast most right to dispose of them) and fill thine hand with the coales of Gods vengeance (not from the altars which thy people have polluted, but) from betweene the Cherubins of heaven (who rejoyce to contrive just revenge against wicked men) and scatter them over the citie, that it may bee consumed with the firethereof.

See Chap.9 verfe 3.

And one of those source Angells stretched forth his hand from betweene the other Cherubims, and reaching to that fire, which was ready betweene the Cherubims, tooke thereof, and as an obsequious minister unto Christ the Sonne of God, delivered it into his hand, who, according to the charge given him by God, rooke it, and went out.

See chapter 1. verse 16.

Sec

See chapter 1. verse 17.

And the whole compasse and frame of the wheeles, both in the upper, and lower parts thereof, were full of eyes round about: to shew, that however the course and events of things feeme fo unitable, and uncertaine, as if all things ranne upon wheeles; and there doe also appear a certaine intricatenesse, and perplexitie in the proceedings thereof, yet that the infinite and most wise providence of God hath fore-feene and fore-ordained all things to his owne holy purpofes.

And the voice of God spake to the wheele in my hearing, as therein shewing that hee takes perfect notice of the events of things, and both gives and judges their

motion.

See chap. I. verse 16.

Seechap I werfe 12.

Then the Lord removed the Testimony of his prefence from the Temple; and for fooke even the very threshold thereof and stood on high over these source Cherublens as fignifying that for the great abhominations of Israel, he had withdrawne himselfe from them.

And these source Cherubians lifted up their wings, and mounted up fro the carth, where they seemed formerly to fland, to heaven-ward, in my fight; and according to their motion also the wheeles were lifted up; & both the Cherubini, and wheeles flood over the outer-gate of the great court of the Temple; and the glory of the Lord appeared on high above them, to thew, that now hee would no more bee fought of them in that materiall honse, but above in heaven.

CAP. XI.

Was in vision brought to the Eastgate of the outmost court of the Temple; and behold, at the doore of the gate there were five and twenty of the felected rulers of Ifrael,&c.

Which say, Tush, this threatned destruction is farre enough off; It was an idle word of Jeremiah, that this citie is the cauldron, we the flesh, the Chaldees the fire;

I When they went they went upo their foure lides, &c.

i'z And their whole body, and their backes, and their hands, and their wings, and the wheeles were full of eyes round about, even the wheeles that they foure had,

13 As for the wheeles. it was cried unto them in my hearing, O wheele.

-.14 And every one had foure faces, &cc.

16 And when the Cheribing went, the wheeles Went.

18' Then the glory of the Lord departed from off the threshold of the house and stood over the Cherubims.

19 And the Chembins

lift up their wings, and mounted up from the earth in my fight: when they went out, the wheeles also were besides them, and every one stood at the doore of the East gate of the Lords house, and the glory of the God of Irrael was over them above.

1 And brought me unto the East gate of the Lords house, which looketh Eastward: and behold, at the doore of the gate five and twenty men.

3 Which fay, It is not neere, let us build houles: this citie is the cauldion, and we be the flesh.

7 Therefore thus faith the Lord God, Your flaine whom ye have laid in the midft of it, they are the flesh, and this citie is the cauldron; but I willbring you forth out of the middest of it,

13 And it came to passe when I prophesied, that Pelatiah, the some of Benajah died: then sell I downe upon my face, and cried with a loudvoice, and said.

brethen, even thy brethien, the men of thy kinred, and all the house of Ilrael wholly are they, unto whom the impabitants of lertifalem have faid. Get ye farre from the Lord with this land given in possession.

as a little fanctuarie; in the countries where they shall come.

ro And I will give them one heart, and will put a new spirit within you; and I will take the stonic heart out of their sless, and will give them an heart of sless.

whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their owne heads, saith the Lord God.

23 And the glory of the Lord went up, &c.

well and long shall we, for all these menaces, enjoy our citie, and our selves.

Yee that so pleasantly scotte at the words of my Prophets, know, that yee doe sulfill them too justly; Those men, whom your cruelty hath slaine, and laid in the midst of your city, they are the sless, and this citie is the cauldron; but for you, I will take order you shall not bee boyled within these your walls; I will cast you out hence, and prepare judgement for you elsewhere.

So also verfe 11.

And it came to palle, when I prophelied, that Pelatiah, being a man of great reputation among the people, and a prime ruler in Ifrael, died; Then as in his death feeing an image the of imminent destruction of the rest, I fell downe upon my face, and said, &c.

Never complaine of the taking away of some noted governors of Israel, as if the whole Church were in danger of extirpation by their losse, for both these proud and secure inhabitants of Jerusalem, are well worthy of this judgment, and when they are gone, my Church shall continue, for those thy brethsen, as kinssolke; dethe rest of Israel which are now in captivitie, are they, in whom my Church shall live, and of whom these infolent inhabitants have said; They are gone farre enough from the Lord; as for us we shall surely continue safe in the land of

our possession;
However, I have removed them from my locall and material sanctuarie, yet will I be to them in their exile, and captivity, instead of an other sanctuary; for I will both protect them, and give them grations restimonies of my presence with them.

And I will give them an holyand happy accordance in my Truth; and will renew a right spirit in you; and will take away that perverse and obstinate disposition, which is naturally in them, to that which is good; and will give them a tendernesse of heart, such as may make them capable of the good impressions of my spirit.

But as for those that walke on in their wicked and abhominable idolatries, doing those things which may be pleasing to their false gods, I will require them according to their deservings, faith the Lord.

Sechap. 10, ver fe 18.

CAP. XII.

Therefore, thou Sonne of man, prepare thee all pecelfary commodities for a remove, and long exile, and

pack up thy fardells by day, in their fight, &c.

And, that thy very actions may bee propheticall, Dig thou through the wall in their fight; to fore-shew unto them, that they shall not have a free egresse out of their citie, but shall be glad to seeke all secret evasions to save themselves.

Thou shalt hoodwinke thy felfe, and hide thy face, so as that thou see not the ground; to foreshew the great anxetic, and forrow, wherewith the Jewes shall depart into their captivity, and withall, the exceestion of their King Zedekiah; who shall not behold that Babylonish earth, that he shall tread upon; for I have made and appointed this act of thine to be a presage of their surrecaptivity.

Say, God hath appointed to prefigure, and fore-fignific in me, whathe meanes to doc unto you, &c.

I will encompasse, and take him by the forces of the Chaldees, as a fish is taken by a ner, &c. and I will bring him to Babylon, yet shall be not see the land before him, for his eyes shall be put out by the King of Babylon, there shall be live, and die in a woefull blindnesse.

Those sew will I purposely leave alive, that they may give glory to me, in cofessing the shamfull abominations of their people, which brought all this fearfull desolation upon them, so as the very heathen may herein justifie me and know me to be the Lord.

Sonne of man, when thou eatest thy meales, doe thou, in thy feeding, expresse a kinde of trembling, and quaking, and in thy drinking of water, expresse a frightfulnesse, and amazed suspition of the approach of an enmie.

What means the Jewes to mocke at thy prophesies, and to say; Tush, either it will be long ere these things fall out, or never; they are but vaine bugges wherewith the prophets would affright us?

3 Therefore thon Son of man, prepare the stuffe for removing, and remove by day in their sight.

5 Digge then through the wall in their fight, and

cary out thereby.

6 Thou shalt cover thy face, that thou see not the ground: for I have fetthee for a signe unto the house of I frae!

- 11 Say, I am your figne, like 49 I have done, fo shall it be done unre them.
- 13 My net also will I forced upon him, and kee thail be taken in my finere, and I will bring him to Babylon, to the land of the Chaldeans, yet shell he not see it, though he shall die there.
- men of them from the fword, from the famine and from the peftilence, that they may declare all their abominations among the heathen whither they come, and they shall know that I am the Lord.
- 18 Son of man, eate thy bread with quaking, and drinke thy water with trembling and with carefulnesse.
- 22 Sonne of man, what is that proverbe that yee have in the land of Iirael, faying. The dayes are prolonged, and every vision faileth?

Qq2

CAP

CAP. XIII.

3 Woeumto the foolish prophets, that follow their owne spirit, and have seene nothing.

4 O Israel, thy prophets are like the foxes in the deferts.

5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battell in the day of the Lord.

o They shall not bee in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and yee shall know that I am the Lord God.

wall, and loe, others daubed it with untempered morrer.

daube it with unrempered morrer, that it shall fall; there shall be an overflowing shower, and ye O great haile stones shall fall, and a storage winde shall sent it.

18 And fay, thus faith the Lord God; Woe to the women that fow pillowes to all armeholes, and make kerchiefes upon the head of every flature to hunt foules; Will yee hunt the foules of my people, and will yee fave the foules alive that come unto you?

20 Wherefore thus faith

Ocunto the foolish prophets that speake of their owne heads, even the fancies of their owne braines, and have had no vision at all, nor no commission from God.

Oh Israel, thy prophets taking advantage of the dispersion of those, which might keep them in order, doe nothing but spoile, and waste thy poore, and miserable remainders, as soxes are wont to spoile those vineyards that Iye aloose off from their owners.

that lye aloofe off from their owners.

Where the wickednes of the people had made breaches in their walls, it had beene your part to have made them up, by wholesome doctrine, and admonition; that so the judgements of God might have beene kept out; but ye have not done so at all; norused any wholesome preventions of these evils; that o Gods people might have beene able to stand in the face of their enemies, in the day of battle.

They shall not be admitted, as prophets, in the assembly of my people; neither shall they be registred in the roll of the house of Israel; neither shall they ever have the savour to returne unto that good land; but shall live and die out casis from the holy common wealth of my Church.

One laid false grounds of comfort, and the other slorished them over with unfound, and plausible pretences.

Say unto them, which lay these saile, and tottering grounds, that they shall fall, how faire soever they seem; their saile doctrine of peace shall bee beaten downe by that inundation, that storme and tempest of the Chaldees, which shall come in upon them.

Woe to the false prophetes also, that speake pleasing and plausible words to all hearers, & fit every mans humour with their flattering divinations, purposely that they may intrap, and beguile miserable soules, Will ye persist thus to beguile and ensure the filly soules of your followers? and will you take upon you to pronounce sentences of life, and good-speed where you please?

I am against those your fraudulent infinuations, and plausible

plausible salseshoods, wherewith ye deceive and betray the soules of men; I will utterly frustrate and shame these your cunning suggestions; and deliver those soules which ye have infnared therewith.

So also verse 1:

Because with lying prophesies ye have made the heart of my faithfull people, sad, in terrifying them with those evils, which shall not come; and incouraged wicked men, by securing them, against those evils which shall surely fall upon them, &cc.

Therefore I will so shame and consound you, that yee shall not dare to broach any more of your lying divinations, and my people, whom ye have hitherto deluded, now being sufficiently assured of your salsehood, shall be delivered from the danger of your deceits.

CAP. XIIII.

Some of man, these men have given up their hearts to Idolatry, and have wilfully laid blocks of iniquity before their owne faces, that they may stumble thereat, and fall; contemptuously rejecting my counsels, and ordinances, and is it sit, that such miscreants should come (as these hypocritically doe) to enquire ought from me?

I the Lord will answere him that commeth; but not as he expecteth; and desireth; rather, according to his detervings, in judgement, and indignation, for those many and abhominable I platries whereof he is guilty.

That I may convince the house of Israel in their owne hearts, of their soule impicty, and abominable wicked-

nelle, &c.

I will oppose my selfe against that man, & instict sensible judgements upon him; and will make him a fearefull example of my just revenge, in every mans mouth, &c.

And if the Prophet be deceived, when he hath spoken a thing, I the Lord in my just judgement have given up that Prophet to deceit, for a punishment both of his owne sin, and of the notorious wickednesse of the people, and I will accordingly stretch out my hand against him, in executing my vengeance upon him, &c.

And the people also, which trusted to the counsels, and predictions of those false prophets, shall bee duely

punished for their iniquity, &c.

&c.

the Lord God, Behold, I am against your pillowes, wherewith ye there hunt the soules to make them slie, and I will teare them from your armes, and will let the soules goe, &c.

ye have made the heart of the righteous fad, whom I have not made fad, and strengthened the hands of the wicked.

23 Therefore yee shall fee no more vanitie nor divine divinations, for I will deliver my people out of your hand, and yee shall know that I am the Lord.

3 Son of man, these men have set up their Idols in their heart, and put the stumbling blocke of their iniquitie before their face: should I be enquired of at all by them.

4 I the Lord will ans fwere him that commeth according to the unitimde of his Idols.

y That I may take the house of Israel in their owncheart.

8 And I will fet my face against that man, and will make him a signe and a proverb, and I will cut him off from the midst of my people.

o And if the Prophet be deceived when he hash spoken a thing; I the Lord have deceived that Prophet, and I will stretch out my hand upon him.

to And they shall beare the punishment of their iniquity.

Sec

13 Will breake the staffe of bread, &c.

14 Though these three men, Noah, Daniel, & Iob were in it, they shoulddeliver but their owne soules, by their righteousness shith the Lord God.

fhall be left a remnant that fhall be left a remnant that fhall be brought forth, both Somes and Daughters: behold, they shall come forth unto you, and ye shall see their way, and their doings: and ye shall be comforted concerning the evill that I have brought upon Ierusalem.

what is the vine tree more then any tree, or then a branch which is mong the trees of the forrest? shall wood be taken thereof so doesn't worke or wil men take a pin of it, to hang any vessell thereon? Beliold, it is call into the fire for fuel.

3 And fay, Thus faith the Lord God anto Ierusalem, Thy birth,& thy nativitie is of the land of Caraan, thy father was an Amorite,& thy mother an Hittite.

See Leviticus 26.26.

Though there were men never so gracious with mee, amongst you; even Noah, whom I saved from the deluge; Daniel, whom I saved from the common slaughter of the Chaldean-wise-men, (and after from the Lyons;) Job, whom I delivered from those extreme sufferings, under the hand of Satan, and whose intercession I accepted for his friends; yet, they should no otherwise prevaile with me, but for the preserving and rescue of their owne lives, by their righteousnesses, saith the Lord.

Yet behold, all shall not be thus destroyed; but there shall be lest a remnant, that shall be brought forth into captiviry, in your fight; behold they shall bee brought forth unto you; and ye shall well see their waies, and doings to have been so abominable, as that yee shall willingly justifie my proceedings against them, in all the evil, that I have brought upon Jerusalenn.

So also verse 23.

Car. XV.

The vine is a noble plant, in respect of the fruit it bears, but in regard of the wood thereof, no shrub is so meane; it is so fuse from yielding boards, or timber, as that there eannot so much as a pin be made of it, to hang ought thereon; Loe such is Israel, if it bore good string, it would be deare and precious to me; but, in it selfe, it is but meane, and base, in comparison of other nations, and that which is unsit for any service; It is only meet to bee cast into the fire for suell, &c.

CAP. XVI.

NEVer brag of thy descent from Abraham; no, thou hast soutterly degenerated from the faith, and obedience of that holy Patriark, that thou hast justly forsaited all thy claime of him; rather thy birth, and thy nativity may, and must be derived from those Canaanites, into whose corrupt manners thou art declined; and soart thou incorporated into their wicked corruptions, as if thy father were an Amorite, thy mother an Hittite, nei-

ther of them of the chosen and holy seed.

And inhow miscrable a condition I found thee, all the world knoweth; even utterly languishing under the Agyptian fervitude, to as thy cafe was no leffe desperate then that a new borne child, whose navell is not cut, and, to whom the mid-wife performeth not those offices, which are necessary for the first entrance, and intertainement in the world.

No eye pitryed thee, or was inclined to shew thee any mercy, or doe thee any favour at all; yea rather thou wert hated and despised by thine hosts, and neighbours of Agypt; and wert left forlorne to the cruelty, & fcorn, and intolerable oppression of those thy tyrannicall perfecutors.

And when looking downe from heaven, I faw thee in this wofull, and loathfome plight; given up by the world, as lost, I then tooke compassion on thee, and even then, in thine utmost extremity determined thy preservation and faid, yet Ifrael shall live.

I have so blessed thee, that thou not only injoyest life, bur, withall, are plentifully stored with those favore, and benefits, which ferve for pleasure, and ornament; and thon art now grown to a great perfection, ofknowledge and profession; whereas before thou were utterly desti. Saltioned; and thinehaire is tute of all good things.

And now, when thou wert thus beautified by my graces and favours, I beganto call my affections upon thee, as that Church, whom I would espouse to my selfe; and immediately, professed my selfe to be thy spiritual husband; contracting my felfe unto thee by a firme covensery mutually passed betwixt us; and thou becamest my peculiar people.

Then I fanctified thee from thy naturall corruptions; and cleanfed thee from thy fins, and gave thee the annointing of my spirit.

· And decked thee with all those varieties of graces, and vertues, which I plentifully communicated unto thee.

So also verse 11.12. and part of the 13.

I did not only make outward provisions for thee, but I fed thee also spiritually with those heavenly delicates of my Sacraments; and thou wert become glorious, and

4 And as for thy nativity, in the day thou wast bonic, thy navell was not cut, neither wast thou was shed in water to supple thee, thou wast not salzed at all nor fwadled at all.

5 None eye pittied thee, to doe any of the feunto thee to have compaffion nponthee, but thou walt cast out in the open field, to the loathing of thy person, in the day that thou wast bome,

6 And when I passed by thee, and faw thee polluted in thine owne blood, I faid unto thee when thou wast in thy blood, Live, yea I faid unto thee when thou walt in thy blood, Live.

And thou hast increafed and waxen great, and thou art come to excellent ornaments, thy breafts are growne, whereas thou walt naked and bare.

8 Now when I paffed by thee, and looked upon thee, behold the time was the time of love, & I spread my skirt overthec.

g Then washed I thee with water, yea I throughly washed away thy blood from thee, and I annointed thee with oyle.

10 I clothed thee also with broidered work, and shod thee with badgers skin, and I girded thee about with fine linnen, and covered, &c.

13 Thou didft cate fine flower, and honie, and oile, and thou wast exceeding beautifull | beautifull, and thou didst prosper into a Kingdome.

15 But thou didft trust in thine owne beautie, and playeds the larket, became of thy renowne, and powredst out thy fornications on every one that passed by, his it was.

thou didft take, & deckedft thy high places with divers colours, and plaidft the harlot thereupon; the like things shall not come, nei-

ther shall it be so.

25 And hast opened thy feet to every one that palfed by, and multiplied thy whoredomes.

26 Thou haft also committed fornication with the Ægyptians thy neighbours, great of flesh, & hast increased thy whoredomes to provoke me to anger.

28 Thou half plaid the viscore also with the Assyrians, because thou wast

unfariable

30 How weak is thine heart, faith the Lord God, feeing thou dost all these things, the worke of an imperious whorish woman?

37 And will discover thy nakednesse unto them.

that they, &c.

41 And I will canfe thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury towards thee to relt, and my jealousie shall depart from thee, and I will be quiet, and will be no more angrie.

43 Because thou hast not remeored the daies of thy youth, but hast fretted mee in all these things; behold therefore I also will recom-

beautifull, in the eyes of the world; and now, of an obfcure, and despited handfull, wert growne up into a Kingdome.

And now, being thus favoured, and graced by me, thou grewest proud of thine owne worth; and forgatest mee, and gavest thy selfe over to all uncleanesse; and now being sought to as some famous curtizan, thou hast yeelded over thy selfe to the spiritual for accations of all the nations round about thee.

And thou hast abused my graces unto wantonnnesse; those ornaments of wit, of strength, of wealth, which I had bestowed upon thee, thou hast turned to the countenancing, and furtherance of grosse Idolatries.

So also verse 17. and 18. and 19. &c.

Thou hast communicated in Idolatry, with every nation, that bath had any intercourse with thee.

Thou hast both renued leagues, and interchanged I. dolatries, with the Ægyptians, which are noted for monstrous in this impiety, and hast increased thy spirituall whosedomes above measure.

The like wickednesse hast thou also committed with the Assyrians, as if thy lust after Idols were utterly unsatiable. &c.

So alfo verfe 29.

How hast thou even spent, and exhausted thy selfe with this odious sithinesse, saith the Lord; as some notorious and most infamous strumpet.

I will put thee to shame and confusion before the faces of those which conforted with thee, in thine Idola-

tries.

I will so judge thee, that thou shalt be disabled fro any further commission of this spiritual wheredome, and shalt be stripped of any power to give the hire of fornication, to thy mercenary lovers.

So will I abundantly fatisfie my felfe with that revenge which I shall take of thee; as that my fury and jealouse shall be at an end; as having no further object to

worke upon.

Because thou hast not remembred, both the favours that I did thee, and the covenants that thou madest with me, in my youth; but hast provoked me in all these things; I will bring thy deserved judgements upon thee; and will make thee sure enough from adding this leadnesses.

nesse to thine other abominations.

Thy notorious fins shall be the ordinary by-word, and table-talke of the world, who shall say, As is the mother Canaan, so is the daughter Judah.

Thou art just thy mothers daughter, like her in wickednesse, and sinne; as she, so thou, hast cast off thy God, and hatest all those that pertaine unto him, & the whole family of you, is all of one and the same straine; thy sister is of no other disposition; your mother (in respect of your manners and condition) was an Hittite, and your father an Amorite.

And thine elder fifter, is Samaria, or the Ten Tribes of Israel, she, and those her daughter cities, that lie to the North, and thy yonger fifter that dwels to the Southward, is Sodome, and the cities appertaining to her.

Yet thou hast not contented thy selfe to doe after the example of their anominations, but, &c.

Behold, these were the most eminent fins of thy sister Sodome, even pride, excesse of diet, extreme disensite and security; and want of respect and mercy to the poore and needy, &c.

Thou hast made thy fifters wickeducites to appeare

finall in comparison of thine.

Thou which hast passed thy sentence upon the soule sins of Sodome, and Samaria, now make account to undergoe the shame, and judgement, which thy owne greater and more abominable sins have deserved, &c.

And if the captivity of Sodome, and that of Samaria, and the townes round about them both, shall be ever reversed, then looke that thine also, O Judah, shall be so, but as there is no possibility in their returne, so there is none in thine.

Thou never thoughtst of the judgement, which I brought upon thy fister Sodome, in raining fire and brimstone

penfe thy way upon thing head, &c.

44 Behold, every one that ufeth proverbs, shall use this proverbe against thee, saying, As is the mother so is her daughter.

45 Thou are thy mothers daughter, that loatheth her husband, and her children, and thou are the fifter of thy fifters, which loathed their husbands, and their children, your mother was an Hirtite, and your father

an Amorite.

46 And thine elder fifter
is Samaria, thee and her
daughters that dwell at thy
left hand; and thy yonger

fifter that dwelleth at thy right hand is Sodome, and her daughters.

47 Yet hast thou not walked after their waies, nor done after their abominarions.

49 Behold, this was the iniquity of thy lifter Sodome, pride, fulneffe of bread, and abundance of inficients.

51 And half justified thy filters in all thine abominations which thou half done.

52 Thou also which hast judged thy sisters, beare thine owne shame for thy sinsthat thou hast committed more abominable then they.

53 When I shall bring againstheir captivitie, the captivitie of Sodome and her daughters, and the captivity of Samaria, and her daughters; then will I bring against the captivity of thy captives in the midst of them.

56 For thy fifter Sodom was not mentioned by thy

mouth in the day of thy pride.

57 Before thy wickednesse was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philiftims which despise thee round about.

61 Then thou shalt remember thy wayes and be a shamed; when thou shalt receive thy fifters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy coverant.

63 That thou maiest remember, and bee confounded; and never open thy mouth any more, because of thy shame,

3 And fay, thus faith the Lord God, A great long winged, full of feathers, which had divers colours, came unto Lebanon, and tooke the highest branch of the Cedar.

4 He cropt off the top of his young twigges; and carried it into a land of trafficke, he fet it in a citie of Merchants.

5 He tooke also of the feed of the land, and planted it in a fruitfull field, he placed it by great waters, and let it as a willow tree...

6 And it grew, and became a spreading vine of low flature, whose branches turned toward him. and the rootes thereof were under him; to it became a vine, &c.

7 There was allo another great Eagle with

brimstone upon their heads, whiles thou wert transported with thy fecurity, and pride.

Before that God, by his inflicted judgements, brought forth thy wickednes to the notice of the world; and before he made thee a reproach to the Syrians, and their neighbouring nations, and to the Philistims, and the people adjoyning; all which have despitefully insulted upon thee.

Then shalt thou bethinke thy felfe, and recall to remembrance those wicked wayes wherin thou hast walked, and be ashamed; when thou shalt also adjoyne unto thee, the Gentiles, as partners of thy happy conversion: whom thou shalt be a meanes to bring home into my Church; but not by vertue of any covenant of thine, but of my owne, which is the new Covenant that I shall make with my chosen under the Gospell.

That thou maiest remember thy old wickednesses. and be foundly humbled under the fense of them, and not have a word to fay for thy felfe; because of the shame

of thy former vilenesse, &c.

CAP. XVII.

TEbuchadnezer the King of Babylon is a great Eagle. his long wings, and many feathers are his feverall Eagle with great wings, dominions; Whose divers colours, are the rites, and vatious formes of government, in those fundry nations, he came into Judea, where Lebanon is renowned and conspicuous; and tooke away King Jechoniah, the highest branch of the Cedars there.

He cropt off the top of his young twigs, all their prime nobilitie and able fouldiery, and caried them into captivitie, and fet them in Babylon.

He tooke also of the seed royall, even Zedechiah, and planted him in the fruitfull land of Judea; where he had store of meanes to have lived, and flourished.

And he grew up, and prospered exceedingly, and became a great, and wealthy Prince; howfoever tributary to Babylon, both his family and his power were greatly inlarged.

There was also another great King, of ample dominions

nions, and mighty power; even the King of Ægypt, and behold, Zedechiah thus let up by Nebuchadnezer, yet did unthankfully incline unto, and relie upon that King of Ægypt, to bee supported by him in his revolt.

He was (If he could have kept him so) well planted in his owne soile, which was rich and plantifull, &c.

Thus faith the Lord; shall this man prosper in his trechery, and ingratitude? No, that great Monarch, from whom he is revolted, shall take just revenge on him; and shall utterly deseat, and root him our, &cc.

So also verse 10.

Thus faith the Lord, I will, at the last, worke our the delivery and redemption of my people, out of the feed of David, will I raise up the Messah, and serhim on high in mine holy Chutch.

Even in my glorious Evangelical! Church, will Ite. alt his power; and he shall spread my Gospell, and inlarge his spiritual! dominions all the world over; and all his elect shall shroud themselves under his grace, and protection, &c.

And all the people of the earth (hall know, that I have brought downe the proof and mighty Tyrans of the world, and have exalted this mecke, and despited Saviour of mankind above every name; that is named in heaven, and in earth.

CAP. XVIII.

See Ier.31.verse 29?

Yhe have no reason to murmur against me, as either partiall, or rigorous; for, are not all soules the worke of my creation; one as well as another? and hath not every workeman a will to wish well to his owne handiworke: were it not therefore for sinne, no soule should die.

But if a man doe fincetely apply himselfe to the keeping of Gods Law, and carefully endeavor to doe that which

great wings, and many feathers; and behold, this vine did bend her rootes towards him, & shotforth her branches towards him, that hee might water it by the furrowes of her plantation.

8 It was planted in a goodly foile by great waters, that it might bring

forth branches.

9 Say thou, thus faith
the Lord God, Shall it
prosper, shall hee not pull
up the soots thereof, and
cut off the fruit thereof
that it wither?

22 Thus faith the Lord God, I will also take off the highest branch of the high Cedar, and will set it; I will crop off from the top of his young twiggs a tender one, &c.

43. In the mountaine of

flie height of Hrael will I plant it, and it shall bring forth boughes, and beare fruit, and be a goodly Codar, and under it shall dwell all fowle of every wing in the shadow. &c.

the field shall know, that I the Lord have brought downershe high tree, have exalted the low tree; have dried up the greene tree, and have made the drie tree to flourish; I the Lord have spoken, and have

24 And all the trees of

2 The fathers have exten four grapes,&c.

done it.

4 Behold, all foures are mine, as the foule of the father, so also the soule of the foune is mine; the soule that sinnerh, it shall die.

5. But if a man bee just, and doe that which is lawfull and right.

6 And hath not eaten upon the mountaines, neither hath lift up his eyes to the Idols of the house of Ifrael, neither hath defiled his neighbours wife, neither hath come neere to a menshuous woman.

8 He that hath not given forth upon usury, neither hath taken any in-

crease,

10 If he beget a forme that is a robber, a shedder of blood, and that doth the like to any of these things:

any of their charies, but even bath eaten upon the mountaines, and defiled his neighbours wife;

13 Shall heathen live?

he shall not live.

14 Now lo, if he beget a forme that feeth all his fathers finnes which hee hath done, and confidereth, and doth not such

20 The foule that finneth, it shall die: the son shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne; the righteous shall bee upon him, and the wickednesse of the wicked shall be upon him.

21 But if the wicked will turne from all his fins that he hath committed, and keepe all my Statutes, and doe that which is lawfull and right, hee shall not die.

2g Have I any pleasure at all that the wicked should die, saith the Lord God, & not that he should which is just and right.

And hath not given way to superstitious, and idolatrous facrifices, neither hath given any worship to the idols of Israel; nor hath suffered himselfe to be defiled with Adultery, nor hath beene polluted with that legall uncleannesse of unseasonable copulation, with a woman set apart for her disease.

He that hath not given forth his money upon usury, neither hath upon any pretence, taken increase from the

hands of the borrower, &c.

If now this upright man, beget a fon that is a robber, or a murderer, or is guilty of any other notorious violation of Gods Law:

And doth not fethinslelfe to doe any of the holy iduties required, but yeeldeth to idolatrous practices, and to adulteries, and other uncleannesses;

Shall that fonne, because he is descended of holy and good parents, live, and have the bleshings of a comfortable life continued unto him? No, he shall not live, &c.

Now if this degenerated and wicked man beget a fon, that feeth, these sums of his father, and, upon due consideration, avoideth, and abhorreth all his evil

wayes.

No foule shall be adjudged to death for any sinne, but his owne; that universall contagion of our first parents sinne, hath spread it sells over every spule; and by our proprietie therein, hath made us liable to death; but in our personall derivation from our following parents, there can be no guilt of death to any manythe soune shall not be condemned to death, for the sin of the sather, &c. But he that doth righteously, shall speed well with God, and be graciously accepted, he that doth evill, shall receive according to the wickednesse hath committed.

If that man who hath beene formerly wicked, shall now prove truly penitent, and turne from all his finnes, and hereafter live holily, and conscionably in this pre-

fent world, he shall furely live, and not dic.

Soverse 22.

Is it any pleasure to me that men should be wicked, or that those which are now wicked men, should die everlastingly, saith the Lord God? Is, it not rather my desire, that men should repent, and that the repentant should

live:

live; is not this the very sum of my Gospell, which I send into the world >Doe not I call, and cry and sue to men that they would return from their sinnes, and be saved.

But when that man who hath, all the while, caried himfelferighteoufly, and unreproveably, shall now (as being weary of his holy courses) turne away from his upright disposition and convertation, and give himselfe over to all those abhominations, which wicked men commit, shall that man, (by vertue of his former inoffensive cariage) live? No, all his formerly professed righteousnesse shall be forgotten, and quite unregarded; and he shall be dealt with according to the present condition of his sinne.

So alfowerfe 26.

CAP. XIX.

Hat is Judea thy mother, even the whole land wherein thou dwelleft? she is no better then a fierce, and cruell lionesse; she consorted with other mercilesse, and cruell nations; and framed her selfe, and her people accordingly.

She brought forth one among it the rest, noted for a lyon-like disposition, even Jehoshaz the some of good Josiah, who tyrannized for a time over his people.

In so much, as the neighbour nations heard the same of his mis-government, and set upon him and tooke him violently away; and brought him captive in chaines unto Ægypt.

Then, when thee faw her felfe disappointed of the hope of his successe, she fet up another of the seed royall by the allowance of Pharaoh Necho; even Jehoiakim, the sonne of Josiah.

And he ruled fiercely, and wickedly amongst his people; and followed those courses of oppression, and violence, which his brother had led him to.

And he usurped, and tooke to himselfe their widdowed palaces, and laid waste their populous cities, through his cruell extortions; yea he madethe whole land desolate, and by his unmercifull exactions, and 'cruell menaces, exhausted the subsesse thereof.

Then the nations being moved with his infolency, fet Rr against

returne from, his wayes and live

74 But when flie righteons turneth away from his righteouliiesse, and committeth iniquirie, and doth according to all the abhominations that the wicked man doth, shall he live? all his righteous finall that he hath done, shall the be mentioned in his trelpasse that trelpassed, & in his sin that he hath singled, in the sin that he hath singled, in the sin that he die.

And fay, What is thy mother, alionesse: she lay downe among tions, shee nourished her whelps among young lions.

3 And the brought up one of her whelpes, it became a young lion, and it learned to catch the prey, it devoured men.

4 The nationsalfo heard of him, hee was taken in their pir, and they brought him with chaines, unto the land of Ægypt.

5 Now when the faw that the had waited, and her hope was loft, then the tooke: another of her whelpes, and made hima young lion.

downe among the lious, he became a young lion, and learned to catch the prey, and devoured men.

7 And hee knew their desolate palaces, and hee laid waste their cities, and the land was desolate, and the fulnesse thereof by the noise of his roaring.

8 Thethenations fent the

against him on every side from the Provinces, and spread their net over him: he was taken in their pit.

at Thy mother is like a vine in thy blood, planted by the waters, she was fruitfull, and full of branches by the reason of many waters.

11 And the had frong rods for the Scepters of them that beare rule, and her stature was exalted among the thick branches, and the appeared in her height by the multimide of her branches.

12 But the was plucked up in furie: the was cast downe to the ground, and the East wind dried up her fruit, her strong rods were broken and withered, the fire consumed them.

13 And now free is planted in the wildernesse.

And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to beca scepter to rule: this is a lamentation, and shall be for a lamentation.

4 Wilt thou Indge them, Sonne of man, wilt thou judge them? cause them to know the abominations of their fathers.

5 When I lifted up my hand, unto the feed of the house of Iacob, &c.

7 Cast yee away every man the abbominations of his eyes, &c.

Moreover also, I gave them my Sabbaths, to bee a figne betweene me and them, that they might

against him on every side, and both by force and policy, surprized him; and he was captived by them.

Thy mother is like a vine in the time of her first peaceable plantation; set in a moist and fruitfull soyle, and thereupon yeelded abundance of branches, and those branches, abundance of grapes.

And the brought forth many, and potent Princes, which bore rule over my people, and the grew populous and mighty; famous and renowned amongst the nations about her.

But now, through her unanswerablenesse to Gods proceedings with her, and to her own good beginnings, she is justly plucked up in sury, and cast down to the ground, and dried up, and withered, with the severe judgements of the Almightie; Her Princes, and all those of her blood royall are consumed, and utterly rooted out.

And now, the is caried away (in a woefull captivitie) to be planted in the barren wildernesse of Babylon,&c.

And a defirmation is rifen from among themselves, even from the trecherie of Zedekizh, which hath utterly confumed the remainders of her hopes, so that now, there is no more likelihood of any of the royall blood to be exalted to her government, &c.

CAP. XX.

Whitehou any more denounce, & inclicate my despifed judgements unto them? Or, wilt thou plead with me for them, any more? No, 'rather'lay before them the abhominations of their fathers; and so leave them to their deserved punishments.

VV hen I folemply flwore by my felfe for the confirmation of that covenant, which I made with the feed of Jacob, &c.

Cast ye away, every one of you, those abhominable idols, which your eyes have seene, and affected.

Moreoveralfo, as I gave them (together with the reft) a royall law which was written in the very heart of man, fo I did peculiarly give them my Sabbaths, as a speciall cognifance of my people, wherby they might be knowne

to be severed from all others; and might have this bond | know that I am the Lord of fanctifying my name, above all other nations.

Wherefore I did, in my just judgement, give them up to their owne inventions, loas they made to themselves wicked lawes, and perverted their wayes before me.

And I veelded them over to a pollution with their ownegifts, and oblations; so as in those things wherein they vainely hoped, and pretended to please me, they foully defiled themselves; namely in their superstitious and Idolatrous Instrations; wherewith they wickedly thought to confecrate the fruit of their wombe, &c.

Yet in this, your fathers have thamefully reproched me, in that being fo gratiously dealt with, by me, yet they demeaned themselves wickedly, and rebelliously

against mc.

For, when I had brought them into the land of Canaan, which I had promifed, and swore to give unto them, they cast their eyes upon those hills, and groves, wherein the heathen had wont to offer their Idolatrous facrifices; and there, contrary to my commandement, they made their finfull oblations, to provoke mee to wrath against them, &c.

Notwithstanding that I distanded them for these Idolatrous courfes; and (narply reproved them; expostulating with them, the vanitie & whelednes of these services of theirs; what meane you thus to frequent your forbidden altars? Doe you not know that I bave confined my worthip to one place? Why will yee thus wilfully transgresse my law > &c.

And I will bring you into the defert land of your captivity under the heathen and there will I argue this case with you; laying before you those offences, wherewith

you have justly provoked me.

I will cause you to passe under the rod, both of my correction, and my guidance; and with recall you to the memory, and recognition of that bond of mutuall covenant, which hath beene made betwixtus.

As for you, O ye house of Israel, thus saith the Lord; I will have none of your halfe-fervices; never hope to divideberwixt me, and your idols; fince yee will not bee wholly mine: Goe yes ferve yee every one his Idols, &c.

But for you, that are the true spiritual! seed of faithfull Israel, ye shall all ferre me in mine holy Church, and I will both exped, and gratiously accept of those services, and devotions, which ye shall offer unto me.

that fanctifie them.

25 Wherefore I gave them also statutos othat were not good, and judger ments wherby they shold nor live.

26 And I polluted them in their owne gifts, in that they caused to passe through the fire all that openeth the wombe.

27 Yet in this your fa-thers have blaiphomed me, in that they have committed a trespalle against mée.

28 For when I had brought the into the land, for the which I liftell up mure hand; to give it to them, then they law every high hill, and all the thicke trees, and they offered there their facrifices and there they preferred the provocation of their offering.

29 Then I faid unto them. What is the high place whereunto ye goe?

gy And I will bring your into the wildernesse of the people, and there will I plead with you face to face,

37 And I will capte you to palle under the rod, and I will bring you meo the bond of the Covenant."

39 As for you, O house of lirael, thus faith the Lord God, goe ye, ferve ve every one his Idols.

40 For in mine holy mountaine, in the mountaine of the height of Ifrael, suith the Lord God, there shall all the house of Israel, all of them in the land ferve me, there will I accept them, and there will I require your So I offerings, and the,&c.

So also verse 14. and 42.

46 Sonne of man, fet try face toward the South, and drop thy word toward the South, and prophetic against the forrest of the South field.

47 And fay to the forrest of the south, Hearethe word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee and it shall devoure every greene tree in thee, & every dry tree.

349 Then faid I, Ah Lord God; they fay of me, doth he not speake parables?

- 2' Sonne of man fet thy face toward Itrufalem.
- 4 'Seeing then that I will cut off from thee the tighteons and the wicked.

That all field may may that I the Lord have drawns forth my tword out of his theath; it shall not recurre any more

4 Sigh therefore thou forme of man with the breking of thy loines, and with bitternes figh before their cyes.

nod of my forme, as every

THE.

in Becaute it is a triall, and what if the two dontelline even the nod, it thall

Sone of man, turne thy face toward Jerusalem, which lieth fouth-ward from the land where thou art, and utter thy words towards that coast, and prophesic against the sinfull land of Israel, which hath beene as some wild forreil in those Southerne parts.

And fay to the land of Ifrael; Heare the word of the Lord, &c. I will bring a grievous destruction upon thee, by the hand of thy mercilesse enemies, which like a furi-rious, and unquenchable fire shall utterly consume thee,

So verse 48.

Then faid I, Ah Lord God, this perverse people are apt to take exceptions against mee; and now they quarrell me for the obscurity of my prophesses; and say, This man speakes riddles, and parables, we know not what he meanes.

CAP. XXI.

Oc then, without all parables, I say unto thee plainly; O thou some of man fet thy sace towards Jerusalem, &c.

I will make no spare at all, but will sweep away every living man in the common destruction, even the righteous, and the wicked; the righteous will I remove to their advantage and glory, the wicked to their utter confusion, &cc.

That all flesh may know, it is my judgement, that is thus severely, and impartially executed upon Island.

Sigh thou therefore, O thou some of man, sigh so deepely, and strongly, as to breake thy girdle from thy loines, and by this sighing of thine, in timate unto them that great sorrow which is comming upon them.

This that p fword is not for abrrection, or for the prining of superfluities, which I am work to practise upon my beloved children, but for an uters excision both of stock, and branches, and will leave no way, either for the amendment, or for the being of any in Ifrati.

Because it shallbe aftery trial indeed. And what if this sword from to roth in an affiliation onely of my people; but shall at once out them off, that they shall be no

more ?

more ? Surely thus it shall doe, faith the Lord God.

See chapter 16. verfe 42.

Describe thou in a table, a draught of two waies, by which the fword of the King of Babylon may come; Let the wayes runne on rogether, as comming from one place; and then, when they come to the parting of them,

Let one way lead to Rabbah the city of the Ammonites, and another to Jerusalem the chiefe and defenced city of Tudah.

For the King of Babylon (hall stand at the parting of two waies, and, being in a doubt whether way to take, shall use divinations for his direction, &c.

The forcerers, and foothfayers shall agree upon his affaulting of Jerusalem, and shall thereupon give him advice to prepare for that fiege, to attempt the facking, and destruction thereof with all courage and violence, &c.

Butthis prophetie of thine shall seeme to them as a falle prediction, even to them, which have dared to sweare the certainty of the contrary successe; But this great enemie will reckon with them, for all their former iniquity, and they shal be surprised with judgement.

And thou, O prophane and wicked Prince of Ifracl, Zedekiah, whose time of just punishment is now comne. wherein thine iniquity shall be called to a full account, and dispatch,

Thus faith the Lord; Take away the Kingdome from that treacherous Prince; he shall not rule any more; let Jechoniah, who is now unregarded, be exalted; and let Zedekiah, who is now advanced, be brought low.

I will utterly overturne, for ever, this Kingdome of Iudah and Ifrael; and it shall never be erected any more, untill the Messiah come whose right it is, and to him wil I spiritually give it.

Thus faith the Lord concerning the Ammonites, and that their reproach, which they have beene ever apt to

be no more, faith the Lord God.

17 I will cause my fury to reft.

19 Alfo thou forme of man, appoint thee two waies, that the fword of the King of Babylon may come, both twaine shall come forth out of one land. and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the fword may come to Rabbah of the Ammonites, and to ludah in Ierulalem

the defenced.

11 For the King of Babylon stood at the parting of the way, at the head of the two waies, to use divination.

as At his right hand was the divination for Ierufalem, to appoint captaines, to open the month in the flaughter.

33 And it shall becunto themas a raile divination in their fight, to them that have tworne oathes: but he will call to remembrance the imquity, that they may be taken.

25 And thou proplume wicked prince of Ifrael, whose day is come, when iniquity shall have an end.

26 Thus faith the Lord God, Remove the diadem. and take off the Crowne: this shall not be the fame: exalt him that is low, and abale him that is high.

27 I will overtume, overtume, overturne it, and it fhall be no more untill he come, whose right it is, & I will give it him.

28 And thou forme of man, prophetic, and fay, Thus faith the Lord God,

calt

concerning the Ammonites, and concerning their reproach.

29 Whilesthey fee vanitie unto thee, whiles they divine a lie unto thee, to bring thee upon the neckes of them that are flaine, of

the wicked whose day is come, when their, &c. 30 Shall ! cause it to re-

tume into his sheath? I will judge thee in the place where thou wast created in the land of thy nativitie.

31 And I will powre out mine indignation upon thee, I will blow against thee in the fire of my wrath.

wilt thou judge, wilt thou judg the bloody city? 9 In thee they cate upon the mountaines.

discovered their fathers nakednesse; in thee have they humbled her that was set apart for pollution.

18 Sonne of man, the house of Israel is to me become drosse, all they are brasse and tin, and gron and lead in the midst of the surnace; they are even the drosse of silver.

19. 20. Therefore thus faith the Lord God, Because yee are all become drosse, behold therefore I will gather you into the midst of Ierusalem.

24 Sonne of man, fay unto her, Thou are the land that is not cleanted, nor rained upon in the day of indignation.

cast upon my people; even thus say, Even for you, O ye children of Ammon, is the sword also prepared, &c.

Whiles thy wisards feed thee with false predictions, to stirre thee up against those already miserable and distressed lifeacities, against those wicked revolters from me, whose judgement is now to be fully accomplished.

Shall I cause that slaughter of thine to cease ? No; I will instict this vengeance upon thee, in thy very home, in the place where thou wert borne, and bred.

I will come against thee like a mighty, and terrible tempest, in the fierce fury of my wrath, &c.

CAP. XXII.

Seechapter 20. verse 4.

IN the midst of thee, there are those that offer idolatrous facrifices to their false Gods, in their high places.

Amongst thy people there are those, who have committed sithinesse with their owne parents; and have lien with those women, which have been separated for their legal, or natural uncleanenesses.

Sonne of man, the house of Israel was to mee as the most precious mettall, but now, it is shamefully degenerated into drosse; and the best of them is either extreamly imbased with their sins, or else become nothing but mere offall, and corruption.

Behold therefore (faith the Lord) Because ye are thus depraved, I will deale with you accordingly; I will gather you all up, as into one fornace, which shall be Jerusalem; and there I will send the fire of my judgement upon you, and consume you.

Soverfe 21.4#4 22.

Thou arta land notoriously uncleane with thine abominable sins, and therefore shalt be seized upon by my judgements, withour mitigation; when my fire shall flame up to consume thee, there shall not be so much as

a fliowre of raine to fall upon thee, for the quenching thereof.

Their prophets have foothed themup in their linnes. and, in a base flattery, have spoken plausible tillings to them, no lesse false then pleasing, &c.

I fought for some faithful and innocent man amongst

them, that might fland up, and intercede with mee for the removall, or protraction of my judgements. &c.

CAP. XXIII.

COnne of man, I frael, and Judah, which were in their Original but one people, now, fince their division. were and are two daughters of one, and the same mother

They began to learne and practife Idolatries in the land of Agypt, even from their first entrance into the calling of my people, there and then, were they corrupted with the groffe superstitions of the heathen.

Both of these divided people, had their names from a Tent, or Tabernacle, Israel, or the rentribes (which is the greater party is Aholah; his owne Tabernacle, which the would needs erect, according to her owne device to drawaway clients from my Temple, Judah is Aholibah my Tene, or Tabernacle, fixed in her; because of the place of my worthip, ferled there, and both of these have their denominations from the two chiefe cities in them, Samaria, the chiefe city of ifrael, is Anoian; and Ierufalen, the chiefe city of Iudah, is Aholibah.

And Ifrael (which is Aholah) plaid the spirituall harlos, whiles the professed to be mine; and was milcarried into groffe Idolatry, by the Assyrians her neighbours.

Which were rich and proudly fet forth; men of great account, both for their wealth, and power, and valour.

Neither yet did the give over those superstitions, which the brought with her, out of Ægypt; for, in her first beginnings they corrupted her with their Idolatrous fervices; and infected her with their abominations.

And the became a noted, and remarkable example of Gods judgements among it the nations.

8 and her prophets tave daubed them with untempered morter, feeing vanity, and divining lies unto them.

30 And I longhe for a man among them, that thould make up the hedge,

3 Some of man, there were two women the daughters of one mother.

4 And they committed whoredomes he Agypt, they committed whoredomes in their voich there were their breaks prefied, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder and Aholibah her fifter. and they were mine, and they bare fons and daughterathus were their names Samaria is Aholah, and Ierufalem Aholibah,

'y And Aholah plaid the harlot when the was mine, and the doted on her lovers, on the Affyrians her neighbours.

6. Which were clothed with blue, Captaines and milers, all of them defirable yong men horfemen riding

upon horfes.

8 Neither left the her whoredoms brought from Egypt, for in her youth they lay with her, and they broiled the breaks, of her virginity, and powred their who redome upon her.

to She became famous

among women.

And

And when her fifter Aholibah faw this, she was more collupt in her inordinate love then the, and in her whoredomes more then her fifter inher whoredomes.

Affyriant her meighbours. Capaines and milers do thed most gorgeously, horiementiding, &c.

14 For when thee faw men pour trayed upon the wall, the Images of the Chaldess pour wayed with

vermilion.

15 Girded with girdles upon their loines, exceeding in dyed arryre upon their heads, al of them princes to looke to, after the manner of the Babylomans of Chalden, the land of their nativate.

faw them with her eyes, the doted upon them, and fent mener gessinto them into Chaldea.

ans came to ther into the bed of love, and they defiled her with their whoredome, and the was polluted with them, and her minde was alienated from them.

their paramours whole flesh is as the flesh of asses, and whose issue is like the issue of horses.

Thus thou called to remembrance the leudnesse of thy youth, in bruifing this tests by the Egyptians, for the paps of thy youth.

az Behold, I. will raife up thy learner against thee, from whom thy minde is alienated, and I will bring them against thee on every fide.

And when Judah and Jerusalem saw this, in stead of being warned by her sister Israel, she drew her wicked practises into example; and became more leud, and idolatrous then shee.

She also fell into a finfull league with the Assyrians, and into love of their Idolatries; being beforted with the admiration of their wealth, and power, and bravery.

For when the did but fee the pictures of the Chaldeans fet forth in lively colours, by the hand of the painter, ere the was acquainted with their persons;

She did no fooner feetheir habit, and gorgeous attire (wherein they were fet forth like fo many Princes, to grace them in the eyes of the beholders) according to the proudfathions of the Babylonians of Chaldea, where they were borne, and bred;

But prefently, upon the first sight (like a wanton strumpet) she fell into extreme love with them, and dotage upon them; in such fort, that she could not bee at rest till she had sent ambassadors into Chaldea to treat of a league with them.

And those Babylonians easily condescended to the motion, and entred into termes of friendship with her, and by this meanes had oportunity to infect her with their foule Idolatries.

For the was beforted with a lust after their spirituall whoredomes, who were most notoriously Idolatrous; even above the common ranke of the other heathen.

Thus, thou didst revive, and recall the leud abominations of thy first times; when the Ægyptians defiled thee with their wicked Idolatry.

Behold, I will stirre up against thee those nations, upon whom thou wert so fond, to beleague thy selfe with them; with whom thou are now salne out, and are at deadly defiance; and I will bring them to invade thee on every side.

They They shall set upon thee the markes of thise adultery, they shall slitt thy sose, and thine eares, for an harlot; and those that shall scape the shamefull reproaches of their whoredome, shall fall by the sword, &cc.

They shall strip thee of all thine or naments; and carry away all that wealth, wherein thou hast prided thy selfe.

Thus will I make thee past the danger of committing leudnesse against me, any more, and of renuing thine old Ægyptian Idolatries, &c.

I will make thee take deepe of those grievous judgements, which thy fifter Ifrael hath tasted of.

So alfo voje 32 133.34.

See Ifacab 51. verfe 17.

And how madly discontented soover thou shalt bee with this judgement, yet shalt thou not be able to put it off; but shalt rather, in thine, indignation, teare thine owne breasts, &c.

And furthermore, that like a petulant harlor inflamed with luft, thou hast sent thy pandar-like messengers afarre off, to fetch thine Idolatrous paramours unto there for whosoleted intertainment show didst make all kinds of lassivious preparation, addressing thy selfe to worke this spirituall wickednesse with them.

So also verse 41.

Yez, not only these choise Idolaters were sought unto, but even the common rabble of all the most debaucht heathens, were brought unto thee, for the imployment of thy spirituall filthinesse; even base drunkards, from the most despited corners of the wildernesse; which set out themselves with those ornaments which their savage condition would afford.

Then faid I, this people of ludeh is now growne old in her spiritual adulteries; it is more then time for her to leave off these sinful courses; and will shee yet continue her wherish Idolatries with other nations, and they with her?

Yet, I saw no end of those her odious somications; but she persistes in her abominable uncleannesses; the nations found about her, consort with her in her Idolatries, Thus they do with Israel and Iudah, without seare or shape.

Because

25 They find trake away thy note and thine eares; and thy remman find fall by the fword.

26 They that also strip thee out of thy clothes, and take away thy faire jewels

27 Thus will I make thy leudnes to cease from thee, & thy whosedome brought from the land of Ægypt.

31 Therefore will I give her sup into thine hand.

34 Thou shale even drinke it, and suck it out.

34 And thou shall break the sheards thereof, and pluck off thine owne brests.

And furthermore, that ye have fent for men to come from far, unto whom a messenger was fent, and toe they came for whom thou didst wash thy selfe, paintedst thy eyes, and deckedst thy selfe with omaments.

41 And a voice of a multitude being at ease, was with her, and with the men of the common fort were brought Sabeans from the wildernesse, &c.

43. Then I faid unto her that was old in adulteries; Will they now commit whoredomes with her, and the with them?

44 Yet they went in unto her, as they goe in unto a woman that playeth the harlot; so went they in unto Aholah and unto Aholibah the leud woman. 45 Became they are adulterefles, and blood is in their hands.

49 And ye shall beare the sinnes of your Idols.

3 Thus faith the Lord, fet on a pot, fet it on, and also poure water into it.

6 Wherefore thus faith the Lord God, Woe to the bloody efficie to the pot whose scumme is therein, and whose scumme is not gone out of it, bring it out peece by peece, let no lot fall upon it.

7 For her blood is in the middest of her, she set it upon the top of a Rocke, she poured it not upon the ground to cover it with

duft.

o I will make the pile

kindle the fire, confume the flesh, and spice it well, and let the bones be burnt.

her felfe with lies, and her great fourine went not forth out of her, her fouring thall be in the fire.

13 In thy fithinelle is lendnelle.

Because they are guilty both of Idolatries, and murders in a very shamfull measure; in that they have shed the blood of their children, in facrifices to their false gods.

And ye shall beare the punishment of your odious

idolatry.

CAP. XXIIII.

Hus faith the Lord God; I have appointed thy very actions to be fignificant, and propheticall; fet on a

pot therefore,&c.

Wherefore, thus faith the Lord, Jerusalem that bloody citie is that boyling pot; whose scumme is in it, for that it is not purged from those soule sinnes, wherewith it aboundeth; The fire under it, is the extreme calamity which it shall suffer; The slesh and bones which are in it, are those Jewes which have sled thirther for safery, and desence; they shall be boyled therein, through the great misery they shall indure; put thou in thine hooke, and bring out the slesh, and bone, peece-meale, where soever it lights, without any choice, or deliberation, to shew that every one of them shall be setcht out thence, without difference.

For the blood which she hath shed, is conspicuous,

even in the very midst of her; as if it had beene spilt upon some high eminear rocke, where it could not bee hid, nor soked in, she did not poure it upon the ground, that it should be coursed with the dust, and so unseene.

Severse 8.

I will greatly aggravate her judgements.

See that full and exquisite vengeance be executed upon all the inhabitants of that wicked city.

Boverfe 11.

Shee hath wearied her selfe with her salse worship, and with flatteries of her safe condition; and all her wickednesses shill within her, unrepented of; unamended; and shall be, together with her, sit matter for my wrath to worke upon.

That rust and scumme which is in thee, is thine ab-

Sonne

Sonne of man, behold, I take away from thee that deare wife of thine, in whom thou tookelt true contentment: I will inflict the stroke of death upon her; and yet, I forbid thee to mourne, and weepe; shed no teares for this great losse of thine, for a signe to this people.

Make no shew at all of mourning for that thy deare consort; but demeane thy selfe, so, as if thou hadst no losse, or sorrow; neither make thou any sunerall banquet, as the manner of the people is.

Behold, I will cause my Temple to be exposed to the profanation of the heathen; and I will give into their hands, your youngmen, your wives, your daughters, and wharfoever is deare and precious unto you; and they shall fall by the sword of the Babylonians.

And ye shall doe as I have done, yee shall make no figure of any mourning, or lamentation for them, &c.

Severfeez.

Thus do I figure out, and ad apon Ezekiel that which I mill doe unto you, &c.

CAP. XXV.

Lin this posture, doe thou prophese against them.

Because thou didft infuk, and rejoyce in the prophanation of my Sanduary, and in the destruction of Israel, &c.

Behold, therefore, I will deliver thee, and thy country to the hands of the Babylonians, for their possession, and inheritance, &c.

And, I will make thy chiefe citie Rabbah wherein are thepalaces of thy great Princes, to become a stable for Camels; and the land of the Ammonites will I make a delert, for the pasturing of sheep;

16 Some of man, behold, I take away from thee, the defire of thine eye with a stroke, yet neither shall thou mounts, nor weepe, neither shall thy teares runne downe.

17 Forbeare to crie, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shooes upon thy feet, and cover not thy lips, and eate hor the bread of men.

phane my fanctuarie, the excellect of your fixength the define of your foule pinisth: and your fonnes and your daughters whom yee have left, shall fall by the fword.

22 And ye (hall do as I have done; yee (hall not cover your lips.

to you a figne according to all that he hath done.

3 Sonne of man, fer thy face against the Ammonites, & prophesie against them.

3 Because thou saidst Ah, against my sanctuary, when it was prophated, and against the land of Israel.

4 Behold therefore, I will deliver thee to the men of the East, for a possiblion.

table bah a stable for Camels, and the Ammonites, a couching place for flocks: and yee shall know that I am the Lord.

8 Thus faith the Lord God, because that Moab and Seir doe say, behold, the house of Judah is like unto all the heathen.

9 Therefore behold, I will open the fide of Meab from the cities, from his cities, which are on his frontires, the glory of the countrie Beth-jelhimoth, Baal-meon, & Kiriathaim.

East with the Ammonites, and I will give them in possession that the Ammonites will not be remembred among the nations.

ra And I will make it defolate from Teman, and they of Dedan thall fall by

the fword.

14 And I will lay my vengerate upon Edom by the hand of my people If-rael, and they shall doe in Edom according to mine anger, and according to my

finite.

16 And I will cut off
the Cherethins, and destroy the remnant of the
Sea coast.

- 2 Sonne of man, because that Tyrus hath said against Ierusalem, Ah, she is broken that was the gates of the people: she is turned ontoine, I shall be replenished now. she is laid waste.
- 4 I will also scrape her dust from her, and make her like the top of a rocke.

5 It shall bee a place for the spreading of nets in the Sea.

it Skall not the Hes shake at the found of thy fall, when the wounded crie? when the flaughter is made in the midft of thee.

Thus faith the Lord; Because the Moabites, and Edomites have triumphed in the desolation of my people; and have scornfully said; We see no difference betwixt Judah, and other nations; their God hath had no more power to preserve them, then the Gods of their neighbours.

Therefore will I cast open the frontiers of Moab, how strongly soever defenced with their wasted cities; and will give up all the richest, and pleasantest part; of their countrie.

Unto the spoile of the Babylonians, and together therewith, will I deliver up the land of the Ammonites, to be so utterly wasted, that the memory of ir may not remaine among the mations.

I will make Edom desolate in all the coasts thereof, no part of the country shall be free from destruction.

And hwilexecute my vengeance upon Edom, by the fame hand that hath plagued my people Afrael, even the Babylonians, who shall also imploy those captive Israelites, which live under them; in this service, &c.

I will cut off both those Philistins that dwell in the in-land; and those that inhabite along by the sea coast.

CAP. XXVI.

Because Tyrus hath said against Jerusalem, in rejoyes ing at her ruine; Ah, she that was the most populous, and best-traded city of the East, is now laid waste, all her trassque and wealth shall now be turned unto mee, I shall be inriched in her spoile, and decay.

I will cause not onely her rich treasures to be carried away, but her very soile and earth shall be taken off, and removed, that she may be left as barren as the rock.

It shall no more be a frequented citie; but a wast place for fishermen to lay abroad their nets in, &c.

Shall not all the Sea-coafts round about, be afraid, and amazed at the fame of thy destruction, &c.

Aud

Then all the Princes of those maritime regions, on all sides, shall be disheartened with the newes of thy ruine; and shall lay aside their pomp, and jollity, and shall be wholly possessed with seare, and trembling, &c.

When I shall bring the Babylonians upon thee, who like a deluge of waters, shall violently breake in upon thee, and swallow thee up.

With those people which are long since dead and gone; then I shal, at the last, restore the former glory, with an increase thereof, unto the remainders of my Church; here upon earth.

I will make thee a terrible example to all cities and

countries, in my utter destroying thee, &c.

CAP. XXVII.

And say unto Tyrus, O thou that are situate upon the Sea coast, as a sit and samous Port; which are remowned for the trassque of merchandise, all the world over.

They have prepared all things that belong to thy shipping, in a degree above necessity, and convenience, even to wantonnesse, and excesse full curiosity: the timber thereof is not of any ordinary and hase wood, but rare and precious; and thy benches, in stead of wood, which others use, are of the costlict yvory, brought from far.

And where others failes are of plaine canvase; thine are of fine linnen cariously imbroidered with Egyptian worke, &cc.

Thy mariners were the flaves of Sidon, and Damafcus, both flrong and skilfull; and thy pilots were the cusning Scamen of thine owne breeding.

The ancient, and experienced men of Gebal, who were noted for most expert Ship-wright, were imployed in the building, and calking of thy vessells, &c.

The Persians, and Lydians, & Moores, famous for their prowesse, and skill in military affaires, both by Sea and land; though farre distant from thee, yet are glad to bee intertained, for thy warriours; they have devoted their shields and helmets to thy service, &c.

Thy valight neighbours were, with thine owne for-

of the Sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall cloth themselves with trembling.

When I shall make thee a desolate citie, like the cities that are not inhabited, when I shall bring up the deepe upon thee.

30 With the people of old time, &c. And I shall fet glory in the land of the living.

21 I will make thee a terrour; and thou shalt be no more.

3 And fay unto Tyrus, O thou that art lituate at the entry of the Sea, which art a merchant of the people for many lies, &c.

thy ship-boards of fire trees of Senimon the cakes of Bashan have they made thine cares: the companie of the Ashurites have made thy benches of vvorie.

7 Fine linnen with boridered worke from Egypt.

8 The inhabitants of Zidon, and Arvad were thy mariners: thy wife men, O Tyrus, that were in thee were thy pilots.

9 The ancients of Gebal, and the wife men thereof were in thee thy calkes.

of Lud, and of Phut were in thise annie, thy men of warre: they hanged the shield and helmer in thee.

vit The men of Arvad with thine armic were up-

Ss ces,

on thy walls round about, and the Gammadims were in thy towers, they hanged their shields upon thy walls:

merchant by reason of the multitude of all kind of riches; with filver, yron,

13 lavan, Tubal, and Methech, they were thy merchants, they traded the perfons of men, and velfells of braffe in thy market.

brought thee into great waters, the East winde hath broken thee in the midst of the Seas.

27 Shall fall into the midft of the Seas, in the day of thy ruine.

18 The suburbs shall shake at the found of the try of thy oilots.

themselves urterly balde for thee, and gird them with lackcooth, and they shall weepe for duct with bitternesse of heart.

34 In the time when thou that be broken by the Seas, in the depths of the waters, thy merchandife, and all thy company in the midst of thee shall fall.

2 And thou half faid, I am a God, I fit in the feat of God, &c. Though thou fer thine heart as the heart of God.

13 Behold, thou art wifer then Daniel, there is no fecret that they can hide from thee.

8 And thou shalt die the deaths of them that are slaine in the middest of the Seas. ces, upon thy walls round about; and upon thy towres of defence; and have both garded, and beautified thee with their shields.

All cities and countries round about strove to furnish thee with those commodities, which they yeeld; and the trassque whereof might be gainfull to themselves; The samous port of Tarshish traded with thee in all variety of riches, in silver, yron, tinne, &cc.

The Grecians, and Iberians, and Cappadocians traded in the perfors of men, which they fold to thee, and in vessells brasse.

So verfe 14,15,16,17,18,19,20,21,22,23,24.

Those that have the government of thee bave brought thee into a sea of misery; Nebuchadnezar, like a boysterous east-winde, hath broken thee in pieces.

Shall fall into the hands of the Babylonians, and by them be destroyed.

The noise of thy victors shouting, and of thy citizens crying, and shricking, shall be such, as shall make thy suburbes to shake therewith.

They shall by tearing their haire, and 'girding themfelves with sacke-cloth, testifie their vehenous mourning for thee,&cc

In the time when thou shalt be destroyed by the Babylonian forces (which like a raging Sea shall come in upon thee) thy rade, and all the commerce that thou hadst with other nations, shall utterly faile.

CAP. XXVIII.

Hou hast said; I am out of the reach of mans power; my seat is higher than that it can beginfested by the force, or malice of men, &c. though thou hast in thy proud thoughts equalled thy selfe with God.

And, as thou are greater then all others, fo, in thine owne conceit, thou are wifer then even Daniel himselfe; thou knowest all secret things, as well as he, in whom is

the spirit of the most bigh God.

And thou, that hast fondly imagined thy felfe a God, shalt die the death of thine ordinary validils, notwith-standing thy strong forts, and bulwarkes of the Sea.

Thou

Thou shalt die such a death, as an insolent, and Godlessi pagan is worthy of, by the hand of the Babylonians.

Thou givest out thy selfe as absolutely perfect both in wifedome; and Beauty; so as no addition can be made to thee in either of these.

Thou hast abounded with all delicacies, as if thou hadst lived in Eden, the garden of God; and where others make them coverings of homely, and ordinary matter, thy canopies are beset with all the precious stones, that can be reckoned; and with the best of metalls: neither hast thou needed to take any care for thy varieties of pleasures; for thy curious Musicke was prepared for thee, even from thy very birth.

Thou advaces they selfe to be as that glorious Cherub; which covereth the Arke of God; so dost thou spread they protection over the land; and, so have I appointed thee to doe; yea thou tookest upon thee, as if thou wert that God, which is worthipped in his holy Temple, and as that Almighty one, who walketh above in the clouds, among the lightnings and thunder-stones.

Thou didft arrogate a kinde of perfection to thy felfe, in all thy wayers even from thy very nativity, till thy wickednesse brake forth notoriously to thy just conviction.

By the confluence of much people, upon the occasions of thy merchandile, and the oppressive bargaines, that are used therein, thou art full of fraud and violence, and art thereupon growns exceedingly sinfull; therefore will I cast there out from those vainely-pretended rights, which thou claimest in the Temple of God; I will destroy thee; O thou salse Cherub, from the Arke, whose covering thou wouldest resemble; and strike thee downe from those clouds, where thou affectes to walke among the stery meteors.

By the multitudes of thine iniquities thou halt defiled those places of majesty and devotion which thou woulds have to be thought facred, &c.

The wounded and distressed inhabitants shall be called to reckoning, in the midst of her streets, for their many and grievous sinnes, by the sword of her enemie, the Babylonian. 10 Thou shalt die the deaths of the uncircumcifed, by the hand of strangers.

12. Thou fealeft up the fumme, full of wifedome and perfect in beauty.

13. Thou hast beene in Edenthe garden of God; every pretions stone was thy covering: the Sardius, Topaze; & the Diamond, the Beril, the Onix, and laiper, the Saphir, the Emerande, & the Carbunde, and gold, the workemanship of thy tabrets and of thy pipes was prepared in thee, in the day that thou wast created.

14 Thou art the anointed Cherub that covereth: and I have fet thee forthou wastupon the holy mountaine of God: thou hast walked up and downe in the middest of the stones of fire.

15 Thou wast perfect in thy wayes, from the day that thou wast created, till iniquity was found in thee.

of thy Merchandise they have filled the middest of thee with violence, and thou halt finned: therefore I will cast thee as prophane out of the mountaine of God, and I will destroy thee, O covering Cherub from the middest of the stanes of fire.

t 8 Thou hast defiled thy functuaries by the multitude of thine iniquities.

23 And the wounded fhall be judged in the middest of her by the sword, upon her on every side, and they shall know that I am the Lord.

24 And there shall bee no more a pricking briar unto the house of Israel, nor any grieving thorne of all that are round about the

that despise them.

29 When I shall have gathered the house of Israel from the people among whom they are scattered, and shall bee sanctified in them in the sight of the heathen, then shall they dwell in their land, that I have given to my servant

Iacob.

3 Behold I am against thee: Planach King of E-gypt, the great dragon that lieth inche inidit of his rivers, which hath faint; My river is mine owne, and I have made it for the feife.

in thy jawes, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of the privers, and all the fish of thy rivers

4 But I will put hookes

finalificie unto the scales.

5 And I will leave thee throwne into the windermesse, thee and all the fish of the sivers, thou shalt fall upon the open fields, thou shalt notbe brought together, nor gathered, I have given thee for meat to the bealts of the field, and to the foules of the heaven.

6 Because they have beene a staffs of reede to the house of Israel.

10 From the towne of Sybne even unto the border of Æthiopia.

11 No foot of manifull passeth small passe through it, nor foot of iseast small passe through it, neither shall it be inhabited fourty, yeares.

I will put an end to the forrowes of my Church; these heathens shall no more gall, and grieve them, neither shall the nations round about insult upon their miseries, and trample upon them, &c.

When I shall have gathered my chosen people out of all the nations of the earth, amongst whom they are dispersed; and shall be sanctified in them; before the rest of the world, then shall they enjoy a space rest, in my Church, which I have appropriated to them.

So verfe 26.

CAP. XXIX.

Behold, I am thy professed enemie, O Pharaoh, the proud King of Ægypt; who like a great dragon or whale, liest securely in those watery regions of thine; & hast said; Nikus is my owne, no enemy can take it from mee.

But I will put the hookes of the King of Babylon, into thy jawes, and will draw thee out of those watery forts of thine; and dragge thee up to the drie land; and, for thy Princes and people, which are as the lesser fort of sishes, they also (as sticking to thy scales) shall be plucked out with thee, &cc.

And I will leave thee upon the Libyan fands, esposed as a prey to the foules of the sire, and the beast of the field, both thee, and thy Princes and people, thou skalt be staine, and thine army in the open fields, and there shall ye lie scatterd, and shall not bee brought together for sepulture.

They have beene a deceitfull, and untrufty flay to the house of Israel; like a crazy reed, which breakes under the hand of him that leanes upon it.

From the fouth borders of Agypt, unto the North, shall the land be utterly defolate.

It shall lie waste, and uninhabited, without trassique, without culture, for the space of fourty yeares.

They

They shall return eagains to reinhabit, as well the mid-land countrey, as the skirts and borders of Ægypt their native land; and they shall be there restored to a tributary state, under the Persians.

Every man had worne his haire from off his head, and his skin from his shoulders, in carrying burdens for raising up mounts against Tyrus; yet did he not finde that booty for his armie therein, which he expected.

In that day will I raise up Israel againe, to a recovery of strength, and comfort; and will cause the mouthes of my people to be opened, in the consession, and praise of my mame amongst the Babylonians; and they shall know and acknowledge me to be the Lord.

CAP. XXX.

The day is neare at hand, wherein the Lord will take vengeance on the heathen, which have oppressed his people.

So verse 4. and 5.

From the fourberne coast of Ægypt along unto the North parts thereof, shall they be slaine with the sword.

In that day will I cause messengers to goe forth by sea, in ships of speed; to carry the sad newes of Ægypts destruction; to the Æthiopians, who shall be exceedingly affrighted therewith; and shall be no lesse pained with the searce of the same evill, then Ægypt is with the sense, and smart of it.

I will deliver up the land into the hand of the Babylonians; asifit were convayed to them, by bargaine and sale.

And I will execute my utmost judgements upon the severall provinces, and chiefe cities of Ægypt, upon Pathros, Zoan, and Alexandria.

So also verse 15 and 16 and 17.

At Daphnis there shall be a darke and gloomy day of slaughter and death, when I shall there make an end of the Tyrannicall government of Ægypt; & all her pomp, and glory of her strength shall utterly cease; and she shall be under a cloud of sorrow, and obscurity; and her people shall be carried away into captivity.

S

r4 And I will bring 4gaine the captivitie of Egypt.

18 Every head was made bald, & every shoulder was peeled, yet had he no wages, nor his armie, for Tyrus, for the service that he had served against it.

he had ferved against it.

21 In that day will I cause the hom of the house of Israel to budde forth, & I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord.

3 For the day is neare, even the day of the Lord is neare, a cloudy day; it shall be the time of the heathen.

6 From the towre of Syene field they fall in it by the fword, faith the Lord God.
9 In that day shall mes-

sengers goe forth from me in ships, to make the carelesse Æthiopians afraid, & great paine shall come upon them, as in the day of Ægypt, for lo it commeth.

14 And I will make Pathros defolate, and will fet fire in Zoan, and will execute judgement in No.

to the hand of the wicked.

day of the day shall be darkned, when I shall breakethere the yokes of Ægypt, and the pompe of her strength shal ceas in her, as for her, a doud shall cover her, and her daughters shall goe into captivitie.

21 Sonne of man, I have broken the arme of Pharaoh King of Ægypt, and loe, it shall not be bound up to be healed, to put a rouler to binde it, to make it strong to hold the fword.

2 Whom are thou like in thy greatnesse?

3 Behold, the Affyrian was a Cedar in Lebanon with faire branches, and with a shadowing shroud, and of an high flature, and his top was, &c.

4 The waters made him great, the deepe fet him up on high with her rivers.

8 The Cedars in the garden of God could not hide him; the firre trees were not like his boughts, and the Chefnut trees were not like his branches, not any tree in the garden of God was like unto him in his beautie.

11 I have therefore delivered him into the hand of the mighty one of the heathen, he shal surely deal with him, I have driven him out for his wickednes

14. To the end that none of all the trees by the waters exalt themselves for their height neither fhoot.

15 I covered the deepe for him.

18 To whom are thou thus use in glorie and in greatnes among the trees of Eden? yet shalt thou be brought downe with the trees of Eden unto the nether parts of the earth,

Some of man, I have already discomfitted a great part of the forces of Pharaoh, King of Ægypt: The loffe that he hath already fulfained, shall not be repaired againe by any meanes, for the preventing of his atter fubvertion.

CAP. XXXI.

Think not that no King is comparable to thee in power and greatneffe.

Behold, the King of Assyria was a greater Monarch then thy felf; he was (in comparison of thee) as a rall Cedar in Lebanon, largely spread.

Whose roots were throughly watered with constant streames, &c.

So verfe 5.6.7.

The greatest Princes in the most flourishing Kingdomes of the world could not fland in comparison with him, but all of them were forced to vaile to him, as more powerfull and glorious then themselves.

So verfe 9.

I nave therefore delivered him, and his proud Ninive into the hand of Nebuchadnezar, and his Babylonians: he shall deale with him as he deferves: I have rooted him out for his wickednesse.

So verfe 12.

To the end that pone of the propulations of the earth should hereafter dare to exalt themselves in the overweening, and confidence of their owne flaringth, and gloгу,&с.

I caused those waters wherewith he was nourished, to

take up a mourning, and lamentation for him.

O Pharaoh, thou that art thus like to the Affyrian, amongst all the Kings of the cauth, in glory, and magnificence; thou shalt also be like him in thy ruine; Thou, with the other Princes of the world, thair be brought downe into the grave; & halt be defire yed in the midk of thy fellow-heathers, &c. CAP.

CAP. XXXII.

Howart a cruel Tyran among thy neighbour nations,

See chapter 29.5.

And whereas thou now, like a whale swimmest in the great waters of thy land, in flead of those waters shall be the blood of thy people, wherein thou maiest swimme; which shall cover the earth up to the very mountaines, &c:

And when shou, which are reputed the great light of the world, shalt be extinguished; the very face of the heavens shall seeme to be covered with darknesse; The Sun shall seeme clouded, and the moone without light; soggests change shall thy subversion seeme to make in the world.

\$9.440 WOTE 8.

I will also affright, and amaze the hearts of many nations round about thee, when I shall bring unto them, both the rumour, and the expectation of thy destruction; even those countries shall be terrified which are not so much asknowne unto thee.

Spallo verse 10

Then will I give those troubled nations rest, and tranquillity, they shall be as calme as deepe waters, and their rivers shall flow as smoothly, as oyle, without any vehement, and unquiet agitation.

Make thou some resemblance of the casting downe of Ægypt, and the adjoyning nations (her partners) into

the grave, as dead corples.

What nation is there, whom thou thinkest able to compare with thee, in strength and glory? But now, how strong and goodly soever thou art, goe downe into the dust; and be laid together with thy godlesse, and leud companions, of the prophane heathen.

The valiant and mighty warriour before-deceased, shall, as it were out of his grave, speake to Ægypt, and his associates, and shall say that they are brought downer

- 2 Thou art like a yong Lyon of the nations.
- 4 Then will I leave thee tipon the land, &c.
- 6 I will also water with thy blood the land wherein thou swimmest, even to the mountaines.
- 2 And when I shall put thee out; I will cover the heaven and make the stars thereof darke; I will cover the Sun with a cloud, and the Moone shall not give her light.
- y I will also vexe the hearts of many people, whe I shall bring thy destruction emong the maximum into the countries which thou has not knowne.
- 14 Then will I make their waters deepe, & canie their rivers to run like oile, faith the Lord God.
- 18 And cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that goe,&c.

rg Whom doest thou passe in beauty goe downe and be thou laid with the moircuincised.

the mightie shall speake to him out of the midst of hel with them that helpe him: they are gone downe, they lie uncircumcifed, slaine by the iword.

22 Afhur is there, and all her companie, his graves are abouthin.

23 Whose graves are set in the sides of the pit, and her company is round about the grave: all of the

flai e.

24 There is Elam, and all her multitude round about her grave, all of them flaine,

fallen by the iword.

16 There is Meshech, Tubal and al her multitude, her graves are round about him.

27 And they shall not lie with the mightie that are fallen of the uncircumcifed, which are gone downe to hell with their weapons of warre, and they have laid their swords under their heads, but their iniquities shall bee upon their bones, though they were the terroun of the mighty in the land of the living.

38 Pharach shall fee them, and shall be comforted over all his multitude.

5 But hee that taketh warning, thall deliver his foole.

no If our transgressions and our fins be upon its and we pine, away in them, how should we then live.

of the righteous shall nor deliver him in the day of his transferession.

So also verse 13.

22 Now the hand of the Lord was upon mee in the evening afore he that was

as well ashe; they lie flaine by the fword; and are taken away in their uncircumcifion, and finfulnesse.

The great King of Assyria, and all his company is

comne downe to the grave, &c.

The graves of his companies, and complices, are fer in the sides of the buriall-place, round about the grave of Ashur, which lies in the midst of his attendants; all of them slaine, &c.

There is the Prince of the Elamites, neighbours and affifiants to the Affyrians; and all their troupes, whose graves are round about the grave of their commander, all of them flaine by the sword, &c.

There are the Princes of the Cappadocians, and Iberians, and all their multitude round about their grayes,

&c.

They shall not lie with those mighty ones of the heathen, who die naturally; being not stripped of their weapons of warre, having their swords laid peaceably under their heads in their graves; but they shall lie among a the mangled, and slaine, and shall earry the markes of their sins in their carcasses, though for the time they were terrible to the world.

verfe 29.30. as verfe 24.

Pharaoh shall, as it were, see this world of people comming downe to the graye with him, and shall comfort himselfe, with such store of company in death, &c.

CAP. XXXIII.

BUt he that taketh warning, stands upon his owne defence, and preservers his life.

If (according to thy propheties) God have determined to reckon with us, for our fins, and to bring judgement upon us, to what purpose shall our conversion be? and how shall we live, though we documend?

See Ezek. 18. verse 24.

The powerfull motion of Gods Spirit was upon mee, &c. in the evening, before the comming of that escaped

me langer from brokslem, & pur words have my mouth not fuffering me to keep filence any longer.

If Abraham, being but one, had this land given to him for his inheritance; how much more map wee, his feed (to whom it is deduced) heing many, challenge a due interest in it.

No, deceive not your selves, yee are not the fons of faithfull Abraham; your workes are contrary to his; Ye doe wilfully transgresse my commands; Yee cate the blood together with the fieth, which I have forbidden; Ye are guiley both of Idolatry and murder; and can yee challenge to possesse the land in the right of Abraham. Ye relie upon the confidence of your ownes word, &c.

They come to man minh reverence, and respect, as the manner of my people is; and they sit before thee to hear thy words, in an awfull and attentive fashion; but they will performe nothing of that which is commanded them. See

They seeme to take much pleasure, and contentment in the search of selection of the hearing of an excellent song, of one that hath a pleasant voice, and plaies sweetly on an instrument, &c:

And when the loginal gements that I come to passe, which I have premonified; then they shall know, and finde (non-lare) character have had a true Propher of God at mong them, whom they among this difference.

CAP. XXXIIII.

Oe to those riders and to those teachers, and spirituali guides of Israel, that seed and pamper themselves, whereas their duty and office is, and should be, to feed the soules of my people; and to governe and rule them aright.

Ye take of the best commodities of the people under your charge (neither is that grudged unto you;) and makeuse of their personal imployments, as occasion is offered; but ye doe not performe your duty to them againe; ye doe not teach, and governe them, as ye ought.

Those particular offices which pertain to your charge, as comforting the weake, healing the sicke, binding up the broken hearted, reclaiming and reducing those that have erred; yee have not accordingly done; but rather

reliaised caine, and hid opears my month must die onne trime in the two ming to my mouth the opened. cut. Abbahamdrasiened he inherited the land is sit his air many the land is gimenus for inhardance.

Wherefore by naro them, thus faith the Lord God, Ye eate with the blood, and lift up your eyes toward your Idols, and thed blood, and fhall yee selfeffe the land?

word.

31 And they come unto thee is the people commeth, and they fit before thee as my people and they heare thy words, but they will not doe them.

32 And loe, thou are moto them, as a very lovely fong of one that hath a plefant voice, and can play well on an infirument.

"33 And when this comments to paile, (see it will come) then that they know that a prophet hath beene among them.

- 2 Woe be to the fliepheards of Ifrael that doe feede themselves, should not the shepheards feede the flockes.
- 3 Ye eate the far, and ye clothe you with the wooll, ye kill them that are fed, but ye feede not the flock.
- 4 The diseased have ye not strengthened neither have you healed that which was sicke, neither have yee bound up that

which was broken, neither have yee brought agains that which was drivenaway, neither have yee fought that which was loft.

If For thus faith the Lord God, Behold, I, even I will both fearth my theepe, and feake them out.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feed them upon the mountaines of Ifrael by the rivers,&c.

17 Behold, I judge betweene cattell and cattell, betweene the rammes and the hee goats.

18 Scemeth it a finalithing rang you, to have eaten up the good patture, but ye must tread downe with your feet the residue of your pattures.

19 And as for my flock, they eate that which yee have troden with your

feet.

20 Behold, I, even I will judge betweene the fat cattell, and betweene the leane cattell.

21 Because yee have thrust with side and with shoulder, and pusher all the diseased with your homes till ye have scattered the abroad.

23 And I will fet up one shepheard over them, and he shall feed them, even my tervant David:he shall be their shepheard.

have tyranously, and cruelly exercised an imperious authority over them.

The same allegory holds verse. 5. 6.7.8.9.10.

Behold, fince my shepheards are carelesse; I my selse will make diligent search for my sheepe, that are scattered, and lost, and I will sinde them wheresoever they are strayed.

Se verfe 12.

And I will fetch them from those severall lands, wherinto they were driven by their miserable captivity; and will bring them backe into their owne countrey; and will fred them carefully, and plentifully, in my Church.

So verse 14,15,16.

Behold, I judge betweene one man, and another; betweene the lambs, and kids; betweene the rammes and goates; as I doe now put a difference betweene those of my ownerlocke, and the world; So, hereafter I will exquisitely sever them; the one to my right hand, the other to my left.

Seemeth it a small thing unto you to have taken away from my people that wholsome doctrine which I prepared for their spirituall nourishment; but yet must also soulely corrupt that which yet remainers of my law, &c.

As for my people, they are faine to take up with that doctrine which ye have depraved by your unjust, and finfull glosses, and traditions, &c.

Behold, I will judge betweene the proud justiciaries, who are puffed up with a conceit of their owne worthinesse, and the poore dejected soules, that are meane in their owne eyes.

Because ye have insolently despited, and scornfully intreated the weak-hearted; and in stead of easing their afflicted consciences, have beene ready to gause and burden them more, till ye have made them utterly weary of their stations in my Church.

And I will bring my Church, both Jowes and Gentiles, under the government of that one King, and Prophet of my chosen; even the Messiah, the true heire and successor of David; and he shall both teach, and rule them.

So alse verse 24.

And I will make with them a covenant of everlasting peace, betwixt me and them; and will keepe from them those spiritual dangers, and annoyances, that may be hursfull unto them; and they shall be fase and secure, even in the places, that would seeme to threaten the greatest perill.

And I will exceedingly bleffe, and prosper them, and all that sincerely professe antholy relation to my Church, and will water them plentifully with heavenly doctrine, &c.

And I will make them a glorious plant, being fast rooted in that promised Messiah; and being incorporated in him; and they shall no more be consumed with a spiritual samine; nor be trampled upon by the enemies of my Church.

CAT: XXXV,

Binhabite mount Seir.

In time of their calamity, which fell upon them, when

the measure of their iniquity was full.

Because thou hast said, These two nations of Israel and Judah, and their countries, wasted by the Assyrian, and Babylonian, shalbe mine, & we will possesse it; wheras, (how ever this land is abused) yet it is the Lords peculiar, and therefore out of thy reach, and free from any challenge of thine.

CAP. XXXVI.

And your name is scornfully taken up in the lips of your busie, and insulting enemies; and ye are made aby-word, and reproach of the people.

I have sworne by my selfe; surely the heathen that are round about you, shall be put to that shame, and consusion, wherein they have rejoyced to see you, and to in-

fult over you.

Becatife they fayunto you; Thou, O Land, art farall to thine inhabitants, and hast consumed them in divers successions.

as And I will make with them a covenant of peace, and will canfe the evill beafts to ceale out of the land, and they shall dwell fafely in the wildernesse, and sleepe in the woold.

26 And I will make them and the places round about my hill, a bleffing, and I will cause the showre to come downe in his seafon.

To And I will raife up for them a plant of renowne, and they shall bee no more confumed with number in the land neither beare the shame of the feather any more.

3 Behold, Omount Seir, I am against thee,

5 In the time of their calamitie, in the time that their iniquitie had an end.

10 Became thou half faid, these two nations, and these two countries shall be mine, and we will possesse it, whereas the Lord was there:

3 And yeare taken up in the lips of talkers, and are an infamy of the people.

y I have lifted up mine hand, Surely the heathen that are about you, they shall beare their shame.

13 Because they say unto you, thou land devourrest up men, and hast berea-

17 Their way was before me as the undeannesse of a removed woman.

not they prophased my holy name, when they faid to there, these are the people of the Lord, and are gone forth out of his land

23 When I shall bee functified in you before

their eyes.

way the stonic heart our of your stells, and I will give you an heart of stells.

17 I will yet for this be

enquired of by the house of Israel, to do it for them, I will increase them with menlike a flocke.

38 As the holy flocke, as the flocke of Ierusalem in her solemne feasts, so shall the waste ciries bee filled with flocks of men, &c.

i The hand of the Lord was upon ine, and carred ine out in the fpirit of the Lord, and fet me downe in the middelt of the valley which was full of bones.

3 And he faid unto me, Sonne of man, can these bones live ? and I answered, O Lord God, thou knowest.

y So I prophefied as I was commanded and as I prophefied there was a noife, and behold a fraking, and the bones came

together bone to his bone.

d'And when I bekeld, loe, the sinewes and the stein covered them above, but there was no breath in them.

fuccessions; and hast made away with the nations that dwell in thee.

Their continuall practice was as foule and odious to to me; as can be expressed by any legall uncleannesse.

They caused my holy name to be scorned, and evill spoken of, in that it was said of these so wicked and leud persons; Lo, these are the select people of the Lord, and those that were inhabitants of his holy Land.

When I shal glorifie my selfe, by working your deliverance, and your apparent resormation before their eyes.

I will take away your perverse, and rebellious disposition, and I will give you a tendernesse of heart, and an aptnesse to bee wrought upon by the motions of my spirit.

I will so doe this, that yet, I will be sought, and sued to, by the house of I stael for this blessing upon them, and then I will give such an increase to the men, as I am wont to give to their fruitfull flockes.

As Jerusalem in her holy feasts, is filled with whole flockes, and heards of those cattle, that are brought up thither for facrifice; so shall all the waste cities of Israel be filled with flockes of men.

CAP. XXXVII.

The powerfull motion of Gods Spirit was with, and upon me, and caried me, in vition, into the midst of a valley full of the bones of the slaine.

Sonne of man; Thinkest thou it possible that these bones should live, and be restored to that estate of this present life, which they were lately in; and I answered; O Lord God, this is more then sless and blood can conceive; humane reason cannot trinke so, but thou knowest what thou hast to doe; and to thee, nothing is impossible.

So I spake to those bones, as I was commanded; and whiles I was in speaking, the vision represented to me a noise that filled the valley, & a motion of those bones, and a meeting together of them, bone to bone.

And the vision shewd me the sinewes, and sless comming upon them, and the skinne covering them; but as yet no life was inspired into them.

An₫

In a representation of that powerfull Spirit of: God which gives life unto man, I was bidden in vision to call to the windes from all the coasts of heaven, to breath upon these new-reformed bodies; that they might live

So verfe 10.

Some of man, these bones are a perfect resemblance of the whole house of Israel; Behold, they say; We are not onely dead, but our carcasses are dissolved, our bones dried, all our hopes and possibilities of life, and recovery, unterly cut off.

Behold Omy people, I will so restore you, as if I opend the very graves, and infuled a new life into you; even to will I recover you to your former state in the land of tiraci.

Year there shall not onely be a life; but a conjunction of Itrael, and Judah, for the fignification whereof take thee two stickes, & in the one of them write, For Judah, and the Benjamites his companions. In the other write, For Joseph, and his some Ephraim, and the rest of the ten tribes of Israel, their companions.

And when thou hall so done, joyne one of the stickes to another; and they shalibe so peeced together, in thine hand, as if they were but one iticke.

Behold, I will take the ten tribes of Israel (which are comprised under the name of Joseph, and Ephraim, and their fellowes) & will put them together with the tribes of Judah, and Benjamin, and will make them one nation, fellowes, and will put and they shall be one in my hand.

And I will unite my: Church, all the world over, in one, and one King (even the Melliah whom I shall fend) shall beking to them all; & they shall no more be so divided in profession, as if they were severall Kingdomes, ruled by divers Soveraignes; but in the maine substance of religion shall be one.

Sec Ezec. 34. 23.

o Then faid hee unto me, Prophesie unto: the winde, Prophelie fonne of man, and fay unso the winde, Thus faith the Lord God, Come from the foure quarters, O breath, and breathe upon these flaine, that they may live. 11 Scane of man, thefe bones are the whole house of Ifrael, behold they fay,

our bones are dried, and our hope is loft, wee are cut off for our parts. 12 Behold, Omy people, I wil open your graves,

and cause you to come up out of your graves, & bring you into the land of I frael.

16 Moreover thou Son of man, take thee one flick. and write upon it, for ludah, and for the children

of Ifrael, his companions, then take another sticke and write upo it for lofeph the flicke of Ephraim and for all the house of Israel

his companions. 17. And joyne them one to another into one sticke, and they shall become one

in thinchend.

19 Behold, I will take the Rick of Joseph which is in the hand of Ephraim, and the tribes of Ifrael his them with him, even

with the sticke of Indah, and make them one sticke and they shall bee one in

mine hand.

22 And I will make them one nation in the land upon the mountaines of Ifrael, and one King shall be King to them all, and they shall be no more two nations, rieither thall they bee divided,&c.

24 And David my fervane shall bee King over 26 I will make a covepant of peace with them.

26 And I will fet my fanctuary in the midst of them for ever.

See Ezer. 24.25.

I will fet my Church in the midst of them; which shall continue to the end of the world; and I will dwell in their hearts, as in my Temple, for ever.

Soverse 27.

CAP. XXXVIII.

Some of man, denounce thou judgements against those Princes, and countries of the Gentiles, which shall, before the restauration of the Church by the comming of the Messiah, insest, and oppresse my people.

Behold, I am against thee, thou King of Syria, and against all those affistant Princes, which aid thee in thy cruell dealings with my people.

And I will bring thee backe againe from thine owne land, by my over-ruling power, and will fet thee on, and all thy forces, against Judah; and thou shalt come up and the winter against the winter against

gainst it with a mighty armie.

The rest of the nations also, even Persians from the East, Ethiopians from the South, the Moores from the West, the Phrygians from the North shall joyne with them in this onset.

And doe thou encompasse them round about with thy forces on every side; so as they shall not beeable to stirre forth.

After many yeares, I will visit thee, with my judgements; for some two hundred yeares hence, thou shalt invade the land of my people; who I shall have brought backe from their captivitie, and shall have gathered home out of many nations; even the mountaines of Israel which have beene long wasted, &cc.

Thou shalt for suddennesse, serfury, come like a storme, and for a multirude and frequence, like a darke cloud state cover the land.

thalt cover the land.

Thou shalt conceive, and harbour many subtile, and cruell thoughts, and projects, against my people.

I will goe up to a land, that is easily invaded, and overrun; as that which consists of unwalled villages, not able to beare out an assault; I will goe to a secure people, that dwell

2 Sonne of man, fet thy face against Gog, the land of Magog, the chiefe prince of Meshech & Tubal, and prophesse against him.

3 Behold I am against thee, O Gog, the chiefe Prince of Melhechand Tu-

bal.
4 And I will turne thee
backe, and put hookes into

thy chawes, and I will bring thee forth, and all thine armie, horfes, &c.

5 6 Persia, Ethiopia and Libys with them: all of them with shield and belinet.

7 And bee thou a guard unto them.

After many dayes thou shalt be visited: in the latter yeares thou shalt come into the land, that is brought backe from the sword, and is gatherd out of many people against the mountains of Israel, which have been alwayes wasts.

y Thou fall afcend and come like a florme, thou fall the like a cloud to co-

ver the land.

thinks an evill thought.

The And thou thait fay,
I will goe up to the land
of unhallowed villages: I
will goe to them that are

dwell (as they thinke) fafely, in the confidence of the firength and number of the inhabitants.

Those nations that have heretofore wont to live by sharking, and spoile, and those scafaring men, who, upon the Sea-coasts, have exercised pyracie; shall say unto thee: Art thou comme to rob, and waste? Hast thou gathered thy companie to take booties? to carie away silver and gold? Why didst thou not take us along with thee,&c?

Thus faith the Lord, In that day, when my people of Ifrael give themselves over to security, and salse considence in their owne strength, shall it not bee made knowne to thee, that thou maist bee the executioner of

myanger against them?

When I shall be acknowledged just and righteous in executing those judgements, which thy hand, O multitude of adverse nations, shall inflict upon Israel, before their eyes.

CAP. XXXIX.

Seechap. 38: verfe 10

I Will so consume thee, that onely the first part of thy forces thall be left alive; and I will, in my just judgement, setch thee from the borders of the North, to fall upon my Church, in great sury, and malice.

I will make void, and frustrate all the attempts and indeavours, which thou shale use against my people; and disappoint all thy warlike preparations.

I will fend my fierce judgements upon the enemie of my Church; and upon those that, being separated and garded by the sea, live securely consident of their owne safety, &c.

Such flore of these military weapons shall bee taken from their enemies, as that those bowes, and arrowes, and staves, and speares shall yeeld them fire-wood for

many yeares.

I wil cause these cruell, & hostile nations to leave their carcasses in great abundance behinde them, in the land of listed, & there they shall be cast into pitts, & vallies, neare to the comon roade, So as all passengers shall stop their noses, by reason of the noysome scent of the dead bodies,

2

at reft, that dwell feloly, & all of them dwelling with out walls, and having her ther barres nor sales?

and the Merchants of Tarfhish, with all the young lions thereof shall say unto thee, are those come to take a spoile? hall then gathered thy compaine to take a prey, to carie away silver and gold?

74 Thus faith the Lord God, in that day when my people of Itrael dwelleth fafely, shalt thou not know it?

fandified in thee, O God, before their eyes.

r. O Gog, the chiefe Prince of Mesheck, and Tubal.

2. And leave but the fixt part of thee, and will canse thee to come up from the North parts, and will bring thee upon the mountaines of first.

3 And I will finite the bow out of thy left hand, & aril cause thine arrowes to fall out of thy right hand.

6 And I will fend a fire on Magog, and among them that dwell carelefly in the lles.

9 The bowes and arrowes and the hand-fraves and the speares; and they shall burne them with fire seven yeares.

11 And it shall come to passe at that day, that I will give unto Goga place there of graves in threel, the valley of the passegers on the East of the Sea and

it shall stop the notes of the passengers, and there shall they bury Gog, and all his multitude, & they shall call it the vally of Hamon-Gog.

12 And feven moneths shall the house of Israel bee burying of them, that they may cleanie the land.

15 And the passengers that passe through the land, when any seeth a mans bone, then shall he set up a figure by it, till the buriers have buried it in the vally

16 And also the name of the citie shall they cleanse the land.

of Hamon-Gog.

Taci, &c.

17 Gather your felves on every lide to my facrifice that I doe facrifice for you, even a great facrifice upon the mountainer of Il-

our my spirit upon the house of lirzel, saith the Lord God.

2 In the visions of God brought he me into the land of first, and fer me upon a very high momeraine, by which was as the frame of acitie on the South.

3 And he brought mee thinker, and behold, there was a man whose appea-

and the vally shall beare the name (for ever after) of this frequent sepulture of the nations.

And so great shall be the multitude of the slain, as that my people of Israel (by whose hand this slaughter shall be done) shall bestow many monthes in burying them; not so much out of respect to their dead enemies, as for their owne sakes, that their land may be cleansed from the impuritie, and annoisnce of those carcasses.

So verse 13. and 14.

And the passengers that passe thorough the land, when any of them seeth a mans bone, then shall they lay an heape of stones upon it, to give notice to the buriers, that they setch all those scattered bones to the common burying place of Hamon-Gog.

And there shall be a city erected neare to this common buriall-place, and ye shall give it a name of multitude; because of the innumerable company of those bodies, which shall lie there interred.

Assemble your selves on every side, to that great slaughter, that I have made of the bodies of men, wherewith ye may seast your selves abundantly.

Se verse 18. and 19.

I have plentifully stored my Church with graces of fanctification, faith the Lord God.

CAP. XL.

Was, in vision, brought (as mee seemed) into the land of Israel; and was, by the spirit of God, set upon a very high hill, even the hill of Sion, under the side whereof, was the frame of the city Jerusalem, on the south.

And behold, there was a man (indeed the some of God) whose appearance was bright and glorious, like unto burnish't brasse, and he had in his hand a line of slax

to measure the outward and more spacious courts of the Temple; and a measuring reed for the walls, and buildings, &c.

And behold, he shewed me a description of the Temple, in all the courts thereof; and the three walls encompassing them; and first, of the out-most wall which environs the rest round about; and in his hand he had a measuring reed of fixe cubits long; every cubit whereof had one handfull added to it, above the common and ordinaty length thereof; so as, whiles the common cubit was but of five handfulls, this cubit was according to the rate of fixe handfulls to each cubit, so he measured this outmost wall, and found it one whole reed, that is, sixe cubits in breadth, and one whole reed, or, fixe cubits in height.

Then when he had measured the out-most wall that encompasses the whole mount of Sion; her went right from the East to the West-ward, till her came to the next inclosure of the Temple; and whereas there are five gates in that wall; one to the East, another to the West, one to the North, and two to the south, he went to the Easterne gate, and ascended up the staites thereof; and whereas the gate was double leaved he measured the breadth of the threshold, which

that gate.

And whereas there were little roomes made in the infide of the gate, backing upon the wall, each of those roomes were fixe large cubits broad, &c.

was fixe large cubits broad, in either of the leaves of

The rest unto Chapter 43, is a locall destription only sof the measure of the several buildings, pertaining to the Temple; which cannot be expressed in plainer termes: all the difficulty of those passages, being only in the apprehension of the sasking, and quantities of that sabrick.

CAP. XLIII.

Some of man, I will hereafter purge my Church from those foule corruptions, wherewith it hath been ble-mished; so as my people shall no more prophane my holy place, and defile themselves with their abominable I-dolaries; nor by the carcasses of those which they offered to their Idols, in the high places.

In fetting up their owne falle, and superstitious wor-T t 3 ship,

Tem
y And behold, a wall on

f And behold, a wall on the outside of the house round about, and in the mans had a measuring reed of sixe cubits long, by the cubite, and an handbredth, so he measured the bredth of the building, one reede, and the height one reede.

rance was like the appea-

rance of braffe, with a line of flax in his hand, & a mea.

6 Then came hee unto the gate, which looketh toward the East, and went up the staires thereof, and measured the threshold of the gate which was one reede broad, and the other threshold of the gate which was one reede broad.

7 And every little chamber was one reede long, & one reede broad, and betweene the little chambers were five cibits.

of my throne, and the place of my throne, and the place of the foles of my feete, where I will dwell in the midst of the children of If-rael for ever, and my holy name, shall the house of If-rael no more defile, neither they nor, &c.

8 In their fetting of their threshold by my thresholds, and their post by my posts, and the wall betweeneme and them,&c.

9 Now let them put away their whoredome, and the carkafes of their Kings far from me, and I will dwell in the midst of them for ever.

- Then he brought mee back the way of the gate of the outward fanctuary which looketh toward the East, and it was shut.
- 2 Then said the Lord unto me, This gare shall be shut, it shall not be opened, & no ma shal enter in by it, because the Lord the God of Israel hath entred in by it, therefore it shall be shut.

3 It is for the Prince, the Prince he shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of that gate, & shall goe out by the way of the same.

7 In that ye have brought into my fanchiary ftrangers uncircumcified in heart, and uncircumcified in fleth, to be in my Sanchiarie to pollute it.

9 No stranger uncircumcised in heart, nor uncircucised in slesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel.

are gone away far from me when I frael went aftray, which went aftray away from me after their Idols, they shall even beare their iniquitie.

thip, together with the true worthip of my name, and in contestation therewith, &c.

Now, let them put away from me their Idolarries, and the murders they have done, in facrificing men to their Idols; and I will continue my gracious presence with them, for ever.

CAP. XLIIII.

Now whereas there were two degrees, or distinctions of the lancuary, the one which was called The holy place; the other called, The most holy place, or The holy of holies; he brought me, in the spirit, to the entring of the gate of the outer sanctuary, which looked Eastward; and that gate, which I had seene formerly open (as that by which the glory of God visibly entred into the Temple) was now shut.

Then said the Lord unto me, This gate shall continue shut; and no ordinary person shall ever enter in by it; because the Lord God of Israel bath honored, and hallowed it by entring in thereby; therefore it shall never

beput to any common ufe.

It is for the Prince of that holy Tribe, the high priest only; he alone shall be allowed to eate the confecrated bread, within the holy place; and to have ingresse, and egresse that way.

In that ye have ordained, and appointed those to be priests in my sanctuary that are strangers both in blood, and in religion; and have given them a place of ministration in my Temple, to pollute it, &co.

No stranger that is uncircumcifed, either spiritually, or corporally, wicked in heart, and life, and an alien from my Church, shall be admitted to serve in my sanduary; although he be one that lives among my people.

And those of the Tribe of Levi, which, being in the office of priesthood, were in the desection of the rest of lifrael carried away to Idolatry, they shall undergoe punishment for their sin.

Yet they shall not utterly be excluded from the meaner businesses, that belong to my Temple; as from taking charge of the gates of the house; &c. They shall be allowed to slay the burnt offring, and the facrifice for the people; and they shall minister to the people, but they shall not be admitted to offer any facrifice to God, for them.

Because they polluted themselves in ministring unto the people in their Idolatrous facrifices, &c.

They shall not gird about them any woollen garments, which may cause their bodies to sweat, that those holy vestiments may be soiled; or any outward unclean-linesse may be caused thereby.

When they are before God, in his Temple, and fervice, they shall be clad with peculiar, & holy vestiments, but, when they goe forth amongst the people, they shall not weare those hallowed robes, as if in their familiar conversation, they would tie them to a religious observance, and an expectation of holinesse to be derived from them.

CAP. XLV.

Hen ye shall divide the land by lot for inheritance ye shall set apart a meet parcell thereof, for holy uses, even for the service of God, and the maintenance of his priests; the length of it thus separated, shall be five and twenty thousand reeds, according to the large measure of cubits; and the breadth shall be tenne thousand, &c.

Of this portion of ground, there shall bee a plot laid forth for the building of the sanctuary, which shall be in the whole extent thereof sive hundred reeds in length, and so many in breadth; it shall be full square, and for sifty cubits round about the bounds hereof, shall be wast ground, free from any imployment of building.

And, on both sides of that portion of land, which is laid forthfor the fight of the fanctuary, and of the city, and for the maintenance of the Priests, shall be a portion of land laid out for the Prince; on the west-side shall be his westerne portion; and on the East-side, his Easterne portion; and the length of it shall be over against each of

- is 1 Yet they shall bee ministers in my Sanchary having charge at the gates of the house, and ministring to the house, they shall slay the burnt offering, and the facrifice for the people, and they shall shand before them to minister muothem.
- 12 Because they ministred unto them before their Idolls, &c.
- 18 And they shall not gird themselves with any thing that causeth sweat.
- 19 And when they goe forth into the outer court, even into the court to the people, they shall put off their gamments wherein they ministred, and lay the in the shall put on other garments, and they shall put on other garments, and they shall put on other fairlife the people with their garments.
- I Moreover, when yee thail divide by lot the land for inheritance, yee thall offer an oblation must the Lord, an holy portio of the land; the length of five and twenty thousand reeds, and the bredth thal be ten thousand.
- 2 Of this there shall bee for the Sanctuary five hundred in length, with five hundred in breadth square round about, & fifty cubits round about, for the suburbs thereof.
- 7 And a portion shall be for the Prince on the one side, and on the other side of the oblation of the holy portion, and of the possession of the citie, before the oblation of the holy portion; and before the possession of the citie from the

West side westward, and from the East-side East-ward, and the length shall be over against one of the portions, from the West border unto the East border.

8. In the land shall bee his postession in Israel, and my Princes shall no more oppresse my people.

- I Thus faith the Lord God, The gate of the inner court that looketh toward the East, shall be that the fixe working daies, but on the Sabbath ushal be opened, and in the day of the new moon it shall be opened.
- 2 And the Prince shall enter by the way of the porch of that gate without and shall stand by the post of the gate, and the priest shall prepare his burnt offering and his peace offerings, and he shall worthin at the thirest of the gate.
- 3 Likewise the people of the hind shall worship at the doore of this gate before the Lord, in the Sabbielis, & in the new moons.

no And the Prince in the midft of them when they goe in, and when they goe forth, shall goe forth.

not out into the outer court, to fanctific the people,

these portions from the West borders of it, to the East.

I doe appoint him a constant and fixed possession of land in Israel; for a royall maintenance of him, and his family; and my Princes and governours shall not be put (for want of a due and settled provision) to raise meanes to themselves by the oppression of my people, &c.

CAP. XLVI.

The East-gate of the third wall, which is of the court of the Priests, wherein the Temple was built, shall be thut the fixe working daies, but on the Sabbath, and on the first day of the moneth, which is the day of the new Moone, it shall be opened.

And the Prince only shall enter by the way of that gate; and when he is to enter, shall stand at the post of that gate, untill the priest shall have prepared his burnt offering, and peace offering; and then when they have made this safe way for him, he shall come in, having first bowed downe, and worshipped at the threshold of the gate, &c

Likewise the people of the land shall worship at the doore of this gate before the Lord; but they shall not presume to enter in by it; only they shall bow, and worthip aloose at that doore, on the Sabbaths, and new-Moones.

And the Prince shall observe the same times of my service with my people; both for his comming in, and for his going forth.

There they shall boile the trespasse, and bake the meat-offering; that they beare them not out into the outer court, where the people are allowed to assemble, as if the common fort of people should share with them in their sanctification, since this priviledge of these holy services, rests in their owne persons.

CAP. XLVII.

A Fterward, this heavenly, and divine guide of mine brought me back from this outer court, where were the boiling houses of the factifices, into the doore of the Temple; and behold, from under that doore by which the glory of God had formerly entred, and which was now thut; there iffued a streame of waters, to signific the plenty of graces, which are derived from God to his Church; which are yet raised by degrees, & fro shallow, and weak beginnings arise to great height & perfection.

So verfe 2, 3, 4, 5.

And, to show the plentiful fruit that arises from these graces of his Church and Children, behold, upon the bank of this holy and spiritual streams, there were many, and fruitsul trees growing on both sides thereof.

These waters shall passe through the whole land, for they shall slow rowards the East-countrey, which is the higher part of Judza, and from thence into the champain countrey thereof, and so fall into the sea, whose unwholesome waters shall be therewith healed; even so shall the sanctifying graces of Gods spirit be enlarged over his whole Church, through the world, and shall sweeten,

And it shall come to passe, that all those which shall be partakers of these holy graces, shall live for every and there shall be very great increase of all good works, and conscionable obedience wheresever they shall be found.

and featon all the foules that shall be therewith indued.

So also verse 12.

And it shall come to passe, that my Church shall be plentifully stored with holy, and able teachers, (which are fishers of men) and they shall spread abroad their wholesome doctrines, all over the earth, and they shall take large draughts of soules, which shall by their ministery be converted to me.

But those which are resolutely wicked, and given up to a reprobate sense, they shall not be reformed or bertered

Afterward he brought me againe unto the doore of the house, and behold waters issued out from under the threshold of the house East-ward, for the forestot of the house stood toward the East, and the waters came downe from under from the right side of the house, at the South side of the Altar.

7 Now when I had returned, behold at the banke of the river were very many trees on the one fide & on the other.

There waters iffue out toward the East countrey, & goe down into the defert, and goe into the Sea, which being brought forth into the Sea, the waters shall be healed.

p And it shall come to passe, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall tive, and there shall be a very great matitude of fifts, because these waters shall come thicker, for they shall bee healed, and every thing shall live, whether the, &c.

no And it shall come to passe that the fishers shall land upon it, from Engedi even unto Eneglaim: they shall be a place to spread forth nets, their fish shall be according to their kinds as the fish of the great sea.

thereof, and the Marishes thereof, final not be healed,

15 And this shall bee the border of the land toward the North fide from the great fea, the way of Herhlon, as men goc to Zedad.

they shall bee given to stered by these meanes of Salvation; but shall bee left to their wonted obdutednesse, and corruption, and foto their finall condemnation.

And the extent of my Church shall be so inlarged eas that it shall reach all the world over, even from one end of the world to the other, which I would have to be figured, by the extending of the bounds of this re-promised land towards the North, from the mediterranean Sea all along the coasts of the Kingdome of Damascus.

So alfo verfe 16,17,18,19,20.

CAP. XLVIII.

And bordering upon the inheritance, or possession of Judah shallbe (from the East to the West) that portion of five and twenty thousand reeds, which is fet apart for the fanduary and the Pricits,&c.

Of that ground that is thus separated for publike use, (which is 25000, reeds) ten thouland reeds being let apart for the Priests, and ten thousand for the Levites, there will be five thousand remaining in the breadth thereof for fecular ule, even for the building of the citie,

And those that are appointed for the publike service, and ministration of the citie, shall not onely be imploied in the attendance of the ordinary inhabitants thereof; but shall be ferviceable to all that shall refort thicher, from all the tribes of Ifrael.

All the portion that shall bee set apart for these holy uses, shall bee five and twenty thousand reeds square; the length being equall to the breadth; that parcell of the ground for the citie, being taken into the measure.

And these are the utmost limits or reach of the grounds belonging to the citie, of the North fide 4500. measures, &c.

8 And by the border of Judah, from the East side unto the West side, shall be the offering which they shall offer of five & rwenty thousand reeds in breadth, and in length as one of the other parts, icc. 15 And the five thou-

fand ithat are left in the breadth cover against the five and twenty thousand, shall be a prophase place for the city. to And they that serve

the city, shall ferve it out otall the tribes of linel. 20 All the oblation shall

be five and twenty thousand, by five and twenty thousand we shalk offer the holy oblation foure fquare,

with the possession of the

39 And thele are the goings out of the citie, on the North fide foure thoufand and five hundred

meniures.

DANIEL

DANIEL.

CAP. I.



High he carried into the land of Chaldea to the temple of his falle god; not fo much for the ordinary use of his Priests, as to be laid up for monuments in the Treasure-house that pertained to his Idol god, even Bel, the

god of the Babylonians, Affyrians, and Persians.

Such as might bee fit both for birth, and perfon, and parts, to be attendants upon the Kings person, &c.

But Daniel, finding by the change of their names, that there was no other meant but a change of their religion, and manners, resolved to hold his owne holy courses: and determined in himselfe, not to eate of those Babylonian dishes, that were prepared for him by the Prince of the Eumeches, which he could not possibly doe, without much danger of defilement; fince both their meat, and manner of dreffing had in them much contrariety to the Law of God, therefore he requelled the Prince of the Eunuckes that hee might enjoy the liberty of his confeience, and might not be preffed to the use of a prohibited diet.

They were specially appointed, therefore, to wait upon the Kings person.

CAP. II.

TN the second years after Daniel and his fellowes were admitted to the attendance of Nebuchadnezar, the King Nebuchadnezar dreamed a divinatory, and perplexed dreame, wherewith he was much disquieted; both, for the matter of the dreame, and for the loffe of it out of his memory; the thought whereof did so afflict him, that his sleepe departed from him.

I have utterly forgotten the thing that I dreamed, which for the time did exceedingly affect me, now then that which I require of you, is, to recall to my thoughts the dreame that I had, and to give me the interpretation

of it, &cc.

2 Which be carried into the land of Shiner to the house of his god, and hee brought the vessells into the treasure house of his god.

4 And such as had ability in them to stand in the

Kings palace.

8 But Daniel purpoled in his heart, that he would not defile himfelte with the portion of the Kings meate, nor with the wine which he dranke therefore he requested of the Prince of the Eunuches, that her might not defile himfelfe.

19 Therefore food they before the King.

- r And in the second yeare of the reigne of Nebuchadnezzar, Nebuchadnezzar dreamed dreames. wherewith his spirit was troubled, and his fleepe brake from him.
- 5 The thing is gone from me : if yes will not make knowne unto me, the dreame, with the interpretation thereof.

9 For ye have prepared lying, and comupt words to speake before me, till the time be changed.

22 The light dwelleth with him.

and after thee shall arise another Kingdome inseriour to thee, and another third Kingdome of brasses which shall beare the over all the earth.

40 And the tourth Kingdome field bee strong as violt: rogatimen as vion breakers in vicces, and subdustical things, and as violt that the keelf all these half it breake in pieces and between

41 And whereas thou fawelt the feet and toes, part of pasters day, and part of yapax the king-dome shall be divided, but there shall be in it of the strength of the yron, for as much as thou sawest the yron mixt with mirie clay.

Al And as the toes of the feet were mark of ston and part of clay to the kingdoms Iball her faitly Thiong, and partly broken.

43 And whereas thou fawest yron mixe with myne classificating with mone themselves with things of them but they than the secretion but they than not controlled to another even as yron is not

mixed with clay.

Ye have intended onely to delude me with lying, and delatory answers, untill some other occasions may divert me from this earnest inquiry, &c.

With him and in him is all perfection of knowledge,

and power of illumination.

After thy line is expired, there shall arise another Kingdome of the Medes and Persians, who shall sway the scepter, yet so, as they shall not arise to that glory, and magnificence which thou hast attained; These are the breitiand armes of silver, which thou sawest joyned to the golden head of thine Empire, And after this succession of government is ended, there shall come a third Kingdome in the place thereof, which shall be that of the Grecians; lesse glorious and excellent then the other of the Medes; which shall be, as brasse in comparison of their silver, or thy gold, the extent of which third Empire shall reach to the rule of the whole earth.

The fourth Kingdome shall be that which shall arise out of the division of the Grecian Monarchy, upon the death of Alexander the great, in which, the severall Kings of Asa the lesse, and Syria, and Agypt shall be are the sway, but especially, that ob Seleutus Nicandr, which shall have the rule of Syria, and Babylonia, and shall over-top the reit, & offer most violence to the Church of God; which shall be as the legges of yron; in respect of strength and hardnesse, for as yron breaketh all things in pieces, so shall this tyrannical government crush, and extremely oppresse Gods people.

And whereas thou sawest the seet, and toes, part of clay, and part of yron, it forest ewes to theer the same

fourth Kingdome, divided in it felfey and in process of time, weakened, & fensibly abated of the former power, the yron of it figures strength, and power, but the clay, fragility, and weaknesse.

And as the foes of the feet were part of yron, and part of clay, so those substitutions, and under-governments, which shall be substitutional matter to this south kingdome, shall be offe mistempered mixture, some of them strong and able to substitutions weake, and brittle.

And whereas thou lawest yron mixed with a baser kindo of blay; it fore-fignifies, that their Kingdomes thus divided, shalind hours of unite, and conjoine themsolves by largues of marriages, for Borenise the daughter of Prolomo Philadelphys, King of Agypt, shall be matche with Antiochus King of Syria; bur this conjunction

Histing hold, neither shall be any more possible to contime, then it is possible that yron and clay should make, and hold a persect mixture.

And in the dayes of some of those Kings, which shall be derived from this stocke, (and namely of Herod, who shall tyrannically usurpe the Kingdome of Judah) shall the Got of heaven send the Messiah, and shalf-creek that spiritual Ringdom of his, which shall never be destroied; and this Kingdome shall be proper to Gods Church, and shall be administred, & ruled only by his anointed King, the Saviour of the world, and shall out-weare the forenamed Monarchies, and when they are extinct, and forgotten, shall last for evermore.

This Messish is the stone, which thou sawest cut out of the mountaine, without hands, that is ordained, and sent from heaven; by the eternal counsell and decree of the Almighty; who by his omnipotent power, and infinite wisedome, bath determined to subvert all these successions of Kingdomes, and Monarchies, according to his good pleasure, &c.

Then the King Nebuchandnezzar, as admiring the propheticall spirit of Daniel, and imagining some divide power to be in him; worthipped Daniel, and commanded his people, and servants that they should offer sacisfices to him; as so a more then humaine person:

Then Daniel, as defiring to prefer his parteners, and colleagues, made furto the King, that he would make Shadrach, Meshack, and Abedrago, the chiefe rules over the Provinces of Babylon; But Daniel was appointed to be the prime officer of the Kings court.

Car. 111.

Hen the Chaldess, groved with envie at these Jewish governors, and desiring to have some advantage against the Jewes, moved Nebuchadnezzar to creet an image of gold (as a monument of his owne greatnesse) seventy foot high, and nine foot broad, which he set up accordingly, not in some obscure desert, but in the well knowne, and frequented plaine of Dura, in the province of Babylon, for the use of publike adoration.

There are certaine Jewes, whom, at the request of Daniel thouhast made governours over the province of Babylon, even Shadrach, &c. these men, O King, have not given that respect to thee, which thy greenesse

44. And in the dayes of these Kings shall the God of heaven set up a Kingdome, which shall never be destroyed: and the Kingdome shall not be left to other people, but it shall breake in peices, and consume all these Kingdomes, and it shall stand for ever.

45 For as much as thou fawest that the stone was cut out of the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the silver, and the gold.

46 Then the King Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they shold offer an oblation, and sweet odoars unto him.

49 The Daniel requested of the King, and he set Shadrach, Meshach, and Abednego over the affaires of the province of Babylon, but Daniel sate in the gate of the King.

- t Nebuchadnezzar the King made an Image of gold, whose height was three score cubits, and the breadth thereof sixe cubites, hee set it up in the plaine of Dura, in the province of Babylon.
- 12 There are certaine Iewes, whom thou half fer over the affaires of the province of Babylon, Shadrach, Meshach and Abed-

requires,

nego; these men O King, have not regarded thee, they serve not thy gods, nor worship the golden image, which thou hast setup.

16 O Nebuchadnezzar we are not carefull to anfwere thee in this matter.

17 If it be to, our God whom we ferve, is able to deliver us.

27 And the forme of the fourth is like the Son of God.

\$8 And have changed the Kings word.

8 Whose name was Belreshazzar according to the name of my god.

13 And behold, a watcher and an holy one came

downe from beavers.

17 This matter is but he decree of the watchers,

and the demand by the word of the holy ones. to Their Daniel (whose

name was Belteshazzar,)
was astonied for one
house, and his thoughts
troubled him: the King
spake and said, Besteshazzar, let nor the dreame, or
the interpretation thereof
trouble thee, Besteshazzar

enfwered and laid, my

Lord,&c.

25 That they shall drive thee from men, and thy dwelling shall be with the beafts of the field, and they shall make thee to cate grasse as oxen, and they shall wet thee with

requires, they are refractary to thy commands, and enemies to thy gods; refufing to ferve them, or to worthip thy golden image; which is to much more intolerable, for that they have dated thus to affront thee in that very province, the charge whereof thou hast committed unto them.

Oking Nebuchadnezzar, wee are not to seeke of a ready answer to this charge of thine; neither can we take any thought to avoid this danger, which thou threatness unto us.

If thou have firmely and resolutely determined to deale thus with us, we know that our God whom wee serve is able to deliver us, &c.

And the forme of the fourth is very bright and glorious, above the possibility of all humane beauty and resplendence.

And have boldly varied from that charge which was given by the King, &c.

CAP. IV.

Hose name was (fince his comming to Babylon)
changed to Belteshazzar, in allusion to the name
of Bel, the great God of the Babylonians, &c.

And behold, an holy Angellof God came downe from heaven; one, who is charged with the carefull inspection of these earthly things. And he cryed, &c.

This charge is not given by the fentence of one Angell alone, but by the joynt confent of all the powers of heaven, &c.

Then Daniel (whose name was Belteshazzar) was much troubled in his thoughts for the space of a whole houre, not with the disquisition of the signification of the dreame, but with the consideration of those great, and searchall things; which were portested, and sognified, by that dreame, unto King Nebuchadnezzar.

It is decreed in heaven, and the execution of it, is committed to the Angells of God, that ther that be driven from the lociety of men, and in an extremity of a fortish melancholy, thou shalt both spend thy time amongst the beasts of the field, and reporte thy selfe as one of them, and accordingly demeans thy selfe, both for thy diet, and lodging, so as whiles thou liest abroad, thou shalt bee wer with the dew of heaven, and seven yeares

yeares thall passe over thee, in this forlorne condition, till God have throughly humbled thee, and taught thee to know, and acknowledge his infinite power, &c.

Wherfore, O King, as it hath pleased thee to inquire my interpretation of this dreame of thine, so now youch-safe to accept, and regard the counsell which I doe there-upon give thee; since God hath threatned these things against thee, be thou carefull to turne away from those sinnes wherewith thou hast provoked him, unto an holy and righteous cariage before him; in stead of those sin-sull courses which thou hast hitherto taken, resolve now to demeane thy selfe religiously, towards God, and mercifully towards his afflicted people; and if there be any possible meanes to continue thy peace, and welfare, this is it which I have now prescribed thee.

All that time hee endured, abroad, the extremity of the cold in winter, and of the scorching heat in summer; until his haire was over-growne to cover his body, in a savage manner, and his nailes were growne over his singers like clawes, so as he was become not more neglected, then monstrous, and desormed.

· C 17. V.

Now when those seventy yeares were expired, which God had appointed for the reigne of Nebuchadnezzar, and his issue, Belshazzar, his debauched grandchild made a sumprisons seast, to a thousand of his Lords and (besides his custome) sat with them openly, at that royall banquet.

Belshazzar whiles he was drinking wine, commanded (in a scorne and reproach to God) to bring forth those vessells of gold, and silver, which his Grandsather Nebuchadnezzar had brought out from the Temple of God, which was in Jerusalem; that the King, and his Princes, his wives, and concubines, might please themselves in insulting upon that God, whose spoyles they were.

So verse 3.

And, as they dranke their wine in these once hallowed vessels; they triumphed over that God, to whom they had beene consecrated; and magnified the power of their idolls of gold, and filver, &c. as if by their might these victories had beene atchived, and these rich spoiles obtained.

the dew of heaven, and feven times shal pesse over thee, till thou know that the most high ruleth in the Kingdome of men.

Kingdome of men.

27 Wherefore, O King, let my counfell bee acceptable unto thee, and break off thy finnes by righteoufaelle, and thine iniquities by fhewing mercie to the poore, if it may be a lengthning of thy tranquilitie.

93 And his body was wer with the dew of heaven, till his haire was growne like Eagles feathers, and his nailes like birds clawes.

- r Bellhazzar the King made a great teaft to a thousand of his Lords, and dranke wine before the thousand,
- 2 Belshazzar, while he tasted the wine, commanded to bring the golden and filver vessells, which his father Nebuchadnezzarhad taken out of the temple which was in serusalem, that the King and his Princes, his wives and his concubines might drinke therein.
- 4 They dranke wine and praised the gods of gold, and of filver, of braffe, of yron, of wood, and of stone.

of the fame houre came foorth fingers of a mans hand, and wrote over against the candlestrick-upon the platter of the wall of the Kings palace, and the King saw the part of the hand that wrote.

tenance was changed, and his thoughts troubled him, fo that the joynts of his loines were loofed, and his knees finote one against another.

- nad land this is the writing that was written Mene Mendal Ekel V pharfm:

30 In that night was Beinhazen the wing of the Chaldeans flaine,

31. And Darins the Median rouke the Kingdome, being about threefeere and two yeares old.

4 Then the prefidents and princes fought to finds occasio against Daniel concerning the Kingdome, but they could finde none occa-fion not fault.

the Kingdome, the governours, and the Princes, the counfellers and the captains have confulted together to establish a royalistat ure, & In the very same houre, whiles they were offering this affront to the God of heaven, it pleased the just & powerfull God, to shew, that he tooke notice of this presumptuous impiety, and therefore hee caused a sudden and dreadfull apparition of the singers of a mans hand, as it were, writing over against the Candlestick, where it might best be seene, upon the plaister of the wall of the banqueting house, and the King only, at first, saw these singers that thus wrote.

Then the Kings colour began to goe away, and he waxed pale, and gastly; and his minde was so troubled at this searefull, and strange sight, that he grew (as it were) suddainly paralytick; his joynts seemed, as if they had beene quite loosed, and, in an extremity of trembling, his knees smote one against another.

And this is the writing that is written, Mene, Mene, Tekei Upharfin; that is, God hath perfectly numbred and reckoned up the daies both of the Babylonish Empire, and the Jewish captivity; and their utilist daie is now conne; And the same God hath well confidered all thy waies, and actions; and hath found thee utterly unanswerable both to his benefits, and to thine owne place; and therefore hath determined to cast thee aside, as light gold, not fit for surther use; And now bath taken a course to cut thee off from the earth; and to give the Kingdome into the hands of the Medes and Persians.

And accordingly that very night Belihazzar the King was flaine by the hands of Gadata, and Gobrya, two of Cyrus his noblemen; who, that very night, surprized Babylon, and became Lord of that Monarchie.

And Darius, the Median, father in law to Cyrus, by the conferrand appointment of Cyrus, (whom he had aided in this warse) tooke upon him the Kingdoffie, being threeffore and two yeares old.

CAP. VI.

Then the other two presidents, and the hundred and twenty Princes sought to ger some advantage against Daniel, in matter of government, or accounts for the Kings profits, but they could finde none, &c.

All we the prefidents and governours, and Princes of thy Kingdomes, have confulted, which way we may doe thee the most honor; and most ingratiate thee with thy subjects, now, at thy first entrance into thy throne; and we have found no way more faire, and plausible then this we have decreed, that none of thy subjects shall (for the space of thirty daies) make any petition to any God, or man, save to thee, O King, that by this meanes they may be brought and inured to an awfull, and divine conceit of thy greatnesse, and may be incouraged to have accesse unto thee, for the more indearing of thee to them, upon the grant of their suites, and, if any man shall violate this decree, we have sentenced him to be cast into the

den of Lyons.

Now, when Daniel knew that this writing was figned (which he well understood to be irrevocable) he, notwithstanding, continued his wonted devotions, to his God, He therefore, being in his house (not willing to concease his pious exercises) opened the window of his chamber, to the south-west-ward, that he might (according to Salomons word, and the practice of Gods people) looke towards the Temple (though now demolished) and kneeling upon his knees, three times a day, at morning, noone, and evening, he prayed to God, and gave thankes before his God, as he had wont.

He bent all his thoughts, and laboured by all meanes

possible to deliver Daniel.

CAR VIL

I Saw in my vision by night; and behold, to show mee the blustring and unsteady state of all these earthly Kingdomes, and affaires, me thought, the soute-winder of the heaven blew, and sought (as it were) together upon the great sea.

And from that fee (which fignifies the world) there atole foure great beafts, divers one from another, to represent those soure great Monarchies, whereby the Kingdomes of the earth are swayed; which had and shall have different formes of administration.

The first, which was the Babylonian Monarchy; was a Lyon, in respect of the power and fiercenessethereof; but this Lyon had Eagles wings, to shew the incredible swiftnesse, and speed of his conquests. And I beheld, till those severall regions, and commands, wherewith the Babylonian had sethered himselfe, and surnished his empire, were plucktaway, by the hands of the Medes and Persians; so as now these wings of his soveraintie; being pulled and plumed, (wherewith he formerly soared up) he was saine to trust to his seet; and therein to sinde his owne weakenesse; whereby his courage was so abated,

to make a firme decree, that who foever shall aske a petition of any god or ma for thirty daies lave of thes O. King, be that be cast into the den of Lions.

10 Now when Daniel knew that the writing was figned, her went into his house, and his windowes being open in his chamber toward Ierusalem, he kneed being on his kneed three times addy, and prayed, a give thankes thefore his God, as he did afore time.

14 And feethis heart on Daniel to deliver him, &c.

- Daniel spake and taid, Litwin my vision py night, and behold, the foure winds of the haeve throve upon the great Sea.
- 3 And four great beafts came up from the Sea, diversione from another.
- 4 The first was like a Lion, & had Eagles wings, and I beheld till the wings thereof were pluckt, and it was disted up from the earth, and made stand upon the feete as a man, and a man heart was given to it.

v v 3

tha

f And behold, another beaff a ferond like to a bear and terraifed up it felfe on one fide, and it had three ribs in the mouth of it between the teeth of it, and they faid thus unto it, Anife, devour much flesh.

of After this I beheld, and locapother like alsopaid, which had upon the back of it foure wings of a fowle, the beaft had also foure heads, and dominion was given to it.

After this I faw in the night visions, and behold a fourth beast, dreadfull and terrible and strong exceedingly, and it had great you teeth, it devotred & brake in peeces, and stainped the residue with the feet of it, and it was divers from all the beasts that were before it, and it had ten homes.

8 I confidered the horres, and behold, there extremely among them another little hornes, before whom there were three of the first hornes placks up by the rootes, and behold in this home were, &c.

y I beheld til the thrones were cast downe, and the ancient of dates did sit

that in flead of the flournesse of a Lyon, he was glad to take up with the weakeheart of a man.

The second Monarchie of the Persians, was figured by the second beast, it was like a beare, lesse noble, and generous then the Babylonian; more slow, and dull, but no lesse cruell, and it raised up one dominion of all those former Kingdomes, united to the Babylonian empire; and this devouring beast had three ribs in his mouth; to shew the torne and wasted remainders of all those Kingdomes (in all the three coasts of the knowne habitable world,) which he hath greedily eaten up; to whom it was by the just decree of the Almighty encharged, that hee should rouze up himselse, and destroy many nations, in revenge of those quarrels that God had against them.

After this, I beheld, and loe the third Monarchy of the Macedonian or Græcian, (being presented by a Leopard) succeeded; more sierce and subtile then that other of the Medes; which, by reason of the exceeding swisthesse of dispatch (especially of Alexander the great; in his atchievements) had source wings attributed unto it, This great Empire was divided (upon the death of Alexander) into source Kingdomes; and for the time, it was of great power, and large dominion.

After this, there was in my night visions, represented unto me, the tyrannous Asiaticke kingdome, in the figure of a fourth beast, which was dreadfull, and terrible, and exceedingly strong, it had great teeth of yron, to significathose aruell pressures, wherewith it should rease and grinde the distressed remainders of Gods people;

and it did accordingly exercise extreame tyranny over them, by devouring them, and crashing their bones in peeces, and stamping them under his feet; and this beast, as it could not (by reason of the many varieties which were found in this government) be figured by any one shape, so was it, in the fell and bloody disposition thereof, quite different from the former, And in this regiment

there (balleten Kings succeed; which were represented by the ten homes of this beast. And I tooke good view of those ten homes, which signified the ten Kings; and I saw one little home, which came forth among it the rest, & the last of the ten, which

in the comming up, defeated three of thoseten; and behold in this home, there were eyes of sharpe understanding, and quick conceit; but, withall, there was a mouth

which was full of blasphemy.

As in my vision I saw the erection, and the standing of these great adonarchicall thrones, so I saw the casting of them them downe, by the long-suffering, yet just hand of the Almighty: for which purpose, I saw a glorious representation of his judgement set, and therein was a majestical resemblance of the Judge, even the eternall God, whose being was before all times, who was all compassed about with perfect purity, and righteousnesses, signified by the whitenesse of his garment, and his haire, his throne was full of terrour, even like to a fiery stame; and the wheeles (on which it stood) were as a burning sire; to shew that his judgements will unavoidably sinde out his enemies, and consume them.

To the same purpose was there a representation of a stery streame, issuing forth from before him, signifying the execution of his vengeance upon his enemies, infinite numbers of glorious spirits stood before him, to waite upon his Majesty, & according to the formes of humane Judicature; there were laid open the acts, and most certaine records of those things which had beene done by these sources beauty; but especially by the last of them.

I beheld then, and I faw the last Monarchie, and that proud horne thereof (the last King of that ranke) whose mouth had dared to speake those great blasphemies, called to reckoning for those notetious impleties, and himselfe destroyed, and cast into that unquenchable fire.

As concerning the rest of those Monarchies, they had (by the just decree of this Judge,) their dominions weakened, and in a some extinguished; yet so, that they had some small remainders of a being; till the appointed rime that God had set for the Romanes to put a full disspatch unrothem.

Moreover, I had, in my night visions, represented unto me one, like to Jesus Christ, the Son of man, (who is withall, the eternall son of God) who to show his deity, came in the clouds of heaven to descend to the earth, and now, in the sulnesse of time, came to take our nature upon him, and to accomplish the great worke of mans redemption, who presented himselfe before God the Father, as the Mediator betwirt him, and mankinde.

And there was all power given him in heaven, and earth; and he was, by the eternall decree of God, appointed to be the glorious King of his Church for ever; so as there can be neither any bounds, nor any terms of his dominion.

whose garment was white as snow, and the haire of his head, like the pure wooll; his throne was like the fiery flame, and his wheeles as burning fire.

to A fiery stream issued, & came forth from before him, thousand thousand ten thousand times ten thousand stood before him, the Iudgement was fer, and the bookes were opened.

If I beheld then, because of the voice of the great words which the home spake; I beheld even the brast was slaine, and his body destroyed, and given to the burning stame.

of the bealts, they had their dominion taken away, yet their lives were prolonged for a feafor and time.

13 I faw in the night vifions, and behold, one like the for of man, came with the clouds of heaven, and came to the ancient of daies, & they brought him neere before him.

And there was given him dominion and glory, and a Kingdome that all people, nations and languages should ferve him, his dominion is an everlasting dominion, which shall not passe away, and his Kingdome that, which shall not be destroyed. 15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

one of them that stood by, and asked him the truth of all this; so he rold me, and made me know the interpretation.

17 These great beasts, which are source, are source Kings which shall arise out

of the carth.

18: But the Saints of the most High shall take the Kingdome, and possesse the Kingdome for ever, seven for ever and even.

the truth of the fourth beaft.

2. I beheld, he the fame home made war with the Saints, and prevailed against them.

fourth-beast shall be the fourth-beast shall be the fourth-Kingdome upon earth, which shall be divers from all Kingdomes, and shall devoure the whole earth, and shall tread it downe, and breake it in pieces.

24 And the ten homes out of this Kingdome are tende Kings that shall arise; and another shall arise after them, and he shall be divers from the sirst and hee shall subdue three Kings.

great words against the most High, and shall weare out the Saints of the most High, and thinke to change times and lawes; and they shall be given into his hand, until a time and times, and the dividing of time.

I Daniel was much perplexed in my thoughts at the confideration of these wondrous visions, and was unquiet in my selfe, till I might attaine to the interpretation thereof.

I came therefore (me thought) to one of those glorious Angells, which stood about the throne, and inquired of him the meaning, and purpose of these representations, &c.

These great beasts which are source, are the resemblances of source great Empires, which shall successively arise on the earth; The Babylonian, Persian, Macedonian, Asian.

Butatlast, after all the persecutions, and oppressions of violent enemies, the Church and Saints of God shall prevaile, and shall have, and enjoy, the benefit of the perpetual and peaceable government of Christ, their King, for evermore.

Then was I carneftly inquisitive after the signification

of the fourth beaft, &c.

See verse 7. and 8.

I beheld, and that last home (which was the last of the race of Seleucus) persecuted Gods people exceed-

ingly, and prevailed against them.

Thus he faid, the fourth beaft resembleth the sourth of these great imperiall governments, which shall bee worse to Gods people then all the rest, this shall be the usurped Kingdome of the posterity of Seleucus Nicanor, which, upon the extinction of the line of Alexander the great, shall set up a new Kingdome in Babylon; and tyrannize most cruelly over the Church of God, the people of the Jewes; and waste, and destroy it, to his utmost.

And the ten hornes, are ten severall Kings, which shall arise and succeed, out of this stock, in this government; and the last of the ten (which shall be more cruell, then his sellowes) shall be that bloody King, Antiochus Epiphanes, who shall deseat, and displace three Kings, to

make roome for himfelfe.

And he shall blasphemously, and impiously oppose himselfe against the religion of the most high God, and shall indeavour, all he can, to root out the Jewish people, and shall goe about to change, or abrogate, their solemnities, and their lawes; and they shall (in the just proceedings of God) be given up into his hand, for the space of three yeares, and somewhat more.

But

But the powerfull and righteons Judge of the world. who noteth all his wicked courfes, thall foone call him to account for all his surfed implety, and intolerable cruelty, and shall bring his Kingdome to atter ruline.

And after this the Son of God being exhibited upon earth, his Church shall be enlarged, fo as all the Kingdomes & dominions upon earth shall submir themselves to the regiment of their God, and Saviour.

Hitherto, I have related the speech, which the Angel had with me, concerning these great affaires of the Church, and the world: As for me Daniel, my thoughts were much perplexed with the confideration of these wonderfull visions; and my very countenance could not but bewraymuch trouble in my heart; but I didicatefully lay up, and meditate on all these dreadfull reprefentations:

CAP. VIII.

Here was a fecond vision represented unto me, wher-in, me thought, I was at Shushan, in the royan palace, within the borders of Persia, and was sitting by the river Unit which runneth by the faid Palace, and city."

Then I lifted up mine eyes, and I no certaine other resemblances of those same three Kingdomes, and Monarchies, which shall follow upon the expiration of this of Babylon, which is now neare to an end; the first wherof was represented to me, under the type of a ramme with two hornes, in figuification of the two Kingdomes united of Media and Persia, and these two soveraignties were very high and great, but the Median government was in time before that of Persia; and the higher fit power was the later in time.

I saw this Persian Monarchy assayling all the nations round about, both towards the West, and the North, and the South, neither could any Kingdome stand before it, or be free from the power, and fubjugation thereof, by the spoiles and ruines of all which, this Kingdome became gréat.

And, as I was confidering, behold a rough goate, figuring the Grecian, or Macedonian Empire, came from

26 But the fallgement That fit and they Than take away his dominion to conmine; and to deflicy If the to the end.

27 And the Klingdome and dominion, or the greatneffe of the Kingdome under the whole heaven that begiven to the people of the Saints of the most

High, whose Kingdome is zn everlafting Kingdome, that the dominions that ferve and obey him.

28 Hitherto is the end

of the maner, As for mee Daniel my cogitations mich troubled me, and my countenance changed in mis but I kept the matter in my heart.

2 And I faw in a vision, and it came to passe when Liaw, that I was at Shulhan inishe palecey which is in the province of Elamand [fawing wifion and I was by the river of Viai.

a Then I lifted by mine eyes, and faw, and behold, there stood before the river, a ramme which had two hornes, and the two homes were high, but one was higher then the belier. & the higher came up last.

4 Je faw the ramme puthing west-ward, & northward, and footh-ward; fo that no beafts might faind before hun, neither was there any that could deliver out of his hand, but hee didaccording to his will & became great,

5 And as I was confide. ring, behold, an hee goate

came from the Welt on the face of the whole earth, and rouched nor the ground: and the goat had a notable home betweene his eyes.

6 And hee came to the ram that had two hornes, which I had feen standing before the river, and rame unto him in the first of

his power.

7 And I faw him come close unto the ramme, and he was moved with choller against him, and smore the ramme, and brake his two homes, and there was no power in the ramme to stand before him.

8 Therefore the heegoat waxed very great, and when hee was strong, the great home was broken, and for it came up foure notable ones, toward the foure windes of heaven.

y And out of one of them came forth a little home, which waxed exceeding great, toward the South and toward the East and towards the pleaiant land.

o And it waxed great even to the hoft of heaven, and it cast downe some of the host, and of the starres to the ground, and stamped upon them.

at Yea hee magnified himselfeeven to the Prince of the hose, and by him the daily sacrifice was taken away, and the place of his fanctuary was cast downe.

22 And an hoft was given him against the daithe West, and invaded all the Kingdomes of the earth; and he came on, so swiftly, as if he had not touched the ground in his passage; and this Empire was samoused, and enlarged by an eminent King, which was Alexander the Great, who is set forth by that notable home, which arose betweene the eyes of this Grecian goate.

And this Macedonian Monarch came to the Persian Ramme, which had those two great titles, & Kingdomes; and set upon him in the sury of his great, and unresistible

power.

And I saw him assault the Persian Monarchy, being moved with choler, and rage, and smite it, and break off his two great dominions of Media and Persia, and there was no power in the Persian to stand before him, &c.

Therefore the Macedonian Monarchy waxed very great, and strong; and when it was at the strongest, Alexander the great (who was the remarkable horne betwixt the eyes of thatgoat) (in his returne from his Eastern conquest) died; and in his stead came up source governours, which were the chiese commanders under him, and divided his Kingdomes amongst them; even in all the coasts of the world; Cassander possessed himselfe of Macedonia, Seleucus of Syria, Antigonus of Asia the lesse, and Ptolomee of Agypt.

And shortly after, the government comming into two hands, Sciencus of Syria, and Ptolomee of Ægypt, out of the one of them (namely Sciencus) there came forth, at last, a King, which seemed but of small power at his first beginnings; even Antiochus Epiphanes, who became afterwards exceeding great, extending his dominions both to the Southward, and to the East, and to

the choice, and pleasant land of Judea.

And this King grew mighty, and infolent, daring to warre against the God of heaven, & his Saints on earth; and against some of them he prevailed accordingly; casting to the ground, and trampling upon those that were most noted for piety, and holinesse:

Yea, he prefirmed to exalt himselfe so farre, as to offer defiance to the God of heaven; and by him, the daily sacrifice (which God hath injoyned to his people, and all the publike service required by Gods Law) was taken away, and the place of his sanduary defiled and broken downe.

And a whole armie of apostates were given over (by reason of their great sinnes and transgressions) to take

part

part with him against the holy worship of Gody and they spightfully opposed the truth of God, and prevailed in their impious practices.

Then I heard one Angell speaking; even an Angell speaking to Christ, the eternal Son of God, who hath all secrets exactly numbred; and saying to him; How long shall be the continuance of the matter contained in this vision? how long shall the daily sacrifice be abolished, and interdicted? How long shall be the time of this desolation, which our transgressions have caused? How long shall it be, that the sanctuary, and the people of God shall be troden under soot?

And he said unto me, (in whose behalfe this question was moved by the Angell) It shall bee for the space of two thousand, and three hundred naturall dayes, or, sixe yeares, three moneths, and eighteene dayes; at the end whereof the sanctuary shall be cleanled, and Gods worship restored.

And I heardthe voice of him, who was the word of his father, speaking in the tone of a man, betwixt the banks of Vlai; which called, and said, Gabriel, it is the pleasure of him who is the God of spirits, that thou make

this man to understand the vision.

Vnderstand, O Sonne of man; for at the expiration of the time determined, shall this vision be accomplished.

See ver se 2. of this chapter.

The interpretation of the rest of this Chapter is in the precedent werses.

And towards the latter end of the Kingdome of the Seleucidæ, when the transgressions of the world, and of my people are come to their full height, there shall arise a King of a sierce countenance, and disposition; and one that is of a great wir, and deepe understanding; even Antiochus Epiphanes.

And his power shall be great; yet shall not hee doe so great things by his power, as by his crast, and suttlety;

by both, he shall destroy wonderfully, &c.

By faire, and colourable treaties, and pretences of peace

ly facilities by maken of the facilities and its east downer the truth to the ground, and it practifed and prospered.

13 Then I heard one Saint speaking, and another Saint said unto that certaine. Saint swhich spake; How long shall bee the vision concerning the daily sacrifice, and the

traigression of desolation.

to give both the fanchary,

and the host to be troden

under foot?

14 And he faid unroune,
Vnto two thousand and
three hundred dayes, then
shall the fanctuary bee

cleanfed.

voice betweene the banks of Vlai, which called, and faid, Gabriel, make this man to understand the vi-

fion.

17. Vinderstand O Son of man, for at the time of the end shall be the vision.

20 The ratume which thou fawest having two homes, are the Kings of Media, and Persia.

23 And in the later times of their Kingdome, when the transgressions are come to the full, a King of fierce countenance, and understanding darke tentences, shall sland up.

24 And his power that be mighty, but not by his owne power, and he thall deliroy wonderfully.

24 And by peace shall destroy many, he shall also

frand up against the Prince of princes, but he shall bee broken without hand,

26 And the vision of the evening, and the morning which was told, is true; wherefore shut thou up the vision, for it shall be for many dayes.

27 And I was aftonifhed at the vision, but noneunderstood it.

2 I Daniel understood by bookes the number of the perces, whereof the word of the Lord came to to Ieremiah the propher that he should accomplish seventy perces in the desolations of Ierusalem.

t4 Therefore bath the doord wasched upon the levill and brought it upon

fpeaking in prayer, even the man Gabriel, whom I had feene in the vision at the begining, being caused to file swiftly touched me about the time of the evening oblation.

determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sint and to make reconciliation for iniquity, and to bring in everlasting

peace he shall destroy many; hee shall exalt himselfe against God himselfe; but he shall speed accordingly; for he shall be brought to a most miserable death by the immediate hand of God, plaguing him for all his wickednesses.

And the vision which concerned the continuance of this calamity for the space of so many naturall dayes; as are therein expressed (namely 2300.) is true, wherefore make thou sul account of the performance of all this vision; and keepe it close to thy selfe; for it will be long, ere all things contained in these severall visions shall be accordingly accomplished; even no lesse then the space of three hundred yeares.

I was fecretly aftonished in my selfe at the consideration of this vision, but I kept it to my selfe, (according to the command of God by his Angell) and did not reveale it unto any man.

CAP. IX.

Daniel understood by the relation of those histories, which were written of those affaires, & times, that the number of yeares, which God had in his word to Jeremiah the Prophet, predefined, for the continuance of the captivity of the Jewes, and the desolation of Jerusalem, viz. seventy yeares, were now neare to their expiration.

Therefore the Lord hath let flip no oportunitie, nor no meanes, that might inflict just punishment upon us, &c.

Whiles I was uttering my prayer unto God, The Angell Gabriel, whom I had feene before in my late vificu, being fent immediately from God, came to me, and cheared me up, about the time of the Evening facilitie.

Within the space of source hundred, and ninety yeares (which are seventy weekes of yeares, or seventy times seven) the people of God shall have a double blessing happily conferred upon them; that is, a free and grations remission of since, and everlasting right cousnesses, by the exhibition, and by the death, and passion of Christ the Saviour, who shall fulfill all those propheses which have

ocene

beene before of him, and shall preach to the world that saving Gospell, which is only able to give them life; and by his eternal Priesthood shall make way for his Church, to the true Holy of holies, even the glorious

fandeary of heaven.

Know therefore, and understand, that from the first yeare of King Cyrus, wherein his edict goes forth for the returne of the Jewes to their native country, and for the building of Jerusalem, untill the death and accomplishment of the great worke of the Messiah. shall be foure hundred and ninty yeares; or seventy weekes of yeares (accounting feven yeares to a weeke;) which faid number of four hundred ninty yeares, shall be thus reckoned and fubdivided; fourty nine of the first yeares (which are seven weekes of yeares) shall be taken up in the building of the Temple, and restauration of Gods worship, and service : from thenceforth to the last feptenary of yeares, when the Melliah shall fuffer death, shall be foure hundred thirty foure years; In which time the city and the walls shall indeed bee built up, but the people of the Tewes shall undergoe manifold troubles and vexations.

And after the end of the faid foure hundred thirty foure yeares, from the restitution of the Temple, shall the Messah bee staine, not for any canse that shall bee found in him; but for the sinness of men, which by that redemption, he shall expiate; neither shall he have any more part in that city; for the Romans shall soone after come, and destroy Jerusalem, and the Temple; and shall sweepe away all before them, like some violent inundation of a stood; and from the beginning to the very end of this warre, there shall be grievous desolations to

this people.

And in the last of those septenaries, he shall by preaching of the Gospell of peace and institution of Evangelical sacraments, establish and confirme his everlasting Covenant with all believers; and in the midst of that septenary, he shall put an end to all the legal sacrifices, and rites, by his one all-sufficient sacrifice made for the sinner of the world; And, for the sinful citie Jerusalem, he shall cause it to be over-runne with the abhominable Legions of the Roman victors to the utter desolation thereof, and shall not cease till all the judgements which are determined unto it, be fully consummated, and poured out upon that miserable citie.

righteousnes, and to seale up the vision and prophesic, and to anoing the most Holy.

understand, that from the going forth of the commandement to restore and to build Ierusalem, unto the Messiah the Prince, shall be seven wetkes, and three score and two weeks, the street shall bebuilt againe; and the wall even in troblous times.

26 And after threefcore and two weekes, shall Messiah be cut off, but not for himselfe, and the people of the Prince that shall come, shall destroy the citie, and the sanctuary, and the end thereof shall be with a flood, and into the end of the warre desolutions are determined.

17 And hee shall confirme the Covenant with
many for one weeke, and
in the midst of the weeke
he shall cause the sacrifice
and the oblation to cease,
and forthe over-spreading
of abliominations hee shall
make it desolate, even untill the consummation, and
that determined shall bee
powred upon the desolate,

Хx

CAP.

4 As I was by the fide of the great river, which is Hiddekel.

5 Then I lift up mine eyes and looked, & behold a certaine man clothed in linnen, whose loines were girded with fine gold of Valiar

Vphaz.
6 His body also was like the Berill, and his face as the appearance of lightning and his eyes as lamps of fire and his armes, and his feet like in colour to possible braffe, & the voice of his words, like the voice of a multitude.

of his words: and when I heard the voice of his words, then was I in a deep fleepe on my face, and my face toward the ground.

the Kingdome of Persia withstood me one & twenty daies; but loe, Michael one of the chiefe Princes came to helpe me, and I remained there with the Kings of Persia.

est thou wherefore I come upo there and now will I remme to fight with the Prince of Pensa and when I am gone forth, loe the prince of Grecia shalcome.

21 But I will show thee that which is noted in the Scripture of truth, and

CAP. X.

Was (in vision) by the side of the great river Tigris:
And behold, the Sonne of God stood before mee, in

the forme of a man clothed in pure white linnen (to fignific his perfect holinesse) and his loines were girt about

with a girdle of the finest gold.

His body was of a bright celestial colour; and his face glorious, and shining, like the appearance of lightning; his eyes (from which nothing can be hid) were beamir, and piercing, like stames of size; his armes, and tree were respledent, like to polish brasse, to significate purenesse and unquestionable perfection of his proceedings; and the voice of his words was mighty, and forcible.

And when I heard the dreadfull voice of his words, I was call (as it were) into an extalic, with my face groveling to the ground; being, for the time, beseft of the

ule of my lenles, through altonishment.

But that Angell which bath the guardian ship of the Kingdome of Persia, pleaded earnestly with mee, for these one and twenty daies, in a desire to retaine thy people somewhat longer; but loe, Michael, one of the chiefe of Angels, who standeth out in savour of thy nation, came to advance, and to set forward the execution of my will, concerning my Church; But I decreed for holy and just causes, to withhold my appearance from thee, for a time upon the occasion of the affaires of the King of Persia.

I am induced to interpret this Prince of the Kingdome of Persia, tobec an Angell; because, in the same verse, and verse 21. Michael is termed the Prince of Israel; and one Prince of these Spirituall governments is brought in pleading against another; Neither is it probable that Christia here meant by Michael sith it is her who in this glorious appearance speaketh to Daniel, concerning Michael.

Knowest thou wherefore I came unto thee? Even least thou shoulds thinke thy selfe neglected by my absence, or delay, and now, I will return to plead with the Angell of Persia for your remove; and when I together with my people am gone forth thence, the Angell that is for Greece, shall come, at prevail mightily against the Persian Kingdome.

But I will show thee the particularities of these passages, which are enrolled in the counsell of Gods everlasting decree; wherein, I will let thee know, that neither

the

the Persian, nor the Grecian Monarchy shall long substitubut ye, my Jewish people, shall not be cut off, norwithstanding the great malice of your enemies, neither shall ye need to feare; for Michael your Prince, and spirituall Guardian, is ready at hand to attend your safety, and to yeeld his service to mee; in your protection. there is none that holdeth with me in these things but Michael your Prince.

CAP. XI.

A Lior I, in the first years of Darius the Mede, even I (though insensibly to men) stood out for the confirmation of that Monarchy of his.

And now I will show thee the true event of suture things. Behold, there shall stand up three Kings successively in Persia, after this Darius, who shall yeeld up his Kingdome to his partner, and successor, namely Cyrus, Cambyses his some, and Darius Histaspis; And the fourth (which shall be Xerxes the sonot that later Darius) shall be sarre richer then they all; both through the treasures less by his sather, and his owne exactions; and in the pride and considence of his strength, and great riches, he shall stirre up all those of the East; to warre against Grecia.

Bur, a mighty King, even Alexander of Macedon, final fland our against him, and that over-throw the Perfians; and that rule very powerfully, & with great tree-

dome, and absolutenesse.

And when he shall have thus overcome, and continued his Monarchy for seven yeares, his Kingdome shall be broken in peeces; and shall be divided amongst his source peeres, towards all the source coasts of heaven; divided, Fay, not to his posterity, for the two sons of Alexander the great, (namely Alexander, and Hercules) shall shortly after die without issue; but to source of his chiefe commanders, Seleucus shall have Babylon, Cassander Macedonia, Antigonus Asia, and Ptolomee Ægypt; but these Kings shall not be able to carry that sway and great nosse, (in this subdivision of their state) which that great Moharch bore before them; For his Kingdom shall be pluckt up, and parcelled out to others besides them of his owne loines.

Now, I shall tell thee what shall be fall, after this division, in the intercourse of the affaires betwist two of these great sharers of the Monarchy. The King of Ægypt (who is the King of the south) shall be strong, and mighty, and one other of the posterity of one of those

I Alfo, I in the first years of Darius the Mede, even I shood to confirme and to strengthen him.

2 And now will I the

thee the truth, Behold, there shall stand up yet three Kings in Persia, and the fourth shall be faire richer then they all; and by his strength through his riches he shall stirre up all against the Realme of Gre-

3 And a mighty King shall stand up, that shall rule with great dominion, and doe according to his will.

CIŻ.

And when hee shall stand up, his Kingdome shall bee broken, and shall bee divided toward the foure wintes of heaven; and not to his posteritie nor according to his dominió which he ruled: for his Kingdome shall be plucked up, even for others besides those,

5 And the king of the fourh shall be strong, and of one of his princes, and hee shall be strong above him, and have dominion.

X X 2

Princes

of And in the end of yeares they shall joyne themselves together: for the Kings daughter of the South shall come to the King of the North, to make an agreement, but he shall not retaine the power of the arme, neither shall he stand nor his arme, but the shall be given up, and they that brought her, and he that threms thaned her in these than the stand her in the stand her in

A But our of a branch of her goots shall one stand up in his estate, which shall come with an armie, and shall enter into the fortresse of the King of the Natth.

o he the King of the Much shall come into his Kingdome, and shall retame into his owner and.

be Bue his Somes that be suired up, and shall aftended a multitude of great forces and one shall certainly come, a coverflow and passe through a then shall be returne, and bee shared up even to his sortresse.

South shall be moved with choler, and shall come forth and fight with him, even with the King of the North and hee shall fet forth a great multimate, but after multimate shall be given into his hand.

12 And when hee fath taken away the malititude

Princes (even of Sciencus Nicanor) shall be stronger then he, &cc.

And after some yeares these two Princes, the one being the King of Agypt, or of the South; the other, the King of Syria, or of the North, shall joyne in a league together; For the King of Ægypts daughter (viz. Berenice, the daughter of Ptolomee Philadelphus) shall match in mariage with Antiochus Theos, the King of Syria: But the shall not able to maintaine, and contime either her mariage, or the league betwixt those Kings: Neither shall the said Antiochus hold sirme to his ingagements, but the faid Berenice shall be for faken, and given up by Antiochus, who shall receive againe his former wife Laodice, lately caft off, (to make way to that other wedlockwith Berenice) and afterwards, upon warre hereupon raised betwier Prolumous Energetes, the brother of Berenice, and Antiochus King of Syria; (ho shall (together which her fonne, and all her retinue) fall into the hands of Seleucus Callinicus the Some of her rivall Laodice, and by him be miferably flaine.

But out of the same stock whence she came, shall one stand up, in revenge of her death, even her brother Prelomee Energetes, which shall come with an armie, and enter into the fortresse of the King of Syria, &c.

So when these things are thus disparched in Syria, the King of Ægypt shall come backe, and returne into his owne land.

But the sonnes of Seleucus Callinicus, King of Syria, (which were Seleucus, Ceranuus, and Antiochus the great) not digesting this deseat, and slaughtet, shall raise a new warre against the King of Ægypt, and gathering great forces together, shall come powerfully up to invade, and recover those parts of Syria, whence they were driven; and one of them, shall so farre prevaile by his strong incursions, that he shall passe thorough Syria and Judea, and having rescued them, shall returne to his owne fortresse.

And the King of Ægypt, Ptolomee Philopator, being herewith executingly moved to tage, and idefire of reverge, shall come forthshe third time, and fight with the King of Syria, wit. Antiochus the great; and shall bring a great and mighty army against him; the issue whereof shall be, that the forces of Antiochus shall be eldelivered into the hands of Philopator the King of Ægypt; and Syria, by this meanes, against secovered from him.

his And when he hash had this great victory, the heart of the King of Ægypt shall be lifted up withpride; and

ne

he shall fall to a cruell perfecution of Gods people, wherof he shall stay many thousands, but all this weakening of his pretended enemies, shall be no strengthening of his power.

For the King of Syria (Antiochus the great) shall yer againe come upon the Ægyptian with greater forces, then the former, and shall set upon him more strongly.

and fiercely then before.

And in those daies many of the neighbour nations shall take part against the King of Ægypt; also many of thy people shall turne Apostates, sollowing Onias, and to sulfill that prophesse of Esaiah (That the altar of the Lord shall be in Ægypt) shall build a Temple at Heliopolis; but they shall saile of their hopes, and utterly miscarry.

So Antiochus the great King of Syria, shall come, and befiege the strongest cities and forts of Ægypt, and shall take them; and the forces of Ægypt shall not be able to

Standagainst him.

But the faid Antiochus comming against the Ægyptian, shall doe what he pleases, and none shall so much as resist him; and when he hath subdued that land, he shall also seize upon Judea (that glorious land of Gods chosen people) and shall lay it waste by his powerful armic.

And he the said Antiochus shall addresse himselse and the whole power of his Kingdome, (and that not withoutsaire and plausible conditions) to get the full and peaceable possession of Ægypt; for which cause, hee shall give his daughter Cleopatra, to wise, unto Ptolomee Epiphanes; treating with her by corrupt counsell to destroy her husband; but she shall not be mis carryed by that wicked counsell of her father, but shall rather savor and adhere to her husband.

Afterthis, stall Antiochus King of Syria set upon more remote nations, and shall take many of them; but the Romane Governour shall soone represse him, and take away the reproach cast upon that state, by those his victories, and shall returne the reproach of a soile upon X x 3 him,

his heart shall be lifted up, and he shall east down many ten thousands, but hee shall not bee strengthened by it.

North shall returne, and shall fer forth a multitude greater then the former, & shall certainly come (after certaine years) with a great army, & with much riches.

there shall many stand up against the King of the South: also the robbers of thy people shall exalt themselves to establish the viscon, but they shall fall.

North shall come, and cast up a mount, and take the most fenced cities, and the armes of the South shall not withstand, neither shall there bee any strength to withstand.

as But he that comment against him shall doe according to his owne will, and none shall hand before him,

none shal stand before him, and he shal stand in the glorious land, which by his hand shall be consumed.

face to enter with the freigh of his whole King-dome, and upright ones with him: thus shall he do, and he shall give him the daughter of women corrupting her: but shee shall not stand on his side, nei-

ther be for him.

18 After this shall hee turne his face unto the Iles, and shall take many, but a Prince for his owne behalfe shall cause the reproach offered by him to

cease without his owner coproach, he shall cause it to turne uposhim.

19 Then he shall turne his face towards the fort of his owneland: but hee shall shimble and fall.

20 Then shall stand up in his estate a railer of taxes in the glory of the King-dome, but within few daies he shall be destroyed, neither in angernor in battle.

fhall franching a vile person to whom they shall not greethe honor of the kingdome, but he shall come in peaceably, and obtains the Kingdome by flatteries.

of a flood thall they be overflowed from before him and that be broken year also the Prince of the coverance.

45 Add after the league made with him, bee shall worke decentially, for hee shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the lattest places of the province, and he shall doe that which his fathers have not done, nor his fathers fathers, he shall scatter among them the prevends pode, and riches, yes and he shall forecast his devices against the strong books even for a time.

him, in forcing him to dishonourable conditions, of disclaiming any right in, or challenge to Europe, for ever after.

Then shall he be glad to retyre himselse to his owne forts in Syria; but even there, he shall miserably miserary; for, whiles he shall goe about a sacrilegious pillage of his Idoll Temple by night, the inhabitants shall fall (in great indignation) upon him and his souldiers, and kill

them in the place.

After him, there shall succeed in his roome, a sonne of his, Scleucus Philopator, or Soter, who shall be a great exactor upon his subjects, and a spoiler of the facred treasures of the Temple, but within a few daies after this facrilegious practice, he shall be destroyed by poyson, in the hand of Heliodorus, by the subornation of his brother Antiochus Epiphanes, assecting the Kingdome after him.

And, in his place, shall thereupon succeed a vile and notoriously-wicked, and infamous person, even Antiochus Epiphanes, to whom, the States of that Kingdome shall not willingly yeeld the regiment thereof, but he shall by treachery, and secret circumvention worke himselse into the throne, so as he shall come in, without any publike opposition, and shall by fraud, and flattery possesses imselse thereof.

But, when he is once fetled in the throne, he shall as it were, with a strong deluge, beare over, and kill those that stood against him, yea even his brother Seleucus; (or, rather Prolomeus Philometor,) who joyned in the league with him, shall be spoiled by him.

And, after the league made this with Philometor, he shall worke deceitfully, for he shall (upon faire pretences of friendship to his nephew) come into Ægypt with a very small troup, but such pick't and able men, as by

whose hands he shall doe great matters.

He shall upon these pretences enter peaceably upon those territories of Syria, which were under the command of the Ægyptian, and shall set garison souldiers in the chiefe fores, which his fathers never did before him, and he shall corrupt the souldiers with bribes; to make them his, and shall say plots for the taking of the strongest holds of Syria; when he shall finde the time six for his putposes.

And he shall raise great forces against the King of A-gypt, his pephew, the son of his sister Cleopatra, namely Prolomee Philometor; and shall set upon him with a great armie; And the King of Agypt shall raise a powerfull armie to meete him; but shall not be able to stand before him; for his nobles shall devise treacherous counsells against him, to betray him.

Yea, his very courtiers, and professed servants shall be the meanes of his destruction, and the army of Autiochus shall descate that of Philometor, and many of them shall be staine.

And, when Antiochus shall have over run a great part of Agypt, and this warre shall seeme to have an end, and a colourable reconciliation shall be treated; both these Kingshearts (viz. of Syria, and Agypt) shall bee secretly set to doe mischiese to each other, and they shall make salse professions of friendship, at one Table; But their designes shall not prosper; for the time appointed for the issue thereof, is not yet comme.

Then shall Antiochus returne into his land of Syria, with great riches, the spoiles of Ægyps, and his heart shall be set to oppose the ordinances, and true religion of God, prosessed by his people; which when hee hath bloodily persecured, he shall returne into his owne land.

At the time appointed by God (which is, two yeares after the peace made) when Philometor being faine off from him, shall have made meanes to procure the aide of the Romane forces, shall Antiochus returne, & come towards Aigypt, but it shall not bee with that prosperous successe, that he had formerly, and shall once more have afterwards.

For the Roman sea-sorces, which lie in the Mediterranean Sea, shall come against him, and drive him backe; therefore hee shall returne with forrow enough; and shall be full of indignation against the holy religion of the Jewes; He shall even returne; and shall hold intelligence with Jason; and Menelaus, and other apostates from the true religion; to doe surther mischiese to the Church of God.

And the Roman governors (hall aid him in this horrible profanation of Gods Temple, and worship, and both he, and they, (hall take away that daily facrifice which

his power, and his courage against the King of the South with a great armie, and the King of the South shall be stirred up to bartle with a very great and hightic armse, but her shall not shand, for they shall forecast devices against him.

of the portion of his meate thall deftion him, and his army thall overflow, and many thall fall downer than the control of the

And both these Kings hearts shall be to do mischeise, and they shall speake lies at one table? but it shall not prosper, for yet the end shall be at the conceptointed.

18. Then thall hee returne irra his land with great riches, and his heart thall be against the holy Covenant, and he shall doe exploits, and returne to his ownerland.

29 At the time appointed her shall returne and come toward the South, but it shall not be as the former, or as the later.

30 For the ships of Chittiin shall come a-gainst him, therefore hee shall be grieved & returne and have indignation a-gainst the holy Covenants so shall be doe, hee shall even returne, and have intelligence with them shat for lake the holy Covenant at And armes shall

ftand on his part, and they shall pollute the functuary of strength, and they shall place the abhomination that maketh defolate.

34 Now when they shall fall, they shall bee holpen with a littel helpe, but many shall cleave to them with flatteries.

55 And some of them of understanding shall fall to trie them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed.

36 And the King shall doe according to his will, and he shall exalt himselfe, and magnifie himselfe above every god, and shall speake marvelous things against the God of gods, and shall prosper till the indignation becaccomplished.

37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnific himselfe above all.

38 But in his estate shall hee honour the God of forces; and a God whom his fathers knew not, shall he honour with gold, and silver, and with precious stones, and pleasant things.

Thus shell he doe in the most strong holds with a firange god, whom he shall acknowledge, and increase with glory and he shall cause them to mile over many, & shall divide the land for gaine.

God hath appointed; and they shall place abhominable idols in Gods Temple, and shall fill the holy place with Pagan-souldiers, whose worke is nothing but roine and detolation.

Now when they fall from their faith and religion, they shall have but small helps to raise them up, and recover them; yet the example of the constancy of some worthy Martyrs shall be a meanes to work upon divers of them; but very many shall through their statteries, and plausi-

ble perswasions be drawne away.

And not onely those of the meanest ranke for knowledge, and understanding, but even those which are noted, and eminent, shall fall; wherein Gods purpose is for the tryall, and purging of his Church, that the hypocriticall professors being removed, it may be pure & holy; but this tryall and affliction shall not be perpetuall; it shall bee till the end of that time which God hath appointed unto it.

And this proud Antiochus shall doe what him listeth; and shall exalt himselfe, and magnifie himselfe above all that is called God; and shall speake horrible blasphemies against him, that is the onely true God, and shall goe on prosperously in his wicked courses, till the full measure of Gods indignation be made up against him; and till the time of his severe judgement shall come, &c.

He shall be a perfect Antichrist, not regarding even those gods, which his fathers worshipped, but scorning all whatsoever deities, and shall be void of those naturall affections which are commonly incident into men; being only bent to sulfill his cruell, and bloody desires, without all respect either to men, or to God himselfe, over whom he shall, in the pride of his heart, exalt himselfe.

But yet in the feat or Temple of God-is Jerusalem he shall fashionably honour Jupiter Olympius, a Grecian god, whom his fathers knew not, (as being only acquainted with the Syrian deities,) him, I say, he shall honor with gifts and offerings of gold, and filver, and precious stones, and pleasant things.

Thus shall be do in the most strong holds of Judea; setting up the image and worship of this strange god, in the all, and, those base persons, whom he shall affect, he shall advance to great glory; and shall canse them to rule over many better then themselves; and shall share the land of Judea amongst them, for a reward of their unworthy service.

And

And at the time fore appointed by God which shall be two yeares after the setting up of this Idolatey in Judea) shall the King of Egypt make head against this Antiochus King of Syria, and the King of Syria shall come against him like a white winde See.

And having over-tunne Algypt, he shall againe enter into the goodly land of Judea, and many Countries shall be wasted by him, &c.

And the Ethiopians shall submit themselves to him,

and fellow him in his warres.

But tydings shall come to him; from the Haff; which shall trouble him; viz. that the Parthians have invaded his coasts, and so also fro the North of Ægypt, where he shall then be; that the Jewes are endevouring a revolt from him; therefore he shall goe forth of Ægypt; with much sury, and revengefull resolutions to destroy many; And he shall resolve to serve his respective to serve.

And he shall resolve to settle his palace in Julies betweene the Mediterranean, and the dead Sea; even in the glorious holy mountaine of Sion; yet he shall be desseated, and brought at last to his end, and when he shall have diverted his sorces against the Persian, he shall be

shaniefully foyled, and none shall helpe him.

CAP. XII.

Affaires in Judea together with his some; to the charge of Lysias, and shall goe himselfe, upon his expedition, against the Parthians, then shall Michael stand up, that great Archangel, which standeth for the children of thy people, very scalonably, in respect of the great trouble, and affliction of that nation, which stall have beene so great, as never was since there was a people upon earth, and at that time, shall be begunted the happy deliverance of thy people, even of every of my cless fervants; whose names are written in the Booke of life.

Burthe full deliverance of all my choien ones (which is figured by that other) fhall be onely accomplished in the day of their finall refurrection, wherein all flesh shall arise from their graves; though to different, and contrary ends; for some shall rise to everlasting life; sail some

to frame and everlatting confusions?

And they that are prirically wife to know God, and themselves, thall have meet proportion of gloty; and thalf thine as the brightnesse of the firmament, but those which the end that the sine of the end that the Ring of the North that the King of the North that come against him like a White-winds with that reis.

alfo anto the glorious had and many countries final be over-throwns.

And the Ethiopials

The Part and our of the North Inall protote Rimit therefore he mall go forth with great fury to delitery and materials to make away with the control of the

ns find list findly plaint the tabernacies of his palace between the Scale in the glorious help wromtable yet he stall enhanc to his end and manually the help film;

And a charisme field Michael fland uppliegreat Prince which strateth for alle children of skylpeople, and there is the strate of the children of the children of the children as never was fince their was anatique come that same since tanders about inter thy people thall be delivered, every one that which the dooler.

behealth named of them that firefe in about 18 is the carth, shall awake, some to everlasting life, and everlasting contempt.

to nichted they that hele wifem that think is the beighteeffe of the funis

CAP. 12.

ment, and they that turne many to rightcounfielde, as the startes for ever and

4 Burthon, O Daniel, that up the words, & feale the booke even to the time of the end: many thall runne to and fro, and knowledge thall bee increased.

5 Then I Daniel looked, and behold, there shood other two, the one on this side of the bancke of the river, and the other on that side of the bancke of the river:

6 And one faid to the man clothed in limen, which was upon the waters of the river. How long shall it be to the end of

these wonders?

And I heard the man clothed in linner, which was upon the waters of the river, when he held vp his right hand, and his left hand unto heaven, and fware by him that liveth for everythat it should bee for a time, times and an halfeids when he shall have sacoplished to scatter the powerful the holy people, all these things shall be simished.

S: And I heard, but I and der shootman; when said I, O my Lond; what shall be the end of these things:

y Andhe faid, Goe thy way, Daniel, for thy words are closed up, and feeled till the time of the end.

to Many shall be purified and made white and tried, but the wicked shall doe wickedly and store of the wickedly shall unders shad, busalse wife shall understand.

which are the meanes to convert, and fave others, shall be yet more glorious, and shall shine as the startes in that firmament for ever.

But thou, O Daniel, keepe thou these words to thy selfe; record them safely, but, when thou hast done; seale them up, till the determined time, when they shall bee communicated to the world; at which time many shall take paines to be informed of my truth, and the stare of my Church; and knowledge shall be increased.

Then I Daniel looked, and behold there flood two other Angels by the fide of the bancke of the river Tygris, one on the one fide, and the other on the other

fide.

And the one of them, as defiring to looke into these great mysteries, said to Christ, the great Angell of the covenant, who was the man clothed in limen; and who stood upon the waters by Tygris, all this while; How long shall it be to the end of all these wonderfull events?

And I heard Christ, the eternal Sonne of God, to to answer him againe; who listing up both his hands towards heave, the place of his throne, sware by Himselse, and his eternal Father, and blessed Spirit; that this calamiry of his Church shall be but short, even for the space of onely three yeares, and some sew dayes; after which, the true worship of God, (which shall be defaced at Hierosalem) shall be restored; and at the end whereof, the hostile power of Antiochus, wherewith Gods: people shall have beene annoyed, and grievously vexed, shall be scattered; and utterly deseated.

And I Daniel heard, but I did not diffinelly and clearly enough understand the answer that was given; then I befought Christ, the VV ord of his Father, that he would be pleased to give me a more cleare and full understanding of these things.

And he faid; Goe thy wayes Daniel, and content thy felfe with fo much as is already remeded unto thee, for the particularities of these propheties are not to be fully conceived, till the time of the fulfilling of them.

In the meane time know, that this generall affliction which helibefall my Ghunch, thall have different issues, for many wno are Gods cleck shall be bettered thereby, and mode more holy and perfect but others againe, shall rather be hardred in their wickednesse; and some of the wicked shall argard either the judgements or mercies of God,

God, or take heed to these promises or threatnings, but the godly wise will lay both of them to heart accordingly.

And from the time that the daily facrifice shall bee taken away by Antiochus Epiphanes, and that abominable armie of his shall seize upon the Temple, and all the holds of Judea, untill the time that the same Antiochus shall be forced to yeeld to, and confirme the reformation made by Judas Macabeus, shall be three yeares,

feven moneths, and thirteene dayes, which shall be, leven moneths and three dayes after the banishing of that

shamefull idolatry of Antiochus, and the beginnings of his happy restauration of Gods true worship.

erection of that his detectable idolatry.

very end of thy dayes:

Yet, even after this blessing, there is another worth your expecting, which is the death of this cruell Tyran, Epiphanes; that shall fall about two moneths after this later period; happy is he therefore that waiterh patiently upon God, and lives to see this effected, at the end of three yeares, and about nine moneths from the first

But goe thou thy way, and rest in peace, contenting thy selfe with so much, as is revealed to thee; and quietly hold that station, wherein God hath placed thee, in an humble and silent expectation of these events, till the

ON THE PROPERTY OF THE PROPERT

HOSEA.

CAP. L

Hen God first revealed his will to Holea, and gave to him his first charge; the Lord said unto him; Thy very petson, and thine actions are propheticall; and thou therein shalt carie a type of the relation betwixt me, and the Church of Israel; Goe therefore, and for a resemblance of my respects to sinful Israel, take unto thee a wife, that both heretofore beene noted for unchastity, (howsoever now reclaimed) and beget children of that wife, which was once blemished with knowne fornication.

on; For fach is the state of Israel towards me; the land

the And from the time that the daily facifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand & two hundred and minty dayes.

12 Bleffed is hee that waiteth, and commeth to the thousand three hundred and five and thirtie dayes.

way till the end bee: for thou shalt rest and stand in the lor at the end of the dayes.

The beginning of the word of the Lord by Holea; and the Lord faid to Holea, Goe, take into thee a wife of whoredomes, and children of whoredomes; for the land bath committed grain whoredome departing from the Lord.

3 So he went and tooke Gomer the daughter of Diblaim, which conceived and bare him a forme.

4 And the Lord faid unto him, Call his name Iezreel : for yet a little while, and I will avenge the blood of Iezreel upon the house of Jehn, & will caule to ceale the kingdom of the house of Israel.

e And it shall come to passear that day, that I wil breake the bow of Ifrael in the vally of Iczrect.

6 And the conceived againe, & bare a daughter, & God faidunto him, Call her name Lo-mbamah: for I will no more have mercy upon the house of Ifrael; but I will utterly take them away.

7 But I will have mercy upon the house of Indah, and will fave them by the Lord their God, and will not fave them by bow, nor by fword, nor by battel, by horses, nor by hori-amen.

... & Now when the had weared Lo-ruhamah, the conceived and bare a fon,

g Then faid God, Cali his name Lo-ammi, for ye are not my people, and I will not be your God.

10 Yer the number of the children of Ifrael, thall

hath beene notorious for her spirituall whoredomes; departing from the Lord to abhominable idols.

So, in obedience to the command of God; and for a figne to Israel; the prophet went and tooke to wife Gomer the daughter of Diblaim, a woman formerly noted for incontinency, which conceived, and bare him a fonne.

And the Lord faid unto the Prophet Holea: Call his name lezreels for, ere long, I will avenge upon the posterity of Jehu, the blood, which he in his critelty and ambition shed in Iezreel; which slaughter however in my just judgement, it were deservedly executed, yet as it was the act of trechery, and undue affectation of dominion in the chiefe agents therein, shall be accordingly punished; for Zacharias, the some of Ieroboam (the last of that line,) shall after fixe moneths raigne lose both his life and his Kingdom, by the hand of Shallum; and with him, the posterity of Ichu shall be extinguished.

And, from that day, I will cause the state of Israel to impaire and fincke more, and more; till at the last, I shall cause the Kingdome thereof to cease by the hand of Salmanafar King of the Affyrians, and shall utterly overthrow all the strength of Israel, in the vally of lezreel.

Now Ifrael thus wasted, shall be (as it were) changed to the condition of a weake and womanish remnant; for the fignification whereof, the Prophes once infamous wife conceived againe, and bare a daughter, and God faid unto him; Call her name, Lo-ruhamah; not obtaining mercy; for Istael, being thus given over by me, shall receive no further mercy from me, but I will utterly leave them to spoile, and dispersion; neither shall they be any more a Kingdome.

But, as for the house of Iudah, I will have mercy upon thera, and repaire their Kingdome, not by any force of armes, nor by the power of any warlike affiftance, but by my owne effectuall inclination of the heart of Cyrus the King of Persia, whose savour shall reestablish them in their country.

Now, when the had weaned Lo-ruhamah, and God had for some yeares expected the amendment of his people Ifrael, Gomer conceived, and bare a forne.

Then faid God, Call his name, Not my people; for I had beforecast off Israel from being a Kingdome: now I will cast them offfrom being at all any people of mine, I will not owne them for mine any more.

Yet, for all this, know, that I will make good that promife, which I made to Abraham, concerning the number

number of his feed, no leffe innumerable then the fand of the Sea; for, to my Spirituall Israel (which are the true feed of the promise) shall this word be furely fulfilled; they shall be happily increased; and of them, (whereas there was no face of a Church, no appearance of a people of God) now it shall bee clearely manifest, that they are a chosen generation, and a peculiar people unto mee.

Then shall my Church be gathered out of all coasis. and our of both Ifrael, and Indah, our of lewes and Gentiles shall mine cled be called, by the voice of the Gospell, and shall submit themselves to one head, Christ Icfus; and shall be gathered into one Ierusalem, which is above, the mother of usall, Oh, how great and glorious shall that day be, wherein, being delivered from the fervirede and captivity of sinne, they shall be adopted for the Sonnes of God, and heires of glory.

CAP. II.

YEe Prophets of God, say ye unto those sew of Israel, which are as yet mine, and those, to whom I have yet shewed mercy, in withholding them from the wickedneffe of their fellowes; fay thus.

Lay before the face of this Church of Ifrael, your common mother, boldly and freely, her notorious fins, and inforce them against her; let her know that this demeanure of hers is not fuch, as is fit for my wife, neither will I be to her, as an hufband; charge and advise her to repent of all her wickednesse, to put away all those her spirituall fornications, wherewith the hath defiled her felfe.

Lest I strip her naked of all those blessings, wherewith I have endowed her, and leave her in that forlorne estate, wherein the was, ere I chose her for my Church, lest I give her up to utter desolation, and barrennesse, leaving her deflitute of all hope and comfort.

As for those severall persons, which appearaine unto her, and are, (as it were) the fonnes of her wombe, I will nor have mercy upon them in forbearing their punifliment; for they are bredand borne in the practice of groffe Idolatry.

For their mother, the Church of Israel hath given herselseover to spiritual fornications; and hath said, I will follow the fashions of the Ægyptians, and Assyrians, to whose league and friendship! have betaken my selfe;

be as the faid of the Sea. which cannot be measured nor numbred, and it shall come to passe, that in the place where it was faid unto them. Yee are not my people, there it shall be said unto them, Yeare the Sons of the living God.

11 Then shall the children of Iudah and the children of liraei be gathered together, and appoint themselves one head, and they shall come up out of the land : for great fhall be the day of Tezzeel.

- I Say yee unto your brethren, Ammi, and to your fifters, Ruhamah.
- 2 Plead with your mother, plead; for thee is not my wife, neither am I her husband, let her therefore puraway her whoredomes out of her fight, and her adulteries from betweene her breafts.
- 3 Left I ftriphernaked, and let her as in the day that the was borne, and make her as a wilderneffe, and fet her like a dry land, and flay her with thirst.

4 And Pwill not have mercy upon her children, for they be the children of

whoredomes.

g For their mother hath plaid the harlot; the that conceived them hath done thamefully: for the faid, I will goe after my lovers, that give mee my bread and my water, my wooll and my flaxe, mine oyle, and my drinke.

6 Therefore behold, I will hedge up thy way with thomes, and make a wall that she shal not find

her paths.

7 And the shall follow after her lovers, but shee shall not overtake them; and she shall seeke them, but shall not finde them; then shall she say, I will goe and returne to my first husband, for then was it better with me then now.

8 For fhe did not know that I gave her come, and wine, and oyle, and multiplied her filver and her gold, which they prepared for Baal.

o Therefore will I returne, and take away my corne in the time thereof, and my wine in the feafon thereof, and will recover my wooll and my flaxe,

given to cover her nakednetic.

to And now will I discover her leannesse in the fight of her lovers, and none shall deliver her our of mine hand.

11 I wil also cause all her minch to cease, her scale dayes, her new moones, and her Sabbaths, and all

her foleinne feasts.

her the dayes of Bashin, wherein the burnt incense to them, and the decked her selfe with her caretings, and her lewells, and the went after her lovers, and lorgat me, faith the Lord.

14 Therefore behold, I

and from whose bountifull Gods, I have received my maintenance.

Therefore behold, I will take a course to prevent thy gadding after these thy adulterous mates; I will set an hedge of thornes in thy way, restraining thee by mine afflicting hand, yea I will wall up her passage by the siege of an enemie.

I will frustrate all her hopes and desires; so as, how-soever she be affected to her idols, and her heathenish consederates, yet she shall not bee able to make any use of them; Then, when she is throughly crossed, and humbled by my afflictions, she shall beginne to entertaine penitent thoughts, and shall say within her selfe; I will returne to my God, whom I have offended; for it was better with me, whiles I kept me to his sincere, and holy service then it is now.

For, whiles the tooke thefe lend courses, the had not the grace to confider, that it was I, her God, to whom the was beholden for all those bleffings, which the injoyed, even for her wine, and oyle; yea, for that very filver and gold, which the wickedly bestowed upon her idols.

And, because the would not acknowledge this, therefore I will be reave her of those my blessings, & will take away from her my corne, and my wine, wherewith shee was wont to be sed & refreshed, even in that season, whe she makes most account of injoying it; and will take backe my wooll, and my flaxe, wherewith I clothed her; that she may learne to know whence she received these benefits.

And now, I will make her unthankfulnesse, and vaine considence openly knowne to the world, and convince her of it, before her professed consederates; and none of them shall bee able to deliver her out of my afflicting hand.

I will take from her all her solemne rejoycings, in abridging her of her feast dayes, and new moones, and Sabbaths, wherein she was wont to make publike professions of mirth.

And I will then call her to account for those sessioning ties of Baalim, wherin she did idolatrously burne incense to those her salse Gods, and set out her selse, in her best dresses, for the honor of her idols, and the pleasure of her heatherish consederates, and forgat me, saith the Lord.

Therefore behold, I will take all courses to reclaime

her;

her, I will earneftly folicit ber with all wholfome counfell; and will bring her into captivary, and will therein, yet speake comfortably to her; full aiming her in the midfle of her gaie your advertity.

And in her returne from thende, I will give her those vineyards, which she had deservedly lost; and will read mit her into that vally of Achor, which is one his side lorden, as her entrance into that hoped, and promised land of her inheritance, and there she shall rejoice, and sing and live chearefully, as she did inher first possession

of it, when theecame out of the land of Ægypt .

And, in that day, thou shalt call me, Ishi, my husband, and shalt no more call me, Baali, my Lord, which name; how soever I mis like not in it selfe, yet; because it carries with it, the sound and remembrance of your former idol, I will not abide to be our upon me.

For I doe so hate and detest those your idols, as that I will not induce the yeary mention of their names, but

damne them to perpetual forgetfulpelle.

And, in that day, will I ordaine, and give charge to all creatures, that they shall bee helpfull unto them, and forbcare any annoyance of them; even to the beatls of the field, and sowles of the ayre, and to the creeping things upon earth, and I will pacific all enemies, and prevent all those wars, that may be in danger to be raised against them, and will cause them to dwell-safely, and peaceably.

And I will renew my everlasting Covenant with thee, I will be thy God, thou shalt be my people, I will be thy hulband, and Savjour, thou shalt be my Church and Spouse, inseparably united unto me; to whom I will gratiously communicate my perfect righteous fields, and whom I will imbrace in my just acceptation, in loving kindnesse, and in mercies.

I will even marrie thee untomy selfe, in all faithfull plighting of our mutual troth, one to another, and thou shall finde that I am; and will be a gracious Lord unto thee.

And it shall come to passe in that day, saith the Lord, that all ereatures shall receive a command from me to contribute their severall blessings to my people; at if the heaven, and the earth, and the wine, and oyle, and my people Israel, did joyne all together both to sue for, and to conferre those benefits unto my Church, which their severall natures and condition can, and doe yeeld unto them.

will alture her, and being her into the wilderselle, and ipeak comfortably into her.

mong And limit give ben, her vinyards from theme, and the valley of Achor for a doore of hope; and the shall sing there, as in the dayes of her youth, and as in the day when shee came up out of the land of flegypt.

of And it shall be at that they, saith the Lond; that thou shall call me Ministral shall call me no more Reali.

the names of Bailin out of her mouth, and they fall no more beginning.

I And in this, day will I make a Coverant for them with the beats of the field, and with the fouries of heaven & with the steeping things; of the ground, and I will breake the how and the fivend, and the battle out of the earth and will make them to lie downer failing.

and I will herroth chee anto me for everyen I will betroth thee anto me in righteoufnesse, and in judgement, & in loving kindnesse, and in mercies.

20 I will even betroth the subto medin faithfulneffe, and thou shalt know the Lord.

21, 22 And it shall come to palle in that day, I will heare, faith the Lord, I will heare the heavens, and they shall heare the earth sand the earth shall heare the come, and the wine, and the oyle, and they shall heare texteel.

and I will fisw her note me for the earth, and I will have mercy aponifier that had not obtained mercy, it I will fay to them which were not my people; Thou art my people, and they that fay, Thou art my Gode.

And I will to multiply my Church in the easth, as if it had flowne it with men; and I will so after the estate of things, as that my mercy shall magnifie it selfe upon that people, both of Jewes and Gentiles, that had not obtained mercy, and swill say to them which were not my people, I have chosen thee to be my people; and they shall say againe in a blessed restipulation. Thou art my God.

CAP. III.

i Then faid the Lord unto the Goe yet, loves woman (beloved of her friend, yet an adulteresse) according to the love of the Lord toward the children of Israel, who looke to other gods, and love stagons of wine.

ne for affects of clver, and for an homer of Barley, and for an homer of Barley, and an halfe ho-

morof Bartey.

3 And I faid unto her, Then failt shide for mee many dispersion failt not play the fairlot, and thou failt not bee for another aman forwill I also ber for thet.

A For the children of Issael shall abide many daies, without a Prince, and without a facrifice and without an Issael shall without an Ephod, and without Teraphon.

Hen faid the Lord. Goe, and by this act that I doe now injoyne thee, shew to Israel their since; and their shame; and punishment. Goe their and make profession of love to a woman beloved of her friend, yet an adulteresse; and bring her home to thee; and make it known, that thou dost it in a type of that towe, which the Lord beareth towards the adulterous nation of Israel, who Idolarrously lookes after other gods, and gives her selfe to intemperate courses.

So I went according to the command of God, and, for no great price, I porcured such a woman (beloved of friend, though otherwise infamous, and proclamed her a type of I fract.

And for that purpose, I said unto her, Thou shalt continue as a widow in my house mourning for many dayes; and shall not be permitted to play the harlot, neither will. Suffer thee to have the liberty of conversing with any other man.

Neither will I come to thee to converse with thee,

The following words are The Thirt In & chamegood

testbeungative particle (wh) being bere to be under flood to
be repeated; fo in the words from to runne) Neither will I
be to thee.

For the children of firsel, who have beene guilty of these spiritual fornications, shall (for a just punishment of their uncleanness) beelest desolate for many yeares; (for from the time of their deportation into captivitie till these shart who first deportation into captivitie till the sessential be sixe hundred, and some fore yeares) in which time they shall be without a King, without a Prince, without a sacrifice; and (in short) without any face tither of a Church, or comon-wealth, yea even of some has a Church militably deprayed by those superstitions, is corrupt services, which are now in use amongst them.

Afterward

Afterward, when the Sonne of God shall be manifested in the siesh, the children of Israel, together with all my whole Church shall returne, and submit themselves to the worship of the true God, and of the Messiah, the true Sonne, and successor of David, and shall bee holily and religiously assected to God, and his service in the dayes of the Gospell.

children of Hael remnie, and seeke the Lord their God, and David their King, and fhall feare the Lord, and his goodnesse in the later dayes.

CAP. IIII.

They breake out into horrible outrages, and murders are so frequent, as that one overtakes another without any distance, or intermission of bloodshed.

Yet let no man trouble himselse, and lose his labour in reproving those sinnes, which he sees committed; for thy people are obstinately bent to continue in their wickednesse; they are such as will be ready to brawle and quarrell with the messengers of God, that shall indea-your to reclaime them.

Therefore will I bring swift judgement upon thee; thou shalt speedily fall, and thy Prophets with thee; for if then fallest in the day, thy Prophets shall not be long after thee, they shall fall in the night, and will destroy the very Church, and Kingdome, whereto thou appearainest.

My people are destroyed for lacke of the true knowledge of me their God, and of my Law, &c.

They make a gaine of the finnes of my people; and feed themselves far with their facrifices; willingly giving way to their finnes, for the benefit of their oblations; and being well pleased with their gainefull iniquities.

So as they shall be all too like to each other; wicked people, and wicked Priests The peoples finnes deserved to be punished with such Priests; and such Priests have helped to make the people thus wicked &c.

They shall cate, and yet not finde the benefit of their sufficient, in an increase of strength, or satisfaction of apperite; they shall spend their bodies in the acts of their lust, and shall have no increase of issue, for that they cast off all care of Gods service, and their obedience to him.

They are so beforted with their whoredomes, and drunkenes, that they have lost all the sense of what soever grace, and goodnesse; and are utterly berest of all care of God, or themselves.

They breake our and blood toucheth blood.

4 Yet let no man strive, nor reprove another; for this people are as they that strive with the Pries.

fall in the day, and the Prophet also thall, fall with thee in the night, and I will destroy thy mother.

6 My people are defiroied for lacke of knowledge.
8 They care up the fin of my people, and they let their first on their iniqui-

tic.

9 And there shall bee like people, like Priests; and I will punish them for their wayes.

no For they shall cate and not have enough, they shall commit whordome, and shall nor increase, because they have lest off to take heed to the Lord.

wine, and new wine take away the heart. fell at their stockes, and their staffe declarers unto them: for the sprit of whoredomes hath caused them, to erre; and they have gone a whoring from under their God.

14 I will not punish your daughters when they commit whoredomes, nor your spouses when they commit adultery, for themselves are separated with whores, and they sacrifice with harlots, therefore my people that doth not understand, shall fail.

of Though thou Israel play the harlot, yet let not Indah offend; and come not ye into Gilgal, neither goe yee up to Beth-aven, nor Iweare, The Lord Iiveth.

16 For Israel slideth backe, as a back-sliding heifer, now the Lord will feed them as a lambe in a large place.

17 Ephraim is joyned to Idols, let him alone.

18 Their drinke is fowre, they have committed whoredome, continually, her rulers with thame doe love. Giveye.

bound herup in her wings, and they shall be ashamed became of their sacrifices.

My people are so sottish, as to goe unto their wooden Images, for either counsell, or prediction of suture events; a peece of a sticke is their god, and their oracle; for this grosse idolatrous disposition (whereto they have long inclined) hath drawne them into these soule enormities, and hath drawne them a whoring, from under their onely true God.

I will not so farre favour you as to punish your daughters, or your wives, when they play the harlots; whiles I respected you, and tooke keepe of you, I was ready to correct you for your mis-deeds, but now, I have given up the care of you; and will not chastise that in your children and wives, which ye, that are the parents and husbands, are willingly guilty of; for ye your selves goe asside with your harlots; and spend the good cheare of your sacrifices, upon whores; therefore (as I before denounced the seatence) the people (both one, and other) that doe not understand, nor seek after God, shall perish.

But though Israel (or, therence Tribes) be thus miscaried with Idolatry, yet let not the infectious example of their since so farre prevaile, as that Judah, and Benjamin should bee tainted therewith; Goe not yee, O men of Judah, so sarre as Gilgal (the utmost bounds of your region on this side Jordan) upon any Idolatrous pilgrimage, neither goe yee up to the golden casse of Bethel; (yea of Beth-aven rather, the house of vanity) neither do ye in your solemne oathes apply my name to your idols, asto say of them, The Lord liveth.

For Ifrael is fliden backe from her profession; as some wild and stubborne heiser drawes backe to pull his necke out of the yoake; and now, the Lord will lay them open to judgement, as if some filly lamb, in a large pasture should be exposed to the violence of some devouring beast.

Ephraim (or the tea tribes of Ifrael) have given themfelves over to Idolatry; meddle not thou with them, O Judah; If Ifrael will needs offend, let him finne without thee.

Their intemperance is odious, they have committed whoredome continually, her rulers are all for bribes, and are not ashamed to say, Give.

But they shall bee miserably dispersed; the winde of Gods judgements is ready to carrie them away, upon the wings thereof, into searchild delolation, and they shall ue the time that they yeilded themselves over to those their Idolatrous sacrifices.

Cap.

CAP. V.

And give yee care, Ohouse of the King of Israel; for judgment istowards you because when as my people were, according to my command, to goe up to facrifice at Jerusalem, ye procured wait to be laid for them, both at Mispah, at mount Tabor (as a sowler would lay nets, and (nares for birds) to intercept them in their way, and to draw them backe to your owne Idolatrous altars.

And the revolted Israelites are profound, and subtile in their plots, to draw the flaughter of the facrifices to the place of their owne choosing; though I have not forborne my vehement rebukes of them all.

I know Ephraim, the chiefe of those ten Tribes; and the rest, which make up the Kingdome of Israel, are not hid from me, &c.

Judahalfo (fince he would not be warned to avoid the finnes of Ifrael) shall partake of their judgements, as well as of their iniquity.

They shall goewith whole flockes and heards of their facrifices, to feeke the Lord, to appeale his wrath, and recover his favour; but they shall not finde grace and acceptation at his hands, &c.

They have dealt trecheroully against the Lord; for they have trained up their children in heathenish Idolatry, now therefore in a very fhort space shall they, and their land be devoured by the enemy.

Make speedy preparation therefore for the war; Blow the corner in Gibeah, the utmost border of Judah, and blow the trumpet in Ramah, the utmost border of I frael; cry a loud at Beth-aven that is betwixt both; and doe thou O Benjamin, confider what thou haft to doe when j the enemie is at thy backe.

Even that leading tribe of Ephraim shall bee desolate in the day of my vengeance; I have fignified unto the tribes of Israel, what they shall surely finde, how incredulous foever they may be for the prefent.

The Princes of Judah were lawlesse in their cariage, as menthat refolved not to regard those bounds, and limits, which my law hath fet unto them in their callings; therefore, I will abundantly poure out my wrath upon wrath upon them like wa-

- Ephraim is oppressed by the Assyrian, and gone to wracke; because he willingly walked after the commandement of their wicked, and Idolatrous governors.

Therefore dement.

- 1 And give ye care, O house of the King, for judgement is toward you, because ye have bin a snare on Mizpah, & a net fpread upon Tabor.
- 2 And the revolters are profound to make flaughter, though I have beene a rebuker of them all.
- 3 I know Ephraim, and Ifrael is not hid from me, &c.
- s Iudah, also shali fall with them.
- 6 They shall goe with their flockes, and with their heards, to feeke the Lord: but they thall not finde him.
- 7 They have dealt treacheroully against the Lord. for they have begotten ftrange children, now shall a moneth devoure them with their portions.
- 8 Blow ye the cornet in Gibesh, and the trumpor in Ramah, crie, alond at Beth-aven, after thee, O Benjamin.
- 9 Ephraim shall be defolage in the day of rebuke, among the tribes of Hirael have I made knowne that which shall furely be.
- 10 The Princes of Judah were like them that remove the bound; therefore will I poure out my
- 11 Ephraim is oppresfed, and broken in judgement; because he willingly walked after the comman-

12 Therefore will I be unto Ephraim as a moth, and to the house of Indahas rottenness.

his ficknesse, and Indah faw his wound, then went Ephraim to the Assyrian, and sent to King Iareb: yet could be not heale you, nor cure you of your wound.

ty I will goe and retume to my place, till they acknowledge their offence, and feeke my face; in their affliction they will feeke me earely.

T Come, and let us returne tuno the Lord,

- 2 After two dayes will he receive us.
- 3 Then shall we know, if wee follow on to know the Lord, his going forth is prepared as the morning, and he shall come unto us as the taine, as the latter and forther raine unto the earth.
- 4 O Ephram, what shall I doe unto thee? O Itidah, what shall I do unto thee? for your goodnesse is as a morning cloud, and as the early dew it goeth away.
- s. Therefore have I hewed them by the Prophets, have ilstor them by the words of, my month and thy judgments areas the light char goeth forth.

Therefore will I consume Ephraim, as a moth eateth a garment; and will consume Judah, as a worme (or rottennesse) consumeth wood; so will I decay them by an infensible, yet certaine judgement.

When Ifrael faw the danger, wherein he was, he made meanes to the Affyrian for help; and when Ahaz, the King of Judah was in diffresse, he sends to Tiglath Piles fer, that should stand out for him, but all in vaine; neither shall any and of mortal man be able to cure you of those wounds, which the hand of my justice shall inflict up of you.

I will goe, faith the Lord, and will withdraw my selfe from them, not giving them any testimony of my grace, or presence; till they shall be humbled in the sense of their sinnes; and seeke to recover my savour in their affliction. And if any meanes can possibly prevaile with the it must be this; In their affliction they will seeke me instantly.

CAP. VI.

And in their feeking after me, they shall exhort, and excite one another to repentance, Como and let us returne, &c.

After a very short space of our afflictions he will be gracious unto us, and so cheare and restore us, as if he had given us a new life, &c.

Then shall we attaine to the perfect knowledge of the Lord, if we doe carefully and constantly persist in using those good meanes that he hath appointed, he shall then so reveale himselfe to us, as the Sunne shewes himselfe to the world, in his morning rising, by degrees ascending to his full height, and he shall come to us (not at once) but as the raine, that falls downe by drops, even as the raine of the Autumne, and Spring, that descends sweetly in soft and gentle showers.

O Ifrael and Judah, what course thould I take with you? I have neglected no meanes of your good, yet there is no hold to bee taken of your fome profession you make, but it is altogether fickle, and is constant, your appearing goodnesse vanishes away, like as a morning cloud, or an early dewe in summer.

Therefore, I have wrought upon them by my prophets, denouncing judgement against them; I have as it were; smitten them dead by the terrible threats of my punishments; and I have given them such meanes of proformation; as have beene no lesse cleare then the light it selfer that goeth forth upon the world.

For

Verance.

For it was true inward goodnesse, and mercy, that I required of them, and not the outward formulaties of lacifice; and the true knowledge of God was that which I called for, more then their buint offenings.

But they (like the right fonnes of Adam) have transgreffed the covenint, that I made with them, &c.,

Even Gilead it felfe (a city of the Priests) is a fociety of notoriously wicked men, and isfull of murders.

Also, O Judah, corrupted Istael hath prepared an harvest of revenge for thee, in sowing the seeds of Rollarry in thee, upon occasion of that captivity whereign thy brethren of Israel led thee, under Peliah, the some of Remaliah, from which I procured and wrought thy deli-

CAP. VII.

When I would have healed those ten tribes of Israel, by the medicines applied by my Prophets, then did the iniquitie of Ephraim, which was the chiefe of them, and the wickednesse of Samuria (the chiefe city of Israel) breake out most outrageously, &c.

They are readily obsequious to their governors in all their wicked commands; and doe gladly sooth them up

with their lyes and flatteries.

They are all adulterers, burning with filthy luft, as hote as an oven heated by the Baker; who for beares medling any further with that flame, whiles the dough, that hee hath kneaded, be fufficiently leavened; in which space the heat of the oven growes to the height.

In the day of the folemnity of our King, there hath beene excelle of furfet and drunkennelle, whereinto the Princes have not flucke to draw in their Soveraigne himselfe, so as he hath beene misearied to confort with them, in their wicked debauchedoesse.

They have given up their heart to beaftly concupifeences, wherewith they have burned like an oven whiles they lie in wait for an opportunity of fulfilling those wicked lusts, even like an oven, which the Bakerhath over-night filled with kindled wood, and awaking in the morning findes flaming with a strong sire.

They have burned with uncleane, and with malicious defires, and affections, and have made away with many of their governors. All their late Kings have comme to an untimely end, and indeed there was none of them that had any piety, or goodnesse, or that cared to call upon mee.

s For I defined mercy; and not facrifice, and the altowledge of God, more then burnt offerings.

But the likemen have transgreated the coverant 8. Galead is a cirico fabe shar worke iniquitie, and is polluted with blood.

11 Also O Indah he hath

fer an harvest for thee,

when I recurred the capti-

vitic of my people,

When I would have healed Ifrael, then the iniquitie of Ephraim was difcovered, and the wicked nels of Samaria: for they woman fall chood.

3 They make the King glad with their wick-ednesic, and the Princes with their lies.
4 They are all adults rem as an oven heared by

ren, as an oven latered by the Baker t who oraseth from arising after he hath kneaded the dough, untill it qe leavened.

King, the Princes have made him ficke with bottells of wine, in firetoked out his hand with forners, 5 For they have made

ready their heast like an oven, whiles shey ke in waite; their Baker fleepeth all the night, in the morning it burneth as a flaming fire.

7 They are all hot as an even; and have devoured their Ridges; all their Rings are fallen, there is none among their that called their unto me.

8 Ephraim, he hath mixed himfelfe among the people, Ephraim is a cake not turned.

9 Strangers have devoured his strength, and hee knoweth it not; yea, gray haires are here and there upon him, yet he knoweth not.

Ephraim also is like a filly dove, without heart; they call to Ægypt, they

goe to Affyria.
12 When they shall go,

I will spread my net upon them, I will bring them downe as the soules of the heaven: I will chastise the as their congregation bath heard.

they have fledde from me; definition unto them, because they have transgreffed against me: though I

have redeemed them, yet

they have spoken lies a-

gainst me.

14 And they have not cried unto me with their heart, when they howled upon their beds; they af-

femble themselves for

comeand wine, and they rebell against me.

15 Though I have

bound and threighened their armes yet doe they imagine michiefe against

mee.

16 They returne, but more the most High, they fire like a deceitfull bow.

I See the compet to thy mouth: be shall come as an Ragle against the house of the Lord.

a lifael shall cry unto

For Ephraim, he hath mixed himfelfe with heathens, and is a professed associate with them; Ephraim is grown irresolute in his religion; like a cake that is halfe dough, and halfe baked; so is he, halfe Israelite; halfe Pagan.

God hath fert forraine enemies to spoile, and wast his country, and to garry away his substance, yet he is not sensible of this divine hand; yea, that part of his cake which is not turned is growne musty, and hoary, and worthy to be cast out, yet he perceiveth it not.

Ephraim is like a filly dove; going on without wit, without heed, into that net which is spread for him; they call to Ægypt, they goe to Assyria for help; whereas these will be their bane.

I will bee as a fowler to this filly dove of Ephraim, I will spread my net upon them, and catch them in their owne devices; I will setch them into the compasse of my judgements, as the sowls of heaven are caught in a snare; I will chastise them, in the same manner that my Prophets have fore-warned them.

Woe beunto them, for they have for laken me; & have vainly lought help of impotent strangers. Destruction will fall upon them, because they have willingly transgressed against me; though I have done much for them, and delivered them from their enemies, yet, they have failly and injuriously imputed these benefits to their Ægyptians, and Assyrians, and not to me.

And though they have made shew of some great repentance, and humiliation, howling and crying upon the beds of their distresse, yet they have not, with their harts unfainedly sought unto me; They can meet together to consult how to prevent, or remedy their dearth; but they

neverthelesse rebell against me, who do justly send it.

And though I have deserved well of them in strengthening their hands against their enemies, and giving them many vistories, yet doe they requite me with imagining mischiese against me, distrusting my prower or will to save them.

They turne to their Idols, in flead of the most High God; they turne aside like a broken bow, shooting out their arrows at a wrong marke, &c.

CAP. VIII.

CAll the people to warre; The Affyrian enemie thall come like an Engle against the professed Church of God, the people of Israel, &c.

Ifrael theil fainedly cry unto me, and challenge favour from

from me; and fay, My God, wee make profession of thy

They have fet up Kings, but, ever fince their defection, I have had no hand in the appointment of them, for they have not beene of the feed of David, which I have chosen, but men of their owne designing. And as they have made Princes, so they have made gods to themselves, for of their silver, and gold have they made them idols; as if they had aimed at nothing else, but their owne destruction.

O Samaria, (the chiefe citie of Ifrael,) the calfe which thou hast made and worshipped, bath failed thee; and left thee miserable; Mine anger is justly kindled against those Idolaters; How long will it be, ere they bethinke themselves of their wicked wayes, and attaine to their former innocency.

The Israelites did not receive it from the Gentiles, but they themselves made it: and since it was of their making, it cannot be God; no it is nothing but meere metall, and shall be used accordingly, for it shall be broken in pieces.

And as for them, they stall even reape, as they have sowne, they have sowne the winde, and they shall reape the whirle winde; they have trusted to vanity, and they shall receive losse, and disappointment; A samine shall come upon them. The graine that they have sowne shall yeeld no stalke; or, if it have a stalke, yet that stalke shall yeeld no substance of meale; or, if it doe yeeld any, the strangers (their enemies) shall swallow it up.

Israel is now swallowed up of their heathens she mies, now shall they be to the Gentiles as broken vessells, that are put to base uses.

For they are gone up to Affyria, to feeke for help, like a wild after that wanders alone by himfelfe in a dry defert, to feeke that water which he cannot finde; Ifrael hath fent out to folicit, and hire confederates.

But, though they have hired abettors among the nations, yet will I fetch them up together, to a common defirmation; and they shall now forrow, too late, for the charge of that tribute, that was raised upon them to pay to the great King of Assyria.

Because Israel hath set up many alters in Dan, and Bethel, and other high places, to sinne in their Idolatrous devotions; those alters of theirs shall be unto them both

me, My God, we know

4-They have I fee up Kings, but not by me; they have made princes; and I knew it not softlier diber and their gold; likus they made them Idols, that they may be cut off.

hath call thee off and and anger is kindled against them how long will the ere they attaine to innecencie.

of For from threel was it also, the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in peeces.

7 For they have fowne the winde, and they shall reape the whirle-winde: it half no frake, the bud fixel yeeld no meale; it to bee in yeeld, the firangers shall swellow it up:

8 Ifrael is (wallowed up : now shall they be a-mong the Gentiles, as a vessell wherein is no pleafure.

9. Porthey are gone ap to Affyria, a wild: Affe alone by himfelfs, Ephraim hath hired lovers,

have hired among themations, now will I gather them, and they shall forrow a little for the burden of the King of Princes.

re Becaute Ephraim hath made many alfars to finne, altars shall be unto him to sinne.

him the great things of my Law, but they were counted as a firinge thing.

for the facrifices of mine offerings, and eate it: but the Lord accepteth them not, now will he remanber their iniquity, and vi-

fite their finnes, they shall

returns to Egypt.

thereofi

14 For lirac hath forgotten his maker, & buildeth temples, and Iudah hath multiplied fenced cities: but I will fend a fire upon his cities, and it shall devoure the palaces

for joyas other people for thou haft gone a whorcing from thy God, thou haft loved a reward vpon every come floore.

2 The floore and the wine prefie shall not feed them, and the new wine shall falle in her.

3 They shall not dwell in the Lords land, but Ephrains shall returns to Egyptame tries shall care uncleane things in Assyria.

Their facrifices shall be unto them as the bread of moumers: all that ease thereof shall be pollined, for their bread for their leafe, shall not come into the house of the Lord.

an occasion of their finning, and a motive of my just judgements.

Thave given unto them my royall Law, and have left it recorded for them; that it might becaperperuall direction to them; but they have fleighted it, as if it were

a thing that concerned them not.

They have made faire shewes of religious services; they have presented me with their facrifices, and have eaten the sless of them, secondingly, but the Lord regardeth not these outward formalities; now hee will rather remember their iniquity, and take account of their sinnes; they shall returne to an Ægyptian captivity.

For Israel hath forgotten his maker, and, contrary to his commandment, buildeth Temples to their Idols; and Judah (contrary to the command of the same God) hath multiplied fenced cities, as trusting in his owne strength; but I will send the Assyrian, as a fire, upon the cities of Israel, and the Chaldean into the cities of Judah, and they shall consume, and waste the palaces thereof.

CAP. IX.

Thou hast no reason, O Israel, to rejoyce, as other people; because thou hast provoked thy God, by thise abhominable Idolatries; thou hast loved to give an oblation to thy gods, in every corn-stoore, of that wheat, the plenty whereof thou hast ascribed to the bounty of thine Idols.

And now because they have thus abused these blessings of God, it shall be just with God, to withdraw them; I will send famine, and enemies, upon them; so as their corse, and wine shall faile them; neither shall they reap

their expected comfort therefrom.

They shall not dwell in this land of Israel, which God hath chosen; but Ephraim shall returne to a miserable captivity in Ægypt, and shall be forced to eate uncleane and forbidden meates, in the land of Assyria, whither they shall be caried.

Their Sacrifices shall be utterly unpleasing unto him; even like such, as are offered by the sad heart, and hand of a professed mourner; which cannot but displease that God, who requires chearfulnesse in those that approach to his altar. All that eate thereof shall be polluted; for God hathordained that their feasis for the dead, (being ever attended with forrow) shall not be used in the house of the Lord.

What

"What will yee doe, O ye Ifractives, when ye are once driven into your captivity, what will yee doe in the following feath dayes, which God hath appointed to bee chearfully oriented?

For loe, they shall be cast out of the boly land, and lie open to destruction. Agypt shall take them up, and make them sure enough for returning, Memphis shall be their burial place; those pleasant closers, and cabiners, wherin they had wont to hide their treasures and jewels, shall be over-growne with nettles; their near Tabernacles shall be covered with thornes and bryors.

Ye shall know, O Israelites, that those your false prophets, which have said, Peace, peace, are but fooles, and those your spirituall guides, that have missed you, no better then mad men; whom yet God bath justly sent a mongst you, as a punishment of your iniquity, and of your hating to be reformed.

Ye fallly imagined that these prophets of Ephraim, were sent of God, and had familiar acquaintance with him, but ye shall finde your prophets to be but as a snare of the sowler, laid in your wayes to entrape you; & such, as have procured the hatred of your God against you.

They have deeply corrupted themselves, as inabedaics of Gibeah, of Benjamin, when the shamefull outrages of the wicked inhabitants were abated by the strength of their tribe, &c.

Israel was no lesse pleasing to me, at the first, then ripe grapes would bee to a thirsty traveller, in a drie wilder ness; I esteemed your foresathers, (those fruitfull Patriarkes,) as the most choice, and first ripe figges but their small progenie sell off, and degenerated to Idolatry, applying themselves to the worship of Ball Peor, and separating themselves to that shamefull Idoll; and chose to themselves severall abhominable deities, according as they were assed to the parties, that worshipped them.

As for Ephraim; their glory, which is in their firength, and number, shall file away like a bird; since their children shall be slaine, even from their very birth, yea, even from their conception, by their cruell enemies.

And though they doe live to bee brought up to mans estate, yet will I then so bereave them, that there shall not be a man left amongst them; Yea, they cannot but expect, and seele all manner of miseries, when I remove my presence, and protection from them.

Ephrain, or Ifrael, is like unto Tyrus, and next in glory thereusto; it findes it felfe planted in a rich, and good-

the following day, in the local the day of the feast of the Lord.

For loe they are gone, because of destruction, A-gypt shall gather theritip, Memphis shall baric their shall be pleasant places for their silver nettles shall possesse, their silver nettles shall possesse, their sale and their sale

The Prophet is a foole, the spiritual man is mad, for the multinude of, thine iniquisite and the great hattred.

8 The watchmen of Ephraim was with my God, but the Prophet is a fnare of a fowler in all his wayes, and harred in the house of God,

o They have deeply corrupted filemfelves ar in the dayes of Gibeah.

grapes in the wildernefle, I faw, your fathers as the fift ripe in the figge tree at her first time, but they went to had-Peor, & separated theselves, pito that shaine, and their abominations were according as they loved.

their glory shall fice away like a birde, from the birth and from the wombe, and from the conception.

13 Though they bring.

up their children, yet will I bereave them, that there shall not be a man left: yea woe also to them when I depart from them.

Tyrus is planted in a pleafant place, but Epitrain shall bring forth his children to the murderer.

14 Give them O Lord: what wilt thou give? give them a milcarying womb, and drie breatls.

15 All their wickednesse is in Gilgal, for there I hated them: for the wickednesse of their doings, I will drive them out of mine house, I will love them no more: all their Princes are revolters.

a Israel is an emptic vine, her bringeth forth fruitunto himselfe, according to the multitude of his fruit, he hath increased the alters according to the goodnesse of his land, they

have made goodly images.

a Their heart is divided, now thall they bee found faulty, hee shall breake downs their alters.

fay, we have no King, because wee strated not the Lord, what then should a King doc tous?

4 They have spoken words, swearing falsely in making a covenant, this judgement springeth up as hemlocke in the furnowes of the field.

The inhabitants of samaria thall feare because of the calves of Berh-avent for the people thereof thall mounts over it.

ly, and no lesse fortisted place, and is thereupon pussed up with a foolish-selfe confidence. But Ephraim shall finde himselfe deceived, his hopes shall faile him, his children shall fall under the hand of a murdering enemie.

Give them, O Lord; what shall I intreate thee to give them? even that which they would thinke to be a judgement, mif-carrying wombs and dry brests, that they may never bring forth, or nourish up children to Idolatry, or slaughter.

Their old wickednesse cleaves unto them still, even that which they bewrayed in their ancient incircumcision, and in their humorous desire of the change of their government, and challenge of a King, even there I began to take displeasure against them for their wickednesse; which still so continues, that I am resolved to drive them out of that good land of mine; I will love them no more, for all their Princes are revolters, both from their rightfull King, and from my true religion.

CAP. X.

TSrael is a vine indeed, but a fruitleffe one, or, if hee beare fruit, it is to himfelfe; for the advancing of his owne profit, and pleasure: As his wealth and abundance increaseth, so doth his Idolatry; looke how much hee is pampered with his store, so much more doth he spend upon his goodly Images.

Their heart is divided in the choice of their gods; now shall the jealous God finde out their guiltinesse; he shall in his just indignation breake downe their alters, &c.

For now they shall say, we are lest destitute & helpless; we have no King to desend us; because we seared not the Lord, who was wont to be our King; therefore he hath given us up; and what then can a King doe for us?

They have made no conscience of their oathes, and covenants, but have broken them at pleasure: Yea even judgement it selfe, which should be sincere, and sacred, is grown miserably deprayed, and hatefull to my people, yea, no lesse deadly then the Hemlocke of the surrowes is to the taste.

The inhabitants of Samaria shall justly feare, because those calves which they worshipped in Beth-aves, are already destroyed, for the people thereof shall mousne, expecting (in they well may) the same measure; &c.

The

The nobles of Samaria shall be carried to Assyria, as a present to that great King. Ephraim shall receive shame by his projects, and liraci shall too late be assamed of his vaine and wicked plots.

As for Hoshea, the King of Samaria, he shall be cut off, and blowne away into captivity; and shall vanish and finke as a bubble or some in the water.

The high places also of Bethel (or Beth-aven rather) wherein Israel bath so palpaply staned, shall bee uterly destroyed; and laid so waste, that the thorne and the thissile shall come up on their very alters, & the inhabitants shall be so terrified with the sword of the enemie, that they shall wish themselves under ground; and speake to the hills and mountaines, to fall upon them, and shelter them from that fury.

O lfrael, thou hast sinned, ever since that soule offence, that was done in Gibeah of Benjamin, thou hast continued, and aggravated their sinne; yet thou hast not beene taken downe for it; here was no warre moved by the rest of the tribes (as was in Gibeah) against those children of iniquity which did that shamefull act upon the Levites concubine.

But this shall be no advantage to them; For it is my purpose to take their pusishment into mine owne hands; I will cause the Assyrians to bee gathered together a gainst them; when I shall correct them for their two calves in Dan and Bethel; betwixt the worship thereof, and my service, they have halted, as an oxe that passeth betwixt two surrowes.

Ephraim is as a delicate young heifer, that loves to treade out the corne, when it is in the floore, but cannot abide to draw the plough, or harrow, hee loves to injoy bleffings, but not to carne, and worke them out; but I did put my hand upon the faire necke of Ephraim, and finde this heifer fit enough for the yoke; I will put all my people to those services they aret si for; If neede be, I will put Ephraim to the saddle, Judah to the plow, I frael to the harrow.

Give your felves to all holy & conscionable endevors; sow to your selves in holinesse, and righteousnesse; and reape mercy and loving kindnesse from the Lord; Break up the fallow grounds of your hearts, by a true, and serious repentance; For it is time for you to turne to the Lord, and to seeke to recover his savour; so farre, as that he may raine upon you the showies of his grace, and mercy, whereby ye may appeare righteous in his sight.

6 It shall be also carried unto Assyria for a protent, to King lareb, Ephraim shall receive shame, and Itrael shall be assamed of his owne comfell.

7 As for Samaria, her King is cut offas she forne upon the water. 8 The high places also

of Aven, the sime of Herael, shall be destroyed: the thome and the shiftle shall come upon their alters, and they shall say to the mountaines, cover us, and to the hills, fall onus.

9 O Israel thou half sinned from the dayes of Gibeah, there they frood, the barrell in Gibeih against the children of iniquitie did not overtake them.

It is in my defire that I should challtife them and the people shall be gathered against them, when they shall binde themselves in their two furtrowes.

11 And Ephraim is an heifer that is taught and loveth to tread out the corne, but I passed over upon her faire necke, I will make Ephraim to ride, Indah shall plow, and Iatob shall breake his clods.

12 Sow to your felves in righteoufnesse, respe in mercy, breake up your fallow ground: for it is time to feeke the Lord till he come, and raine righteoufnesse upon you.

Z 2

But

wickednesse, ye have reapediniquitie, ye have eaten the fruit of lies.

Beth-arbei in the day of battle : the mother was dashed in pieces upon her

children:

15-50 shall Bethel doe anto your because of your great wickeduesse: in a morning shall the King of Israel betweenly cut off.

third, then I loved him, and called my Sonne out of Agypt.

2 As they called them, fo they went from them: they facrificed uto Baalim.

a I raught Ephraim alfo to goe, taking them by their immas but they knew

not that I healed them.

4. I. drew them with cordes of a man, with hands of love, and I was

to them as they that take off the yoke on their jawes, and I leid meat unto them.

The shall not returned the one land of Algypt, but the Allyrian shall bee the King, because they refuled to repure.

7 And my people are

bent to backfliding from me, though they called the to the most high, none at all would exalt him.

S How shall Egive thes up Ephraim? how shall I deliver that I speed? how shall I make thes as Admal? how shall I tes thee as Zeboim? mine heart is turned within me, my repetings are kindled together.

But, alas, contrarily, yee have plowed up deepe for. rowes of wickednesse, and have reaped a large grop of iniquity; ye have sed your selves with the lying hopes of your vaine selfe-confidence, &c.

As Salmanafar spoyled Beth arbel, amongst other the cities which he conquered; wherin he was so exactly, as to dash the mother, and children one against another.

So shall the Idolatry wrought in Bethel, bring the like destruction upon you, because of your great wickednesse; in one morning shall the King of Israel, beauterly out off; there shall no long time neede for the accomplishment of this judgement.

CAP. XI.

Hen Israel was but newly entred into league and covenant with me, then I loved him, and called that Sonne of my love out of the bondage of Ægypt, by the hands of Moses and Aaron.

As those their holy leaders, and their insuing successors called them; So they perversely turned their backes upon them; and facrificed to Baalim,&c.

I did with Ephraim, as mothers, or nurses doe by their little infants. I taught him to goe; holding him by the arme, whiles he moved his seet; but they considered not the great favours that I did them, and did neither

answer, nor acknowledge my mercies.

I drew them unro meby the strong perswasions of reason, and with bonds of love; and I did to them, as a kind hulbandman to his well-respected teams; I tooke off the yoke from them; and I said meat unto them; I withdrew their burdens, and restreshed them with mercies.

He shall not goe any more into the land of Ægypt, to seeke aid; but the Assyrian shall surprise him, and be his King, because they refused to returne to me.

My people I fractare bent to backe-fliding from mee; although my Prophets called unto them, and perfwaded them to turne unto the most high; yet they would not obey, not be won to exalt and glorific their God.

O Ephraim, how shall I carry myselfe towards thee? If I shold regard thee according to thy demerits, I shold give thee up, O Israel, to my fearfullest judgements; but how can I endure to deale thus with thee? how can I make thee a sad speciacle of my wrath, like those five cities of Sodom, which were consumed with fire from heaven? Surely it goes against my heart to thinke thus to

proceed

proceed with thee, I cannot but revoke that dreadfull fentence which I was ready to passe against thee.

For I am a gracious and immutable God, and not a man subject either to passion or change. I shat am the holy one of Ifrael am yet still in the midst of thee, by my favour, and thy (how foever impared), worship: and I will not turne to thee in, the extremity of my wrath, to confume thee.

Those of my Church, whom I shall choose from both lewes, and Gentiles, shall walke holily and obediently, in the wayes of God; He shall send forth the strong, and mighty voice of his Gospell; and shall call all his clect ones; and when hee shall powerfully speake unto their hearts, his children shall awfully submit themselves to him, even from the utmost ends of the world.

They shall come with an awfull reverence unto God, and shall hasten their addresse unto him; upon the wings of their holy defire, out of all lands, even out of Ægypt, and Assyria, and all those parts where they have beene most distressed; and I will establish them in my Church, faith the Lord.

In the meane time Ephraim makes a profession of my name, but falle and counterfeit; and the house of Israel ferves me, but in hypocrific; as being full of Idolatry, & featon: But ludah; are yet; had not swerzed from God, but continued faithfull, as the true children of those holy Patriarkes.

Car. XII.

EPhraim pleaseth himselfe with following vaine and idle hopes; he daily addes to his owne disappointment, and defolation; they project how to make themselves strong by their leagues with the Assyrians; and they fend of their most precious presents to infinuate with the Ægyptians.

Neither is Judah altogether free, God hath just quarrells against this better part of the posterity of Jacob, and will proceed against them according to their doings.

 Is a crafty deceitful merchant; he makes use of falso balances; and loves to oppresse his brethren.

And Ephraim faid, yet I am become exceeding rich; I have prospered wondrously in the inexcase of my subitance:

- 9 I will not execute the fiercenelle of mine anger. I will not returne to deftroy Ephraim, for I am God and not man, the holy One in the midft of thec: and I will not enter into the citie:
- 10 They shall walk after the Lord : Hee shall roare like a Lyon: when he thall roare, then the children shall tremble from the weil
- 11 They thall tremble as a bird, out of Ægypt: and as a dove out of the land of Affyria and I will place them in their houses, faith the Lord.
- 12 Ephraim compasserh me about with lies, and the houte of linel with deceit : but Iudah yet nileth with God, and is faithfull with the Saints.
- Ephraim feedeth on wind, and followeth after the East winde, he daily increaseth lies and detolation, and they doc make a coverant with the Affyrians, and oyle is caried into Ægypt.
- 2 The Lord hath also a controversie with ludgh, & will punish Jacob according to his waies: accorto his doings will heerecompence him,

7 He is a Merchant, the balances of deceit are in his hand.

8 And Ephraim faid, yet I am become rich, I have

found me out substance: in all my labours they shall finde none iniquitie in me, that were sinne.

o And I that am the Lord thy God, from the land of Ægypt, will yet make thee to dwell in Ta-

benneles, as in the dayes of the Solemne feast.

to I have also spoken by the Prophets, & I have multiplied visions & used similar transfer by the ministery of the Prophets.

of Is there iniquitie in Gilead? furely they are vanitie, they facsifice bullocks in Gilgal, yea their alternate as heapes in the

ra And Iacob fled into the countrey of Syria, and Imael, ferved for a wife, and for a wife he kept theepe,

him to anger, most hitterly:therefore shall he leave his blood upon him, and his reproch shall his Lord returne unto him.

trembling, he exalted himfelfe in Heacl; but when he offended in Baal, he died.

2. They fay of them; let the men that facrifice kille the calves:

5 I did know thee in the wildernesse.

According to their pallure to were her filled, they were filled and their hear is examed.

ftance; and yet, I have so carried the matter, that in all my labours, & contracts, no man can accuse me of iniquitie, or say, herein thou hast sinned.

And I that are the Lord thy God, and have so approved.

And I that am the Lord thy God, and have so approved my selfe ever since I brought thee out of the land of Ægypt, doe yet offer in my long suffering to continue thy peaceable habitation, and to give thee oportunity of celebrating thy seast of Tahernacles as thou wert wont.

I have also sent my Prophers unto thee, and have by them declared my will, and purposes towards thee, and have given them visions, and revolutions concerning thee; and have used all cleare and familiar meanes of thine instruction by them.

Doe ye thinke there was more iniquitie in the Gileadites that are already carried away captive, then in you? Surely the rest of Israel is in the same case; they all lie open to the same judgement, they sacrifice to their idols, in Gilgal also, yea their alters are as frequent every where, as the clods are in the surrowes, of the fields.

I have not deferved this at their hands, I have beene alwayes graciously ready to preserve them; I protected Jacob, when he fled into the country of Syria; where Israel your father served Laban for a wife; and, for a wife kept the sheepe of that hard father in law.

Notwithstanding all the mercies of God, both late.

and ancient, Ephraim provoked him to anger, most grievously; therfore shall God lay upon him the punishment of his own sinne; and that reproch which his wickednesse hath cast upon God, will God justly returne upon Ephraim.

CAP. XIII.

E Phraim was once very awfull to the rest of his sellowes, so as whiles he spoke, the other tribes were ready to tremble, but when he once fell to his idolatry, in worshiping Baal, hee lost his reputation, and no reckoning was made of him.

They say to them; let those that would facrifice to God, doe honor to those calves of Dan and Bethel, in which God is worshiped.

I did not onely bring thee out of the land of Ægypt, but I bestowed many favours upon thee in the wilder-

nefle, &c.

According to the height of their feed, fo was their pampereducife, and pride; they were no fooner filled,

then

then their heart was exalted; &c.

Olfrael, I have not beene wanting to thee in my favours, and bleffings; thou canft not taxe me of any defect of mercy; but thou wouldeft not hearken; to me, but wouldeft needs procure thine owne deftruction; to as thy mifery and undoing is thine owne; all the hope and remainder of thine help and falvation, is in, and from me.

I will be thy King; in vaine hast thou trusted to any other; thou hast found it to thy forrow; where is there any other in all thy cities, that can deliver thee; where are those judges of thine, those great rulers, of whom thou saids, give mea King, and Princes? What were they, what are they able to doe for thee?

Thou feeft how I gave thee thy first King, Saul, in mine anger, and now take away thy last King Hoshea, in

my wrath.

Let no man be offended that I tooke not a sudden revenge on Ephraim; I have bundled up all his sinnes together, and trussed up his iniquities, for a meet day of punishment.

His calamities shall come upon him, as the paines of child-birth upon a woman; It is his fault, and his milery that he sticks so long in the birth; were Ephraim wise, he would make his peace with God; that he might by his mercy bee delivered fully from those miserable straits wherein he is.

Let them repent, and I will deliver them from all their distresses, yea, even from death is selfe, and from the power of the grave. O death, I will vanquish & consume thee; O grave, I will destroy thee for ever, and will never repent me of that victory.

But now, as the case stands with Ephraim, though hee be fruitfull among his brethren, yet I will setch the Assyrian upon him, who, like an East-winde from the wildemesse, shall blast him, and utterly dash all his hopes, and carry away all his treasures, &cc.

CAP. XIIII.

GOe unro him with humble submission, and turne to the Lord, and say, O God, forgive all our iniquity, and receive us to mercy; so will we offer up unro thee the sacrifices of our thanksgivings. 9 Olfræl, thou haft defkroyed thy felfe, but in me is thing help.

where is any other that may fave thee hi all thy cities, and the judges of whom thou laidst, Give mea king and Princes.

11 I gave theé a King in mine anger, and tooke him away irrny wrath.

12 The iniquitie of Ephraim is bound up : his finne is his.

travelling woman shall come upon him, hee is an unwise fon, for he should not stay long in the place of the breaking forth of children,

14 I will ransome them from the power of the grave: I will redeeme them from death; O death I will be thy plagues: O grave, I will be thy deftruction: repentance shall be hid from mine eyes.

ful agrang his brechren, an East wind shall come, the winds of the Lord shall come up from the wildernesse, and his spring shall become drie, and his fountaines shall be dried up the

Take with you words and turne to the Lord, fay unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

thall spoile the treasure.

Wei

3 Ashur shall not fave us, wee will not ride upon horses, neither will we say any more to the worke of our hands, ye are our gods: for in thee the fatherlesse findeth mercy.

y I will be as the dew unto Itracl: he shall grow as the Lily, and cast forth his roots as Lebanon.

7 They that dwell inder his shadow, shall returne: they shall revive as the come, and grow as the vine, the sent theraof shall be as the wine of Lebenon.

8 I am like a greene fine tree, from me is thy fruitfound,

worme buth left; hathrebe Locuste cases, & char which the Locuste hath left; buth the cankerworme cases, & that which the cankerworme tach at which the cankers worme hath left; hath the caterpiller eaten.

Awake ye drunkards, and weepe and houle all yee drinkers of wine, because of the new wine for it is cut, off from your mouth.

6 For a nation is come

We will no more trust to the King of Assyria, to save us; we will no more trust to our owne municion, and warlike preparation; neither will wee any more make Idols of theworks of our owne hands, for now we finde and professe, that thou only art that God, in whom the fatherselfe and distressed can, and shall finde redresse, and mercy.

I will be comfortable and refreshing unto Heach even as the dewe is to the mowne grasse; so as heesthall grow up in beauty, as the lily, and in strength, and height, as the Cedar in Lebanon.

They that dwell under the shadow of my Church shall there finde comfort, and rest, they shall grow up smirstly, as the come in a well tilled field, and sprone forth, as the most generous vine, to the great joy & contentment themselves, and others.

I shall be to thee as a tall, and shadie first trees, and whatsoever fruit thou yeeldest, it shall be of my giving, thou shalt be beholden to me for it.

IOFL.

CAP. I.

He famine wherewith I have plagued I frael is very grievous; which I have caused through the strange increase of noysome wormes in the land, all which have as it were agreed to waste all the fruites of the earth; for that which the Pal-

mer worme hath left, the locust hath confumed, or if the locust hath left any thing, the cankerworme shall devoure it, &c. every one of these shall come after other,

in a fuccession of spoyle; and all of them shall destroy the fruits of the land.

Even ye drunkards, which are wont to be most insenfible of judgements, shall now have reason to nowle, and mourne, because the hopes of your new wine is utterly cut off, even, when it was ready to fall into your mouther, you vintage is forestalled by these consuming vernane, in the very height of your present expectation.

For there are infinite troupes of noyfome vermine

COMIRC

comne upon my land, firong, & number leffe, which shall fo devoure the fruits thereof, as if they had the redth of Lyons, &ce.

The branches the rent appeare white by reason white the

barke is eaten officem the boughes!

O destressed Judea, doe thou mourne and lament for this plague of famine, as a virgin girded with stekeloth; mourneth for the death of her betrothed husband.

The earth yeelderhour to much, as wherewith to make a meate offering, or drinke offering unto the Liord, the come, and wine, and oyle is forurterly confirmed, to as the Priefts, the Lords ministers, have just cause to mourne.

Se alfo verfe 10.11:12:13.

Alas, wretched men that we are, wee doe stready indure much milery fro the afflicting hand of God, huryet more is comming, Oh (woe to us) how shall we beable to abide the extremity of those his plagues which are at

hand-

OLord, to thee will I cry, who onely artable to redreffe this wofull estate of ours, for the scorching dreught hath devoured all the herbage of the wildernes; and the fiery beames have burnt up all the trees of the field.

So also verse 20.

CAP. II.

OYee Priests and Levites of the Lord, call ye the people together in Zion; give warning to all the inhabitants of Judea, of that is and fearefull day of revenge, which the Lord denounce the gainst them; for it is nigh at hand.

A day of heavinesse and forrow, a day of atterdiscomfort, such a one, as is quite over spred with horrour and darknesse, like a gloomy morning which hides the light of the Sunne from all beholders; or to a world of neysome creatures, in strong & mighty bands, conne upon your land to devoure it; such as the like liattruever beene, never shall be in succeeding generations. and discussion my land, frong land d which our items is a wholescent are the week of a bloom.

Logically spheroches absorbed

allemation his.

Lament like a birgin
girded with fachelolinish
the husband of her youth.

and the drinke othering is cut off from the house of the Lord; the Pricits the Lords miniters modure.

Is Also for the day for the day for the day of the Lord is at hand, and as a define the Almighty that it come.

19 O'Lord to thee will I cry: for the fire hath devoured the paltures of the wildemede, and the flame hath burnt all the trees of the field.

1. Blow ye the Trumpet in Zion, and found an alarme in my holy Mountaine, let all the inhabitance

of the land tremble: for the day of the Lord commeth for it is nigh at hand?

A day of darkenefle and of gloominefle, a day of clouds and of thicke darkenefle, as the morning afpreadeth upo the mountaines: a great people and a strong, there bath been never the like neither shall be any more after it, even

to the yeares of many ge-

- In

nerations.

forem them, and, behind them a flame burnetheathe land is as the garden of Eden before them, and behinde them a defoliate will demetic, year and nothing flight absorbem.

them is as the appearance of horfes and as horlemen fo final they runne.

Chariots on the tops of mountaines shall they leape.

7 They shall runne like mighty frien, they shall climbe the wall like men of warre, and they shall march every one on his wayes, and they shall not breake their rancks.

8 And when they fall upon the (word, they fall not be wounded.

10 The earth fall quake

before them, the heavens shall tremble, the Sunne and the Moone shall bee darke, and the starres shall withdraw their shining.

12 And the Lord shall utter

his voice before his army, for his camp is very great: for he is frong that executeth his word, for the day of the Lord is great and very terrible, and who can abide it?

13 And rent your heart and not your garments: & tume unto the Lord your God.

14 Who knoweth if he will return and repent, and leave a bleffing behind him, even a meate offering and a drinke offering and the Lord your God.

In the fore-part of their troupes, they devoure all before them, like a fire; and behinde them all lookes as if the flames had burnt it up; where they have not yet been, the land lookes richly, & plentifully, and pleafantly, like to the garden of Eden, but where they have passed, it lookes, like a desolate wildernesse, all is consumed, nothing can escape them.

Their appearance shall be terrible to the people, like to the appearance of horses, armed for the warres; and they shall hashily over-runne the land, as if they were horsemen that ranne in their full speed.

The noyfe which they shall make in their swarmes,

tops of mountaines, &c.

There shall be no place free from their assault and annoyance; they shall creep up the walls of the cities; as valiant men are wont to scale them in a siege; they shall march on in those wayes which God harb appointed

these, as if they were men trained to thewarres.

and morious, shall be like to the noyse of chariots on the

So also verse 9.

They shall be such enemies, as the sword cannot bee able to destroy; & such, as if they do fall upon the sword, yet their lightnesse shall deliver them from burt.

They shall come upon you in such number as shall amaze, and affright the world; and shall by their infinite and thicke swarmes, obscure the very light of the Sunne, and Moone, and starres.

And the Lord shall, as the great Generall of these his forces, incourage, and stirre them up to this their execution, whereto they shall be inabled by him, both in their number, and power to performe it.

Do not reft in an outward ceremony of forrow, viz.in the rending of your garments, but fee that yee humble your hearts and foules before God, &c.

Who knoweth whether your humiliation may not yet prevaile with him, and cause him to deject, and take off his judgements; and in stead thereos, to bellow a blessing of plenty upon us; So as these may be both matter and occasion of the sacrifices of our thanksgiving upto the Lord.

Let

Let al forts and degrees & ages be affembled together, for a folcame humiliation; both the ancient, and the children, & facklings; let all be affiliated with a general abiti-nence; and let the Bridegroome and the bride forbeare the pleasures of their new-made mariage & shut up their wedding with mourning.

Let the Priests, the ministers of the Lord, weepe, and mourne, even in that place, where all forrow and lamentation was wont to be interdicted, betweene the poarch and the altar, &cc.

Then will the Lord be graciously affected towards his people, and, in a merciful compassion of them, will call

off those evills, which they groane under.

But I will remove farre off from you, this mighty armie of noyfome creatures, which came upon you, from the Northern coasts; and will drive them into the dry, and barren wildernesse, which lies towards the South, yea I will disperse them into the source winder, so as the fore-part or van-gard of them shall slie to the East sea, and the hinder part, or the reare shall be excreed to the VVest-sea; And the stinke of this vermine, where it shall fall, shall be exceeding offensive and contagious, &c.

Be comforted againe, O ye beafts of the field, for now that this plague is removed, the graffe of your pastures

begins to spring againe, &c.

And he will cause the raine to descend upod the earth, in all fir seasons, both the former raine (which is in autumne after your seed is cast into the earth,) and the later raine, which is in the spring in March or Aprill, for

Neither will I content my selfe with the abundance of my temporall blessings conferred upon you, but I will poure upon you my spirituall gifts, also, and will, in the daies of the Gospel, give you plentifull revelations; silling your sons and daughters, your young men, and old, with a large measure of the true sauing knowledge of me and my Name; as also inriching them with miraculous graces and abilities by the descending of my Spirit upon them; induing them with power of tongues, and with the gifts of Prophesie.

So also verse 29:

Andatter those times, both before the destruction of Jerusalem, and before the last judgement, I will show wonders

fanctifie the congregatio; affemble the elders, gather the children, and those that sucke the bress, let the bridgroomegoe forth of his chamber, and the

bride out of her closer.

17 Let the Priests, the ministers of the Lord; weepe betweene the poarch and the altar.

18 Then will the Lord be jeulous for his land, and

pittie his people.

ao But I will remove faire off from you the Northern armie, and will drive them into a land, barren and defolate; with his face toward the East fea, and his hinder part to wards the utmost fea, and his stinke shall come up, and his ill savour shall come up, because he hath döste great things.

22 Bee not affiaid, yee beatls of the field; for the pattures of the wildernesse doe forms

doe ipring.

And hee will cause to come downe for you the raine the former raine; and the later rathe in the first month.

28 And it shall corne to palle afterward, that I will powre out my spirit upon all flesh, and your Sonnes and your daughters shall prophetic: your old men shall dreame dreames; your young uten shall see visions:

go And I will shew wonders in the heavens, and in the earthblood, and fire, and pillars of imoake.

3x The Sunne shall bee turned into darknesse, and the Moone into blood, before the great and the terrible day of the Lord

come.

32 And it shall come to passe that who so ever shall call on the name of the Lord, shall be delivered, for in mount Zion and in Ierusalem shall bee delivernce, as the Lord hath said, and in the remnant, whom the Lord shall

r For behold in those dayes and in that time whe I shall bring agains the captivitie of ludah and lervsalem.

2 I will also gather all

ail.

nations, and will bring them downs unto the vallie of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the

have feattered among the nations, and parted my land, 3 And they have caft

lots for my people, and have given a boy for a harlot, and fold a girle for wine, that they might drinks.

4 Yea, & what have you to doe with me, O Tyre and Zidon, and all the coasts of Palestine, will ye render me a recompence; and if yee recompence me, swiftly, and speedily will I returne your recompence

upon your owne head.

10 Beate your plowthares into fwords, and
your pruning hookes into
fpeares, let the weake fay,
I amount.

wonders, and fearfull fignes, both in heaven, and in earth; the heavens shall seeme red, and fiery, and vaporous.

The Sunne shall leese his light, and shall seeme uterly darkened, the Moone shall be turned into the colour of of blood, before that great and terrible day of the Lord come.

Neither is there any way, or meanes to escape the terriblenesse of this judgement, but by beleeving in the Lord Christ, and calling upon his name; for in the Church of God shall onely Salvation be had, and deliverance from the wrath to come, which salvation shall lie open, both to the beleevers of the Gentiles, and to the remnant of those Jewes, whom the Lord shall call.

CAP. III.

For, behold in those dayes of my Gospell, wherein I shall restore my Church, and deliver it from the spiritual captivity wherein it bath lien destressed.

I will gather all nations and will bring them into the face of my Church; and argue there with them, for the wrongs they have offered to my cholen fervants, whom they have perfecuted in their feverall nations; and made havocke of mine inheritance.

And they have fcornfully, and proudly tyrannized over my people, and have cast lots upon them, as some sleight commodities for fale, or exchange; and have given a boy for the price of their lust, to an harlot; and sold a girle onely for a cup of wine, to drinke.

And for you, O yee neighbour nations of Tyre and Zidon, and all the coast of Palestine, what can ye have to plead for your selves with me? are yee able to make me amends for the wrongs yee have done mee? or doe ye thinke thus to recompence unto metherhard measure which you may pretend to have received from me? Surely if you thinke thus to recompence mee with injuries to my servants, I shall speedily returns unto you the due recompence of your singles, upon your owne heads.

Turne the instruments of your hulbandry into weapons of warres, and let those that are weake and fearefull

pull up their spirits and rouze up their courage.

Thy

Thy Saists and Angells.

Let the heathen bee stirred up, by my summons and come together into the valley of judgement, which is in the face of my Church; there will I shew my selfe a just and impartiall retributor of all the wrongs of the heathen, round about.

Put ye in execution, those judgements which I have awarded to the enemies of my Church; for the time of my vengeance is now fully comme; their wickednelle is

comme to the beight.

Oh what multitudes, what infinite multitudes of wicked finners skall then, and there be adjudged to torments, in that place of the great and last judgement; For that great day of the Lord is neare at hand, the terror whereof shall be unspeakeable in that dreadfull place of judicature.

See chapter 2.31.

Christ the Lord shall passe a most fearfull sentence of judgement from heaven upon the ungodly; which shall be so terrible, that even the heavens and the earth shall shake therewith; but the Lord will be a gracious, and mercifull redeemer, and comforter to his chosen ones, in the midfl of all those terrors.

So shall ye mine elect know, that I am the Lord your God, who dwell in the highest heaven (figured by Zion in earth;) Then (hall my Saints be gathered into that celestiall Jerusalem, which is above, into which no uncleane thing can, or shall enter.

And it shall come to passe in those last times, wherein the Gospell shall be published, that God shall give plenty of spirituals nourishment unto his Church: so as every part thereof shall abound with effectuall helpe, and meanes of falvation; and from thence, shall flow forth those waters of like which shall water and refresh the soules of all that pertaine to the election of God;

As for those of Ægypt, and Edom, and all other the professed enemies of his Church, they shall be confounded and brought to nought; for the violences which they have offered to Gods children; and for the innocent blood which they have thed, in their cruell perfecutions.

Thy mighty ones.

12 Letzhe heachen bee wakened and come up to the valley of Iehothaphat: for there will I fit to judge al the heathen round about.

13 Par ve in the fickle. for the harvest is ripe, come, get you downe, for the prefie is full, the fattes overflow for the wit ked-

nesse is great.

14 Multitudes, multitudes in the valley of decifion, for the day of the Lord is neere in the valley of decision.

15 The Sunne and the Moone shall bee darkned. **&**c.

16 The Lord also thall reare out of Zion, and utter his voice from Jerulalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the frength of the children of Ifrael."

17 So shall yee know that I am the Lord your God dwelling in Zion my holy mountaine: then shall Jerusalem bee hely; and there shal no strangers passe through her any more.

18 And it shall come to paffe in that day, that the shall drop mountaines downenew wine, and the hills shall flow, with milke, and all the rivers of Iudah (hall flow with waters, and a fountaine shall come forth of the house of the Lord and thall water the valley of Shittim.

19 Ægyptihallbe a defolgtion, and Edom, shall be a desolate wildernesse. for the violence against the children of Judah, because they have shed inno-But | cent blood in their land.

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20 But Judah shall dwell for ever, and I erufalem from generation to generation.

21 For Lwill cleante their blood, that I have not cleanled for the Lord dwelleth in Zion.

But the elect of God shall dwell for everin his holy habitation; and after their translation from the Church militant on earth, thall raigne everlattingly in the glory of beaven.

For I will cleanfe, and purge away the finnes of those mine elect, which I had not before done away; and will deliver the chosen of the Gentiles from those iniquities wherewith they were polluted; which done, and the number of the clear being fully made up the Lord shall dwell everlaftingly with them in his heavenly Zion.

CALICATIVE SAME CONTRACTOR OF CONTRACTOR OF

AMOS.

CAP. I.

I The words of Amos, who was among the heard-men of Tekoah, which he faw concerning Ifrael in the dayes of Vzziah King of ludah, and in the dayes of Jeroboam the Sonne of Icath King of Ifrael, two yeare before the earthquake.

2 And he faid, the Lord wil roare from Sion, and utter his voice from Icrufalem, and the habitations of the Shepheard thall mourne, and the top of Carmel thall wither.

3 Thus faith the Lord, forthree transgressions of Damascus, and for foure I will not turne away the punishment thereof, because they have threshed Gilead, with threshing influments of yron.

4 But I will lend a fire into the house of Hazael which thalf devoure the palaces of Benhadad.

HHE words of Amos, who was one of the heard-men of Tekozh in the land of Judah, which hee received from God, concerning the ten tribes of Ifrael especially; in the dayes of Vzziah King of Judah (who was noted for his prefirmption in during to offer incense in the Temple,) and in the dayes Jeroboam the fon of Joath King of Ifrael; two yeares before that famous earth quake which fell out in the dayes of Vzziah.

And he faid, The Lord, who hath bitberto kept himselfe silent, and exercised his patient long suffering, shall naw thew himselfe terrible to the world; his judgements shall no lesse affright the people, then the roaring of a Lyon that terrifie the beafts of the field; fo as his drought thail feorch the pattures, & caufe the fruitfulleft grounds to wither.

Thus faith the Lord, for the manifold trafgreffions of Damasens I will surely punish that wicked city and people; because they have grievously oppressed Israel, and especially the nearest border thereof, which is Gilead.

But I will fend a destruction upon the house of Hazael, the King thereof, which thall not reft in his person, but that wast and devoure the palaces of his some Benhadad.

and this will I cause to be done by the hands of the King

of Affyria.

By whose power I will breake downe the forts of Damascus, and cut off the inhabitants of the botder. Af Syria, and slay Ream their King, from his palace of pleafure; and the people of Syria thall goe into capality into Kir.

as 2 Kings 16.

For the many & great offences of the Philistins, & purticularly, of their city Gaza, I wilbe fure to inflict punshment upon them; because they carried away my people into an absolute and remedilesse captivity to the Edomites.

I will therefore plague them accordingly, for I will fend the fword, and the fire of the enemie upon all the land of the Philishims, and specially, upon the walls of Gaza, &c.

And I will cut off the inhabitants of all the feverall cities thereof, and the King of that people will I cut off from his royall palace, and I will fet thy felfe against all the strong holds, and shall utterly extinguish the remainder of the Philishins, saith the Lord.

And remembred not that friendly league, and cove. nant, that was betwirt Hiramtheir King, and Salomon.

Because he hath beene ever too forward to pursue the posterity of Jacob (brother to their ancestor Essu) in an hostile fashion, without all pitty, and would not admit of any reconciliation, but hath still reged incessarily against those of his owne blood:

But I will fend Nebuchadnezzar into his country, to waste and spoileis, who shall destroy the city and region of Teman, and raze the palaces of Bozra.

Because they used extreme cruelty towards frael, ripping up the women with child, that there might bee no posterity left of them, to inherit those parts, which they had now taken in, to inlarge their owne borders.

But I will bring upon them Nebuchadnezzar, who shall invade their countrey, and fet a fire on their chiefe city Rabbah; and shall come upon them with great fiercenesse and fury, like a tempessuous whitle-winde, and shall otterly destroy all before him.

Aaa a

CAP.

5 I will breake also the barre of Damascus, and cut off the inhabitant from the plane of. Aven, and him that holdeth the scepter from the house of Eden, and the people of Syria shall goe map, captivities upon Kir, faith the Lord.

for three transgraftions of Gaza, and for foured, will not turne away she panishment thereof; because they caried away captive the whole captivisie, so

deliver them up 10 fidom.
7 But I will fend a firq
on the wall of the Gaza.

mhabitant, from Albdodi and him that holders his former, from Abiston.

and I will turne mine hand against Ekron, Sokha remainer of the Philistenes Stall perish, sich the Lord God.

9 And remembred not the brotherty covenant, #1 Thus faithrthe Lord, for three transgrellions of Edosmand for three will

not time away the punishment thereof, because hee did pursue his brother with the fword, and did cast off all pirty, and his anger did teare, perpetually,

and kept his wrath.

12 But I will fend it fire upon Teman, which thall devoure the palaces of Boxrah.

13 Because they have ript up the women with child of GRead, that they might enlarge their border

fire in the wall of Rabbah, and it shall devoure the palaces thereof, with shouring in the day of bartell, with a tempest in the

day of the whirlewinde.

CA p. 11.

Beamle he burnt the bones of the King of Edom into linte,

a But I will fend a fire upon Moab, and it frill devoure the palaces of Kerioth; and Moab shall die with tunult; with shouting, and with the sound of a trampet.

secure they lold the rightnous for filvertaid the poore for s

paire of frioces.

difficult the pair after the difficult whe earth on the head of the peore, and summand his father will gife muy the father make, to propriate my holy Name.

8 And they lay themfelves down upon clothes hid to pleage upon every after, and they drunke the wine of the condenned in the house of their God.

whose height was like the leight of the Ce-dans and he was strong as throught from above, and his rooms from beneath.

a > But; yet; gave the hazarites process drinkes and commissabled the Prophensiaying Prophenie not

1. Repold, I am prefied under you sea Carris profied that is full of the area.

Discause hese hated the Jiraelites, as that whe the Edomites joyned theselves to the ayd of Israel, Moab, for exstem despight theref burns the very bones of the King of Edoms sonne to asses, in way of sacrifice to his gods.

There I will fend Nebuchadnezzar, as a fire upon Moab; which shall uttesty destroy the chiefe city Kerioth; and Moab shall die in much horror in the midst of the tumbles, and shrickes of warre.

For that upon every base, and worthlesse bribe, they have yeekled so farre to bee cortupted, as to sell justice, and to betray innocence, and to undoe the poore; and helpesse.

All their defire is after this unprofitable dust of the earth, filver and gold, which they eagerly affect to gaine, even by trapling on the heads of the poore, & thiose that are niecke spirited doe they tyrannize over, and proudity oppressed and so are they given over to their filthy and incessions such as that the father, and the some shame not to desile themselves with one and the same strumper, to the great profanation & dishonor of my Name, which

they have professed...

In their leafts, which they make to their Idols, they lay themselves downe upon the carpets, which are laid to pawne for the neede of their bretheren; wherein their Idolatry is not less odious, then their cruelty; for thus doe they before every altar, and in the same seasts, they drinke that wine, which is bought with the fines, and mulds of those, whom they have unjustly condemned;

even in the house of their Idols.

Yet I had deserved better things of them; for I destroyed the Amorites before them; which were rall and mighty Gyants; above the ordinarie proportion of strength, or stature; yet lutterly rooted them out, for the sake of my people; and lest no remnant of that race

for their approvance.

But ye contrary to my law; gave the Nezarites wine to deinke hange might cortupe them; and injoyied filence to my. Prophers, whom I fent to tell you of your finnes, and my indigments.

Behold lam even evendaid with your wickednes, it is with me as with a carribat is over-preffed with a loade of theaves, which goes heavily, and is ready to breake

under the burden.

CAP.

CAP. III.

YOu onely have I cholen out from all other nations for my peculiar people, and have bellowed much cost and care upon you; therefore, fince you have abused my mercies, and rebelled against me, yee shall be fore to be punished.

Ye did walke holily with me, and then I walked gratiously with you, but now since we are false our by reason of your great iniquities, it is not to be expected; we should hold together any longer, in those faire correspon-

dences which were betweene us.

Will the Lyon roare in the forest when he hats no prey for the young Lyon in his den, when he hats taken nothing? No more will the Lord denounce, or inflict his feareful judgements upon a people, but where there is just matter of their sinces, to be avenged.

Ye are as the bird, Gods judgements are as the ging or fnare; yee can not fall into the fnare, or gin of my judgements, if your finnes had not cast you thereinto; the fnare is not wont to be taken up, if it have estight nothing, neither shall the judgements bee removed till they have effected that which they were fent for.

Shal a Trumpet be blowne in the city, to summon the inhabitants to the walls, when as the people find no cause of the searce of an enemie? no more would God by his Prophets denounce these imminent judgments, if there were not just cause to expect, and searce their speedy execution; and who shall, or can execute them, but the just and powerfull hand of God? can there be any evill of punishment in the city, year in the world, which is not of his sending, his inflicting?

The Lord, like a dreadfull and firong Lyon, hath roared out these menaces of judgements, who can choose but feare? The Lord hath committed his word of reproofe and threatning to his Prophets; who can then hold his

peace, and forbeare to publish it?

Yee, O my Prophets, publish this in the very palaces of the Philastins, and of the Ægyptians, and call to those heathenish nations, to be witnesses, and judges of the hainous sinnes of my people; with them to assemble themselves into the midst of Israel, and to take view of the great oppressions, and tumultuous disorders that are amongst them.

- 2 You onely have I knowed of all the families of the carth; therefore I will punish you for all your iniquities.
- 3 Cantwo walke toge ther, except they bee agreed.
- 4 Wills Lyon roars in the forest, when he hath no pray will ayoung Iyon cry out of his den, if hee have taken nothing?
- fitare upon the earth where no ginne is for him, shall one take up a share from the earth, and having taken nothing at all?
- 6 Shall a trumpet bee blowne in the citie, and the people not be a fraid fiall there be evill in a citie, and the Lord hath not done it?
- 8. The Lyon hath roared, who will not feare? the Lord God hath spoken; who can but prophecie?
- 9 Publish in the palaces at Ashdod, and in the palaces in the land of Ægypt; and say, Assemble your selves upo the mountaines of Samaria, and behold the great trumpets in the midst thereof, and the oppressed in the midst thereof.

CAP. 4.

10 Who store up violence, and robbery in their palaces.

11 Therefore thus faith the Lord God, Anadyerfary, there shall be, even round about the land.

as the shepheard taketh out of the mouth of the Lyon two legges, or a piece of an eare, so shall the children of firsel be taken out, that dwell in Samaria in the comers of a bed and in Damascus in a couch,

14 That in the day that I shall visit the transgrefsions of Ismel upon him, I will also visit the altars of Bethel, and the hornes of the altar shall bee cut off, and fall to the ground.

the winter house, with the furmer house, and the houses of ivory shalperish, and the great houses shall have an end, saith the Lord.

i Heare this word, yee kine of Bashan, that are in the mountaine of Samaria, which oppresse the poore, which crush the needy, which say to your masters; bring and let us drinke.

a That he wil take you away with hookes, and your posterity with fish-hookes.

a And ye shall goo out at the liteaches, ever cower that which is before her; and ye shall cast them into the palace, faith the Lord. It is Come to Bethel and transgrasse; at Gilgal multiplie transgrassion, and

Who store up in their houses those treasures which they have gotten together by rapine, and violence.

Therefore, thus faith the Lord; A mighty adverfary, even the Affyrian shall come and invade thy land, and shall spoyle and waste it round about, &c.

As the shepheard, when a Lyon hath beene devouring amongst his slocke, findes lest some mangled remnants of a leg, or an eare, which hee carries home, to shew the spoyle that hath beene done by that sierce beast, so shall it be with Israel; of all the body of Samaria, there shall be some one, or two lest undevoured, for proofe of that generall slaughter & captivitie; & those two perhaps sick and seeble persons; which were not able to stirre out of their beds, or couches; and thus shall it be both with Samaria, and Damascus.

In the day that I shall punish I stael, and call him to account for his many sinnes, I will reckon with him for his Idolatries in Dan, and Berhel; and for those alters which he hath crected there; and will cause those missered educates to be beaten downe to the ground.

And the flately houses of their Kings; both their warms winter houses, and their pleasant summer houses, and their curious and beautiful houses of Ivory shall be utterly demolished, and perish.

CAP. IV.

Heare this, O ye great, and richmen of Samaria that feed full & carelelly, like the Kine in the fat passures of Bashan, yee who oppresse the poore, and crush the needy, and say to your princes and Judges, fer deepe fines, and condemne freely, that we may feast upon the offences of the people.

That he will by the power of the Affyrian fnatch you away, out of your country, as the fifth is caught up out of

the water, by the hooke of the angler.

And yee shall goe forth of your cities, (as an heard of cattell out of a close; every cow through that gappe of the hedge which lies before her;) so shall ge passe through the next breaches which are made in your walls, and shall cast away whatsoever is deare and precious to you in your forsaken palaces.

if you please, and sinne your fill; goe up to Gilgal, and glut your selves with the sull scope of your iniquities;

bring

bring those your morning sacrifices (which are due unto God) bring and offer them to your Idolls; and, that which the law of God requires of you, for the maintenance of his Levites, (vil. to lay aside the tithes every third years for facted use) doe ye that to the priests of your Idolls.

So also verse 5.

Also, I have desired to reclaime you by afflictions, and therefore have sent want and scarcity amongst you, in all your cities, &c.

I have fent unto you a very notionse and deadly pefillence; such a one as I fent upon the land of Ægypt,&c.

I have overthrowne some of your cities by the fire of the Assyrians, as Sodome and Gomorrah were destroyed with fire from heaven, and ye of Samaria were lest out of the common destruction, as a brand taken out of the fire, yet all this bath not moved you to return unto me, faith the Lord.

Therefore fince thou hast sleighted all these judge. mems, and mercies, I am resolved to execute upon thee the severest of all my vengeances, and fince thou hearest have taken up this determination to proceed against thee, therefore prepare thy selfe, O Israel, to meet thy God, withunsained hamiliation and repentance.

For well thou knowest, it is no hoping to resist the power of the Almighty; it is he that formeth the mountaines, and insuleth the spiritiano man, and knoweth, and declareth the thoughts of mans heart before he conceives them; it is be that can cloud the brightest day at pleasure; and can bring downe the highest and strongest fortifications upon earth; he is the Lord of hosts; all things are at his command.

CAP. V.

Hat Israelitish common-wealth which was as a virgin untouched, is now same under the yeake of bondage; and so sale, as that she shall no more rise; so is she forsaken, as that there is none to raise her up againe.

For so sew shall be lest alive, after the hard, and long sieges of the Assyrians, that in those cities of Israel, whereout a thousand able men had wont to goe forth to war, there now shall be lest but an hundred, &c.

bring your facilities every morning, and your tithes after three yeares.

6 And I also have given you cleamede of teeth in all your cities, and want of bread in all your places; yet have yet not returned unto me, suith the Lord.

ro I have fent among you the peltilence, after the manner of Ægypt.

re I have overthrowne

forme of you, as God overthrew Sodome: and Gomorrah, and ye were as a firebrand pluckt out of the birming: yet have yenot returned unto me, faith the Lord.

13 Therefore that will I docume thee, O kinol: and because I will docthis unto thee, prepare to meet thy God, O lirael.

meth the mountaines and createst the wind, and declareth union man, what is his thought, that maketh the morning darknesse, & treadest upon, the high places of the carta! the Lord the God of hoss is his name.

- a The virgin of Ifraci is fallen, the fliall no more rife: the is forfaken upon her land, there is none to raife her up.
- 3 The city that went our by a thousand, shall leave on bundred.

But

5 But feeke not Bethel, nor enter into Gilgal, and palle nor to Beer theba.

6 Lest hee breake out like fire in the house of Io-

feph.

7 Ye who turne judgement to wormewood.

& Seeke him that maketh the leven flarres and orion and turneth the shadow of death into the morning and maketh, the day darke with night that calleth for the waters of these, and powreth themout upon the sace of the

rebuketh in the gare, and they abborre him that

earth, the Lord is his name

fpeakerhuprightly.

1-a Foramuch therefore
as your treading is upon
the poore, and ye take fro
him burdens of wheat yee

have built houses of hew-

en Ropen buryee hall not dwell in them.

13 Therefore the prudent shall keepe silence in that time, for it is an evill-time.

4 Sceke good and not evill, that ye may live.

ilé And they shall call the hulbandman to mourning and suches are skillful of lamentation, to wailing

18 Woe unto you that defire the day of the Lord: to what end is it for you? the day of the Lord is darknesses, and not light.

19 As if a man did flee from a tyon, and a beare met him, or went into the house and leaned his hand on the wall, and a Serpent bitte him.

But goe not up to the calves of Bethel, nor to the high places, and Idolatrous altars of Gilgal, and Beersheba; for, &c.,

Lest he send the enemy upon you, which like a confurning fire shall devoure the royall cribe of Ephraim,

the posterity of Joseph, &c.

Ye, who corrupt judgement, and make it grievous, and hatefull to my people, &c.

Seeke yee him who maketh the great frame of the heaven, and all the glorious starres therein; who summeth the blackest night into a cleare morning, and causeth the brightest day to end in a darke night; who causeth the waters of the sea to over-swell their bankes, and to drowne the sace of the earth; the Lord is his same.

They have him that judgeth uprightly, and that doth freely and unpartially rebuke the wicked man upon the bench of justice; and they abhorre him that speaketh

juftly.

Forasmuch therefore, as ye doe grievously oppresses the poore; and extort from him costly gifts; howforver ye have by your bribes, and exactions, built unto your selves houses of hewen stone, yet yee shall not dwell in them, &c.

Therefore those that are prudent, when they shall see these fore told calamities to fall upon Israel, shall lay their hands upon their mouthes, in an humble silence, and acknowledge the justice of God in these events; for the times shall be very grievous and miserable.

Wherefore, that we may avoid these plagues, frame your selves to all holy, and good waies, and avoid those wicked courses of the test of Israel, so shall yee live, &c.

And husbandmen shall have their part in the common forrow, for so much as their come shall be e wasted and devoured, and those, whose trade and practice is so make common lamentation, shall now mourne in earnest, without an hyre.

Woe to those amongst you that mock at the tidings of this sad day of the Lord, and scornfully aske why it doth not come; and when it will come; they shall finde that it will come, smally to their comfort; they shall finde it is not a day for mirth, or pleasure, but for heavinesse and sorrow.

It (hall be with you, as with a man, who flying from a Lyon, meets in his way, with a Beare; and, to escape both, flyes into an house; and laying his land upon the wall, to get over, it bitten by a Serpent; so thall you thunning one, danger, fall into another.

Doe

Doe not thinke to please mee with the musicall harmonic of your formall devotions; whiles I heare, and abhorre the discordous noise of your fine, &c.

No, notwishstanding all these your outward services I will cause my judgements to gush out upon you as waters; and my righteous vengeance as a toighty streame

shall beare you over.

Have ye not whole fourty yeares together, in the wildemelle, bewrayed your averienesse from me, and your inclination to Idolatrie, was it to me, that in this while yeoffered your facrifices, O ye house of Israel?

No, how lovery epictended to beare my Tabernacle, yet indeed ye did your fervices and oblations to your god Moloch, and the other images of those planetary

gods, whom ye worthipped.

CAP. VI.

Desco those that live securely, and pleasurably in Zion, and that trust to the impregnable situation of the citie of Samaria, the mountaines whereof are held the strongest forts of that nation, whereto the house of Israel resorts.

Look ye unto the most famous and best traded cities, and countries round about you; looke to Calneh that wealthy citie of Assyria; looke to the great citie Antiochia, then take view of Gath the well-knowne citie of the Philistims, and compare your blessings with theirs; and tell me whether these kingdomes be richer, and stronger, and larger then yours; yet these shall ye shortly see brought downe.

Yet ye are carelesse, and consident, and put away from you all seare of danger; and theseupon grow outragious, and cruell; in so much as ye strike into others a

scare of your violence, and oppression.

Ye give up your felves to pride, and eafe, and delicacies stretching your selves upon your soft couches, and beds of youic, and pamper your selves with the dainsiest fare.

They make themselves merry with the most pleasant musicke; and devise instruments of melodic for their vaine and wanton mirth, such as David invented for the praising and cheerful service of God.

They let themselves loose to all intemperance and carnall pleasure, powring in wine out of their large bowles and anointing themselves with the most precious, and

23 Take thou saway from me the norld of thy fongs.

84 But les judgment ranne downe as materis and riginerminelle as a saighte fireans.

17 Have ye offered iffto me farifices and offerings in the wildernesse fourtie yeares, O house of thister

the tabernacte of your Moloch and Chiun your Images, the flatte of your god, which we made to your

Clyes.

alreade in Zimmand trull in the modimisme of Samuria, which are named chiefe of the mations, to whom the house of insael came.

2 Paffe younto Calneh, and fee, and from thence goe yet to Hemath the great, then goe downe to Gath, of the Philliftims. Be they better the thele kingdomes, or their border greater then your border?

3 Ye that put farre away the evil day, and early the feare of violence to come neere.

4 That lie upon beds of yvery, and firetch themfelves upon their conchos, and eatethe lambes out of the flocke, and the calves out of the flat.

y That chains to the found of the viol, and intent to themselves instruments of musicke, like Daiyid:

4 That drinke wine is boyles, and shoint them felves with the chief dint-

fragrant

ments, but they are not grieved for the affliction of Ioseph.

7 Therefore now shall they goe captive, with the first that goe captive, & the banquet of them that streethed rhemselves shall bee removed.

8 I abhorre the excellencie of Iaceb, and hate his palaces: therefore will I deliver up the citie, with all that is therein,

that take him up, and hee that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, is there yet any with thee? and hee shall say, no; Then shall he say, hold thy tongue, for wee may not make mention of the name of the Lord.

commandeth; and he will finite the great house with breaches, and the little house with defts.

on the rocke? will one plow there with oxen? for ye have turned judgement into gall, and the fruit of righteousnesse into hem-locke

ina thing of nought, which fay have wee not taken to us homes by our owne

raile up against you a nation, (O house of I frael, saith the Loid the God of hosts) and they shall afflict you from the entring in of He-

mathumothe river of the

wildernelle.

fragrant ointments; but in the meane time, they are not fentible of the miferable condition of Gods wrongfully oppressed servants.

Therefore, since ye are the prime offenders, and (as it were) leaders of these sinnes, ye shall bee the first in the punishment thereof, even in that wosulf captivity, which shall shortly insue, and then there shall be an end of these your riotous and wanton pleasures.

I abhorre this proud excelle of my people of Israel, and hate those their palaces, which they have built in blood, and oppression, and therefore I will deliver up Samaria, and all that is therein to the hands of the Assyrians.

And a man shall not have a brother, or a sonne lest, to doe him the last offices of his burially but if his uncle or kinsman shall undertake to bring out his corps, he that is the overseer of these summarizations of burning the dead joyning with him in that worke, shall say to that one which is lest alive in the house, is there any more remaining of the whole number of the samily? and hee shall say, no; Then shall the other answere againe; Rest thou humbly, and silently in the just pleasure of the Almighty; this is his worke; as for us, our sins have beene so gried yous, that in the conscience thereof, it is not for us to call upon the name of the Lord, for a release, or mitigation of his judgement.

For behold, the Lord whom we have provoked, commandeth these executions from the hands of the Assyrians, and will by their arms smite both the small and the great.

Is it possible; that borses should run upon the steepe and craggy clisses? or can it be that the husbandman should draw his plow through those hard rocks? So impossible is it that yee Israelires should continue to prosper, whiles ye remaine thus sinfull; for ye have corrupted judgement, and justice, and made it batefull; and deadly to the innocent.

Ye which rejoyce in your owne strength; which is vaine, and nothing worth; and say in the pride of your heart, have we not made our selves strong and impregnable by our pitt and power?

nable by our wit and power ?

But behold, I will raise up against you (O house of Israel) a mighty nation, even that of Assyria, and they shall plague you, even from the one end of your country to the other; from Hemath, which is in the borders of the North, to Sihor the river of the wildernesse, to the South.

CAP.

CAP. VII.

Thus hath the Lord God shewed me the judgement which he is about to bring upon the land; even that extreame famine which he shall cause through the abundance of locusts, and other noisome wormes, which hee will fend upon the earth; early therefore in the shooting up of the graffe, after the first mowing thereof for the Kings use (which is wont to be sooner then the common mathe) he formed store of those hartfull vermine, and

fent them upon the land. Then I, seeing the proceedings of this famine, said, O Lord God, forgive us I beseech thee; if thou goe on thus to plague us, who shall be left alive to continue the name and generation of thy people? For even now, as it

is, the number of thy people is but finall.

The Lord thereupon ceased from this plague, and did, as it were, fay, No, it shall not proceed. I seel shall

not bequite walted.

The Lord God fore-shewed me the judgement that he meant to bring upon Ifrael by the fword of Tigleth Pelefer, King of Affyria, (reprefented by a lite which should devoure up the deepe, and did eate up a part:) fignifying that the fury and force of this King of Affur should urrerly (wallow up the Kingdome of Syria first, and afterwards that part of Israel, which is beyond fordan_

As I have built up Ifrael by line and levell', to will I also now make an exquisite destruction of it; and will lay it levell with the ground; and I will not any more pardon, and passe by their wickednesses.

· Amos hath confpired against thee in Bethel, where is

the greatest confluence of thy subjects.

.The words of his prophetic are intolerable; for hee disharmeth the people; and works in them a meane and dishonourable opinion of thy government; and despaire of their owne lafety.

And Amaziah faid to Amos; what makest thou here, O thou prophet, out of thine owne countrey; goe thy waies home; take this friendly and private counfell from mee, retire home closely to thy owne country of Judah; and there maintaine thy felfe, and there befrow thy paines, and admonitions.

But venture not any more to vent thy prophelies in Bethel: for thou knowest the condition of this place, it is both the Kings sanctuary, for his devotion, and the Kings

1 Thus bath the Lord God shewed unto me and behold he formed grafhoppers in the beginning of the shooting up of the latter grouth, and lo, it was the latter grouth after the Kings mowings.

- 2 Then I faid (O. Lord God) forgive, I befeech thee by whom shalldacob arife? for he is finall.
- 3 The Lord repented for this, it shal not be saith the Lord.
- 4 Thus bath the Lord God the wed into me and behold the Lord God called to contend by fire, and is devoured the great deep and did eare up a part.
- 8 Behold, I will set a plambe line in the midft of my People Hrael, I wil not againe passe by thear any
- to Amos bath confoired against thee in the midit of the house of Hinel the land as not able to bear all his words.
- 12 Alfo Amaziah faid unto Ames, (O thou Seer) goe, flie thee away into the land of Indah, and there eare bread, and prophetic there.
- 13 But prophehe not againe my more at Bolled, for it is the Kings Chaptel and it is the Kings court.

14 Then answered Amos, and said to Amaziah,
I was no prophet, neither
was I a prophets some, but
I was an heardman, and a
gatherer of Sycomore
inuit.

ne as I followed the flock and the Lord fard unto me Goe prophetic unto my people limet.

16 And drop not thy word against the house of

liasc

17 Therefore thus faith the Lord God, Thou shalt die in a polluted land.

- of infined, will not against passe by them any more,
- 3 And the longs of the temples shall be howlings, in the day, faith the Lord God!"
- s Saying when will the new moontebe gone, that we may fell come, and the Sabbath, that we may fer forth wheat, making the Ephah imali, and the flie-kle great, and fallifying the balances of deceit.

of That we may buy the poore for filver, and the needy for a paire of thooes and fell, the petule, of the

wheat.

8 And it life all rife up wholly as a flood; and it finallies caleout and drown to day by the flood of E-gypt.

Kings court, for state; meddle not any more with propheiying here, lest thou provoke the Kings anger against thee.

I was no Prophet by my breeding and institution, I never was trained up to any such vocation, but was by my profession an heard-man, and spent my time amongst my cattle, and in that solitary life contented my selfe with such wild diet, as the Sycomores did afford me.

And even then when I little thought of any such matter, it pleased the Lord to take me from that homely imployment, and injoyned me this taske of prophesying.

Doe not let fall the menaces of judgement upon the

chosen people of God.

Because thou hast forbidden me to prophesie, thus saith the Lord, &c. thou shalt die in the land of Assyria, which is polluted by detestable Idolatries, &c.

CAP. VIII.

And I faid, a basket of fummer fruit; then faid the Lord unto me; I have heretofore gathered, and plucked off force of thy fruits, that is thy people; but now I dome to thee, with a basket, to gather all that growes upon I frael, and will so make an end of this gathering, that there shall be no more of this kinde lest for hereaster.

Instead of the songs, and musicke of the Temples of Bethel, and other high places, there shall be nothing bur howlings; and shrickings of those that are slaine, &c.

Saying, when shall we have done with these solemne seasts, wherein we are not allowed to buy and sell; would to. God these new moones and Sabbaths were once past, that we might sell our corne at an high rate; making the measure of the wheate small, and the weights (wherein the filver is weighed) great and heavie; and falsifying the balances by deceir.

That we may cause the poore to sell themselves to our servitude, for a little silver, as being not able to sustaine themselves; and that we may buy the needy for a paire of shooes, even for the basest necessaries; Yea and that by this meanes, we may put off, at an unreasonable

rate, the very refuse and offall of the wheat.

And the judgement of God shall rife up, and overflow the land, as a flood; and the whole countrey shallbe overspred, and drowned therewith; as the plaines are wont to be by the inundations of the river Nilus.

Your

Your forrow shall be so extreme in that day; and that day (hall be to you so blacke and gloomy, as if the Sunne were gone downe at noone-day; and as if darknesse had covered the earth in the clearoft day.

Such a mourning will I cause amongst you, as when a mother mournes for her onely foune, &c.

Not a famine of materiall bread, &c. But a spirituall famine of the word of God which is onely able to feed. and fave your foules.

And they shall wander from the sea of Galilee, to the Mediterranean Sea, and from the North a-crosse unto the East to seeke the word of the Lord at the mouth of his Prophets, and shall not finde it.

Those Idolatrous Israelites that sweare by the mosten Images of Samaria; and fay; As the God which is worthipped in Dan, and the author of the religion of Beertheba liveth; even they shall fall into utter perdition, and never rileagaine.

CAP. IX.

IN my vision I saw the Lord (having left the Temple) to Aftand upon the altar without, and hee commanded his Angell faying, fmite thou the lintell of the doore of the Temple, so vehemently, that the posts thereof may shake; in fignification of that maine stroke, which I will give the rulers of I fractifor I will cut them in the head (or principall men) every one of them; and as for the posts, which are the inferiors, I will flay them with the fword of the Affyrian, &c.

Neither shall they ever be able by any power, or policie, to escape my judgements, though they should digge into hell, there (ball my hand finde them, &cc.

There will I command my Leviathan to swallow them up,&c.

See chapter 8. verse 8. It is he that hath built, and preferved the feverall contignations of his orbes in the heavens, and hath made provision of those infinite armies of his creatures, to execute his revenges upon earth; it is hee that by his com. mand lets loofe the waters of the Sea, &c.

9 And it shall come to palle in that day, faith the Lord God, that I will cause the Sunne to goe downe at noone, and I will darken the earth in

the cleare day. 🤞 And I will make it as the mounting of an only forme.

13 Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. 12 And they shall wander from Sea to Sea and fro the North even to the

East, they shall run to and fro, to fecke the word of the Tord, and shall not finde ic. 4 They that iweare by

the fin of Samaria, and fay, thy God, O Dan liveth, & the manner of Beersheba liveth, even they shall fall, and never rife up againe.

- I I faw the Lord Itand. ing upon the altar and hee faid, imite the lintell of the doore, that the posts may thake, and cut them in the head, all of them, and I will flay the last of them with the fword.
 - 2 Though they digge into hell, thence thall mine hand take them.
 - 3 Thence will I command the Serpent, and hee shall bite them.

5 And it shall rise up wholly like a flood,&c.

o It is he that buildeth the stories in the heaven, and hath founded his troupe in the earth, he that calleth for the waters of the Sea.

7 Are we not as children of the Ethiopians unto me, Ochildren of Israel, faith the Lord, have not I brought up Ifrael out of Ægypt, and the Philistines from Caphtor and the Syrians from Kir?

9 Yet shall not the least graine fall upon the earth,

re In that day will I raise up the Tabernacie of David that is fallen, and dofe up the breaches thereof and I wil raile up his nunes and I will build it as in the dayes of old.

: 12 That they may polteffethe remnat of Edom, and of all the heathen, which are called by my name, faith the Lord that doth this.

13 Behold, the dayes come, faith the Lord, that the Plowman shall overtake flie resper, and the treader of grapes him that foweth feed, & the mountaines thall droppe tweet wine, and all the hills shall

met. is And I will plant them upon their land, and they thall no more be pulled up out of their land which I have given them, faith the Lard thy God,

Is there any reason in you, O yechildren of Israel, why I should respect you more than the very Ethiopians? Why should I make any difference betwixt you, and very Philiftims? If you fay, I brought up Ifraclour of Ægypt, so also did I bring the Philistms out of Caphtor; and the Syrians from Cyrene, where they were captived.

Yet shall not the least graine scape unsisted by falling to the earth, without agitation; every Israelite shall bee toffed up and downe and dispersed in this captivity, no one (hall be free.

In that day will I raise up my Evangelicall Church. which is the Tabernacle of the true and glorious fonne of David, the Messias of the world, even upon the mines of the Jewish Church, which I will repaire, and so make up the breaches thereof as that, both Jewes and Gentiles, fhall make up one Church; which shall be made as spiritually complete, as ever the Temple was materially of old.

That the bounds thereof may be extended over all the earth, even to the remotest beathen, which shall then be called by my name, faith the Lord that doth this.

Behold I will continue such plentifull increase of my bleffings under the Gospell, that one shall over take another, in a perpetuali fuccession; as it is in a rich & fruirfull foile, that the harvest is no fooner in, than the plough is put into the ground for another crop, and the vintage is no fooner done, than the feed is fowne for a new harvest, thus shall it be with my Church, where one blessing endeth, another shall begin. Then even the drytst and barrenness hearts shall, yeeld excellent fruits of grace in very great abundance.

I will fettle my Church upon earth, never to be rooted out by the violence of men, never to be prevailed against

by the sates of hell faith the Lord God.

OBADIAH

OBADIAH.



E that are theprophets of God, have heard the Lorddeclaring his purpose eccerning Edom; & see sending his Angel to stirre up the Chaldees against him, saying, Arise ye (and I shall assist you) to make warre against the Edomites.

Behold, though thou art but an handfull, in respect of the rest of the heathen round about thee, and art but

meanly thought of for thy powers-

Yet thou art foolishly listed up in the pride of thine owne heart, and deceivest thy selfe, with a false considence in thine impregnable situation, thou dwellest alost in the clefts of the rocks, which thou thinkest inaccessible, and sayest in thine heart, who shall bee able to bring me downe?

But know, that though thy forts, and castles were as high, as the Eagle can build her nest, or file; yea; though thou coulds build as high as the starres, this shold not availe thee; thence will I fetch thee downe, saith the Lord:

How are thou, contrary to thy expectation, utterly cut off, O Edom; without all remainders of hope of recovery? If thereves, if robbers by night come to fleale from thee, they would onely take their boxey, formuch as they can thinke enough to ferve their turne, and leave the reft; If the grape gatherers come to pull the clusters from thy vine, they would leave fome grapes for the gleaners, that shall come after

But as for thine enemies, the Chaldees, they shall ransacke, and risle all the things of Edom; and shall search our all thine hidden commodities, and carry them

away at once.

All those of thy consederacy, to whom thou trusteds, even the Moabites, and Ammonites, which were in league with thee, have deceived thee, and have driven thee out of thy owne seat, even to the utmost borders of thy country; thise intire associates have crastily drawne thee into that inconvenience, which thou canst not avoid, nor remedy; and (for all thy pretence of wisedome) thou has no understanding of this plot said for thy ruine.

(As thy wife men, fo thy valiant foldiers, even those of Teman (which are most famous for skill and courage)

Bbb 2 (hall

rumour from the Lord, and an ambaffadour is ferr among the heather, Arife ye, and let us rile up against her in battell.

2 Behold I have made thee small among the heathen, thou are greatly de-

fpifed

3 The pride of thine heart bath deceived thee i thou that dwellest in the clifts of the rocke, whose habitation is high, that faith in his heart, who shall bring mee downe to the ground?

4 Though thou exalt thy felfe as the Eagle, and though thou felthy nest among the starres, thence will I bring thee downe

faith the Lord.

there, if robbers by night, (how are thou cut off.) would they not have follen, rill they had enough; if the grape gatherers came to thee, would they not leave form grapes.

6 How are the hings of Elau fearchedout?how are his hid things fought up?

7 All the men of thy confederacie have brought thee even to the border; the men that were at peace with thee, have deceived thee, and prevailed against thee, they that eate thy bread have laid a wound under thee, there is none understanding in him.

o And thy mighty men, OTeman, shalbed is smayed, to the end that every one of the mount of Esau may be cut off by slaughter. fro In the day that thou floodest on the other side, in the day that the strangers carried away captive.

have carred into the gate of my people in the day of their calamitic.

16 For as yee have drunke upon mine holy mountaine, so shall all the heathen drink continually, yea they shall drinke, and they shall wallow downe, and day shall be as though

they had not beeng at 7 But unto mount Zion shall bee deliverance, and there shall be holiueste, and the house of Jacob shall possess their possessions.

18 And the house of lacob shall be a fire, and the house of Loseph a flame, and the bottle of

fame, and the notice of Easter faibble, and they shall kindle in them, and

devoure them, and there shall not be any remaining of the house of Esas for the Lord hath spoken it.

South shall possesse the mount of Esan and they of the plaine, the Philistranes; and they shall possesse the fields of Ephraim, and the fields of Samaria, and Ben-

jamin shal possesse Gilead.

20 And the Captivitie
of this hoste of the children of Israel shall possesse that of the Cananites, even

unto Zarephath, and the captivitie of Ierulalem which is in Sepharad, shall possess the citic of the South.

come in on mount Zion to indge the mount of Elan, and the Kingdome shall be the Lands.

shall be utterly cut off; that there may be none left alive in all the mount of Esau.

In the day of battle, thou floods opposite to thy brethren, the asse of Jacob; and wert willing enough, that the enemies should carry them away captive, &c.

Thou shouldest not have entred into the gates of the cities of Israel, my people, in the day of their calamity, to help to spoile, and sacke them, &c.

For, as ye my people, which dwell and worthip upon mine holy mountaine, have drunke up the cup of my bitter affliction; so shall all the heathen pledge you continually of the same cup; yea, they shall drinke it to the very dregges, and shall swallow it downs; and they shall bee so cut off, as if they had never beene.

But, in the end, upon mount Zion (hall be an happy reflauration of my people; there shall be holy service performed to my name, in the re-edified Temple; and the sonnes of Jacob shall bee restored to their old possessions.

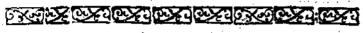
And I will make the house of Jacob, (both Judah, and Ephraim) to be as a fire, whiles the posterity of Esan, is as stubble; so as the fire of Israel shall consume the stubble of Esau, till there be none left of that accursed generation.

And they of the South (which are the tribe of Judah) shall possessed the mountainous Country of Edom; and they of Benjamin, which are of the plaine, shall possesse the cities of the Philistims; and the rest of Israel shall returne to, and recourt their ancient bounds of inheritance, with much inlargement; in a figure of the spiritual extending of the borders of my Church, under the Gospel, over all the coasts of the easth.

And the host of those Israelites, which shall be returned from their captivity, shall possesse the land of the Cananites, even to the utmost bounds thereof, which is Sarepra, as they formerly injoyed it; And the returned, captives of Juda (which are in Sepharad, the remotest part of Babylon) shall possesse those cities of the South, which are their ancient limits.

And God shall, from time to time raise up mighty, and gracious deliverers of his people in that his royall, and holy hill of Zion, which shall repress the

rage of his enemies, and pull downe the pride of Edom; and God fiall challenge to himselfe the right and protection of his Kingdome of Israel.



IONAH.

CAP. I.

A Rife; goe to Niniveh, the great city of the Affyrians, and denounce my judgements against it; for their wickednesse is growne to that height, that I can no longer forbeare it.

But Jonah, fearing that the mercy of God in sparing the city would leave him suspected of a false prediction, bent his course another way, and going downer of Joppa and finding a ship, ready bound for her passage, into the Mediterranean sea, he put himselfe into her, and paid the fare thereof. &c.

Then, when Jonah had told the men, both his nation, and his religion, and his profession, and his haynous sin, in sleeing from the charge that God had laid upon him; they were exceedingly afraid; as being strick & both with the sense of their owne danger, and of compassion towards a person of such quality, who had so freely confessed himselfe, and his offence.

Then the men were struck with an awfull feare of the power, and majesty of that God, whereof they saw such proofe, before their eyes; the sight whereof being added to the religious sermon of Jonah wrought so with them, that disclaiming all their idoll gods, they offered a sacrifice to the only true God, and made vowes to him (which they would carefully performe upon their returne) to worship him at Jerusalem.

CA P. 11.

Hen Jonah spent that time of the three daies (wherein he was thus wosully imprisoned, in the belly of the Whale) in his carnest prayers unro God, and in his hum-B b b 3 ble

2 Arise, goe to Nimivel that great citie, and cry against it, for their wickednesse is come up before me.

But Ionah role up to flee unto Tarshish, from the presence of the Lord, and went downe to Ioppa and he found a ship going to Tarshish, to he paid the fare thereof.

o Then were the men exceedingly affaid, and faid unto him, why half thou done this? for the me knew that hee fled from the presence of the Lord; because he had told them.

16 Then the men feared the Lord exceedingly, and offered a facrifice unto the Lord, & made vowes,

Then Ionah prayed unto the Lord his God, out of the fiftes belly. 2 And faid, I cried by reason of, &c.

out of the belly of hell cryed I, andthou heardeft my prayer.

3 For thou hadft cast me into the deepe, in the saidst of the seas, and the shoots compassed me abour: all thy billowes and thy waves passed over me.

4 Then I faid, I am cast control thy light open I will howke against toward thy holy Temple.

bestomes of the mountaines the carchines the carchines has shout me for a

8 They that obligive lying vanities. for lake their owne mercie.

Voto

no And the bord spake most the life had it vomited one look it most the dry land.

a And Isrial liegth to enterinto abedity a daies issuesy, and he cryzd and faid, yet forty daies, and Niniveh shall be overthrowne.

f So the people of Niniveh beleeved God, and prodaimed a fait.

7 Let them not feed, nor drinke water.

10 And God repen-

ble, and hearty confessions of his great finne, against his

And after, when he was by the power of God delivered from that death, he uttered, and penned this long of thankfgiving, for so wonderfull a mercy, &c.

Gus of that place of unspeakable horror, wherein I was for the time buried, as in the belly of a living and moving grave; I then failed not to cry unto thee, and thou heardestme.

It was not the act of the mariners, Lord, it was thy just act to cast me into the deepe; there I was by thine appointment in the midst of many seas; (for so did that fearefull monster carry me from one sea to another) and the floods compassed me about.

Then faid I; Lord, I am justly cast out of thy sight, into this place of horror; yet since thou still givest me life, and being. I will trust in thy mighty power, and insinite marcy, that thou hast reserved me for some surther service to thee, in thy Church.

I went downe, in the maw of that yast and dreadfull beast, to the bortome of the sea, even to the lowest soundations of the mountaines; the earth with all her rocks and hils was over my head, beyond all naturall possibility of recovery, &cc.

Those foolish menther worthip vaine Idolls, (which are nothing bun lies and falsehood;) for sake all the benefit of thy merciful protocion, and deliverance.

But I, &c.

And the Lord commanded the Whale, and it accordingly did cast up Josesh upon the drie land.

CAPS HIL .

A Nd when Jonah had spent one day in his preaching, and had gone through one third part of the city crying and saying. There are his yes source dayes so come, ere: Niniveh (except it repent) shall be destroyed.

The people of Niniven beloeved that word of God, delivered to them by his Prophet, &c.

Let not the very beafts feed, nor drinke water; that the men may be the more moved with that woefull mone, which those dumbe creatures must needs make in their extremity.

See Ames 7.3.

CAP. IV.

Doft thou thinke this is a just cause for thee to be moved with anger, for that I have spared the Minivites?

And he faid, in much weaknesse, and rash passion; I doe well to be angry, and thinke that I have just cause to be so fretted with this, which thou hast done, as to wish, in the bitternesse of my soule, to be rid of my life.

Then said the Lord, I have done this purposely to shew thee thine owne error, and weakenesse; thou hadst pitty on a serry plant, which cost thee no labour, which received no life from thee; which suddainly came up, & suddainly vanished.

And should not I spare Niniveh, that great city, wherin are sixe score thousand infants, that have not lived to offend, and much carrie which are not capable of offences how much are these better then the senselesse plants of the earth? and these are the worke of my hands, and have cost me much care and regard; and such as require time, and leisure for their persection; bethinke thy selfe therefore how just reason I have to be angry at thy unmercifulnesse, which art angry at my sorbearance of Niniveh. doft their faid the Lord, doft their well to be angry?

j I doe well to be angry, even unto death.

To Then faid the Lord, thou halt had pitry on the gourd, for the which thou halt not laboured, neither madelt it grow, which came up in a night, and perithed in suight,

Ipare Niniveh that great City, wherein are more then fixe score thousand persons, that camor disternehective in their night hand, and their less hand, and also much civile.



MICAH

CAP. I.

The Lord will, in a terrible fort, manifest his power from heaven; and, as in the height of his furie, comming downe from above, will trample upon the lostifiest tops of the mountaines.

In such manner, as that the great mountaines shall (as it were) melt, and dissolve under his seet, and the deepe vallies shall be cleft afunder, and severed from the hills; the mountaines (I say) shall melt like waxe, and the val-

3 For behold, the Lord commeth forth out of his place, and will come down and wead upon the high places of the earth.

4 And the monaraines that be molten under him, and the valleyes shall bee clert, as waxe before the fire and as waters that are

place.

s For the transgression of Jacob is all this, and for the finnes of the house of Hrack what is the rankgression of Jacob? is it not Samaria? and what are the high places of Iudah? are they use lemialem?

. 6 Therefore I will make Samaria as an heape of the field and as planting of a vineyard, and T will powre downe the stones diercof into the valley

y And all the heires thereof that be bank with the first and all the Idols thereof wit I lay defolate; for the gathered it of the hire of an harlot, and they shall returne to the hire of an harlot.

8 Therefore I will waile and howle, I will go firipe, and naked: I will make a wailing like the dragons, and mourning as the owles.

9 For her wound is incurable, for it is come unto Indah, he is come unto the gate of my people, even to legialem

10 Declareve it not at Gath, weep ye not at all, in the house confuphrahicante thy feliginche dust.

tr. Patibye away chou inhabitant of Saphir, has ringthy thane neked, the

powred downe a steepe | leyes shall run from the hils, as warers that are powred out from a fleep place, run downe from the place where

they are powred. In thore, all the whole earth thall be exceedingly mo.

ved, and affected with the dreadfull prefence of God descending to punish the wickednesses of his people.

And all these judgements shall be for the Idolarries of Ifrael, and Judah: What then or who is the authour of this great fin of I (rae)? Is it not the mother city Sama. ria, whose princes have erected and maintained those golden calves? And who is the authour of those offen. five high places of Judah? Is not Jerusalem, and those her Kings that have fet them up, and 'countenanced' them >

Therefore, I will raze and pull downe Samaria, by the hands of the Affyrians, and make that high built city as an heape of stones laid together carelesty in the field: or as those hillocks of earth which are cast up for the planting of a vineyard; And I will cause the goodly fromes of their stately palaces to be tumbled do whe into the valley,&c.

And all those costly offerings, and presents that were brought to their Idolls, as the hire of their spirituall fornication; shall be burnt with fire &c., as they have imagined foolishly that they have received their wealth, as the reward of their Idoll-service, which they have borrowed of the heathen; so shall they know, that it shall goe backe agains the fame way; for the Affyrians, who thall carry it away, thall impute it to their gods as a reward of their Idolatry.

Therefore, fince thele great evills are comming upon my national, for my part, will frend my time in mour. ning, and hitter landentation; I will ay downe my Pro. phets weed; and goe up and downe heavily, and forelornely.

This destruction by the hand of the Assyrians is uncu. rable, for it is passed from Samaria, and is comme forward to Judah; and isnow drawing on, towards the very gates of Jerufalem.

Let no man tell the newes of this calamity at Gath. the city of the Philiftims; left they rejoyce, and triumph in our mifery; oh let no man there bemoane our forrowes: & ye inhabitants of Aphrah (a city of Benjamin) rowle yourselves in the dust, for the milerable desolati. on that is comming upon you.

Paffe ye away into a wofull captivity, O yee inhabitants of the beautifull city of Saphir, passe along in your

fhame

thame and nakednesse; The inhabitants of Zaanan stood upon their gard, and came not forth as yeelding to the enemy, upon the sad taking in of Bethezel; the enemie shall therefore receive of you, O Zaananites, the full recompense of that long siege, to which ye have put him:

The inhabitants of Maroth, shall bee much grieved for the failing, and disappointment of their hopes; they made account to have escaped this misery, but evill came downe upon them from the Lord, and shall not stay there, but shall proceed on, till it come to the very

gates of Jerufalem.

As for you, O ye inhabitants of Lachish, make all possible speed to escape by slight; put your swiftest beasts into your chariots, and drive away hastily; taking the advantage of your remotenesse. Try if you can thus avoide the judgement, who were the authours of sin to the rest of Judah, next after the revolt of the ten tribes to their molten calves. Lachish was the first of the tribe of Juda, that both received, and dissufed the infection to the daughter of Zion; The Idolatries of Israel were first found in thee, O Lachish.

Therefore shalt thou be faine to give vaine presents unto the Philistims to helpe thee, thou shalt have recourse to those false, and lying succours, which have beene ever deceitfull to the Kings of Judah, and so shall

As for thee O Marethah, which hast thy name from inheritance, I will bring such an heire to thee, for thy land, as thou shalt never be able to disposses years the enemy which shall seize thee for ever; And he that is the giory and God of Israel shall execute his justice upon Judah, even as farre as Adullam, the utmost coast thereof.

Make thee balde, Oland of Israel, in token of extreame mourning; and cut off thine hayre in forrow for thy delicate children which are slaine, and captived; yea, inlarge thy baldnesse (the signe of thy griefe) as the Eagle, which moults with age, being lest without feathers, till her renovation; so doe thou leave thy selfe without baire, or comfort for thy children, for they are gone into captivity from thee.

inhabitant of Zaanan came not forth in the mourning of Bethezel, he shall receive of you his standing.

11 For the inhabitant of Maroth waited careful-ly for good, but evill came downe from the Lord unto the gate of Ierusalem.

of I achief, binde the charlor to the fwift beaft, the is, the beginning of the fin to the daughter of Zion, for the transgressions of Israel were found in thee.

14 Therefore shart thou give presents to More, theth Gath, the houses of Achizib shall be a lie to the Kings of Head.

heire into thee, O inhabitant of Marethah, he shall come unto Adullam y the glory of Ifrael.

poll thee for thy delicate children, inlarge thy baldnesses as the Eagle, for they are gone into captivity from thes.

CAP. II.

3 An evill from which ye shall not remove your neckes, neither shal ye goe haughtily, for this time is evill.

4 We be unterly spoyled, he hath changed the portion of my people, how hath hee removed it from meaturning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.

6 Prophetic ye not, lay they to them that prophetic; they shall not prophetic to them that they shall not take shame.

7 O thou that are named the houle of Iacob, is the spirit of the Lord strained are these his doings? doe not my words doe good to him that walketh uprightly?

Deen of late my people is rifen up as an enemy, ye pith off the robe with the gamene from them that paffe by fecurely, as men averse from warre.

9 The women of my people have yee cast out from their pleasant houses from their children have ye taken away my glory for ever

for this is not your test? because it is polluted, it shall destroy you even with a fore destruction.

to If a man walking in the spirit & salshood doe lie, saying, I will prophese unto thee of wine and of strong drinke, hee shall even be the propher of this people.

A N evill which shall presse you so heavily; that you shall neither be able to remove your necks from under it, nor lift them up in an haughty carriage; for it is a time of exceeding great affiliation.

Wee be utterly spoyled, he hath altered the property of the land, and the condition of the people; for he hath put Assyrians into the possessions of lirael, and hath removed Israel into Assyria; yea, rather instead of returning to us in mercy, and restoring our land, he hath divided our fields to our enemics.

Therefore when this judgement shall bee effected, there shall none remaine of you, who shall have any lot or inheritance in the land of I stae!.

Yet they are ready to say unto my Prophets, (who fore-tell these judgements) prophets not; neither will they allow my Prophets to say, that this shamefull foile shall happen unto them.

O thou, that wouldst bee named the house and seed of Jacob, is it for thee to hinder the spirit of prophesic? Is it not Gods doing to put these words into their mouthes? And if ye were so affected to God as yee ought, and so well disposed, as ye pretend, surely my predictions of these judgements would be greatly for your good.

Now of late, my people (as if they needed no enemie) are turned enemies to each other; yee strip the garments from the backs of travellers, that passe by securely, without any thought of such cruell, and hostile measure.

And, as not content with this cruelty towards men, ye offer violence to the women allo, whom ye have forceably taken from their owne houses, where they lived contentedly with their hulbands, and to their children also, from whom ye have taken those priviledges, & liberties of freehome litaelites, which was the glory of that nation, and so within I had wont to receive glory fro them.

Away therefore, srife, and get you into captivity; for this land is no place for you; fines we have thus defiled it by your finnes; ir shall cast you out; and deliver you up to be destroyed by your enemies.

I know well enough how I might please you; Is a man would walke in a vaine light fashion; and yeeld to prophesie nothing but lies unto you; and sooth you up in gluttonie & drunkennesse, and tell you of that free scope ye shall have to wine, and strong drinke; he should be a welcome prophet to this people.

But

But forme, Lampotof that straine; I have other tidings to deliver to you, from the Lord; which is this; I will (saith God) gather up all my people of Islact rogether, as a shepheard gathers his whole stocke rogether into a fold; and (as tenses to be in such concourse) there shall be a great noyse, and murmure in that througed multirude:

But this affembly that not bee for their eafe or comfort, but rather for their more full defizuction; The Affyrian shall come in upon them, and breake into this fold, and spoile and ravine, as he pleaseth; and my people shall be carried away through those breaches, into a miserable captivity, and their King shall be led manicled before them; and the Lord of hearts (who hath justly contrived this desolation of his unworthy people) shall leade the way to the accomplishing thereof.

CAP. III.

Ye rulers, and governots of Israel (to you I speake) is it not your part both to know how to doe justice to the oppressed, and to performe it accordingly?

How is it then that you doe contratily? yet hate the good, and love the evill, and offer all cruelty and violence to thom; as some unsaithfull shepheard, who in stead of feeding his slocke, sleas off their skinnes; and devoureth their flesh.

South terfe 3:

Who, to as they may beefed up with the largefles of the people, cry peace and happinefle, but if they have not their mouthes filled with gifts, are ready to load their niggardly hearers with threates of judgements.

I will therefore utterly withdraw from you all vision, and ye shall no more see ought from me, than a man can see ought before him is the darkest night, my Spirit, which is as the Sunne, shall be fully set, and gone downe upon your Prophets, and there shall be nothing but dark nesse of ignorance before them.

So also verse 7.

But as forme, I am none of your foothing Prophets, no, I am by the Spirit of the Lord filled with courage,

THO Tacbb, MIGPARE: 1 Wil Birtly gather life felle nant of Mrael, I will pot then together freeze of Bostali, as the flocks in the midit of their fold. They hall make great notife by featon of the Hidithade of Helich w Fa. The bil alter is to hive up before them: they have broken apand have palled thorow the gate, and are gone out by it, and their King shall passe before them, and the Lord on the head of hem

... 13 I will fittly affects

pay you. O heads of Jacob, and yee Printes of the house of Israel: is it not for you to know judgement.

2 Who hate the good, and laye the evill, with pluckt off their skin from

off thems and their fiefa from off their bones.

that bite with their teeth and city peace, and see that puttern not into their mouldis, they even prepare warre against him:

be unto you, that ye shall not have a vision, & it shall be darke into you, that ye shall be darke into you, that ye shall not divine, and the Susing shall not divine, and the day shall be darke over them.

8 But truly 1 am full of power by the Spirit of the Lord, and of judgement, and of might to declare unto lacobhis transgressi-

to They build up Ziou with blood, and Terufalem with iniquitie.

on for your take be plowed as a field, and I erusalem thall become heapes, and the mountaines of the house as the high places of the forrest.

I But in the last daies it shall come to passe that the mountaine of the, &cc.
2 He shall judge among

the people, &c. and they shall beare their swords into plowshares.

s For all people will walke every one in the name of his God, and wee

will walke in the name of the Lord our God for e-

ver and ever.
6 In that day, faith the Lord, will I affemble her than helteth and I will ga-

the halteth, and I will gather her that is driven out, and her that I have afflicted.

7 And I wil make her that halted a remnant, and her that was call fare off a

firong nation, and the Lord shall reigne over them in mount Zion from hencefortheven for ever.

S And thou O towre of the stocke, the strong hold of the daughter of Zion, unto thee skall it come even the first dominion, the kingdome shall come to the daughter of

o Now why dost thou cry out aloud ? is there no king in thee, is they couns

Ternfalem.

and undaunted zeale, with true judgement, and bold refolution to declare unto Jacob his transgression,&c.

They build them flately boutes in Zion, and in Jerulalem, with those summes which they have extorted from the very bowells of the oppressed innocents.

the very bowells of the oppressed innocents.

Therefore, for your sakes shall mount Zion be so rased and levelled by the Chaldees, that it may be plowed as a

field; and Jerusalem shall become heapes of rubbidge; and mount Moriah shall lie like the rockey, and wild hills of the desert.

CAP. IV.

See 1/4.2.2.

See 1fa. 3.4.

Hiles those that are without the pale of the Church walke after the salse religion of the Idol. gods, we will walke in the profession of the holy truth of God for ever.

In those dayes of the Gospell, will I call home to my Church, the Synagogues of the Jewes; even those despised people, which are justly driven out of their land, and deservedly afflicted by me.

And I will reduce those rebellious, and out-cast people, to the profession of my truth; and will make them true members of my Church; and the Lord Christ shall reigne over that Evangelicali Church of mine, (consising of Jewes and Gentiles) in his heavenly Zion, from henceforth, even for ever.

And to thee, O thou famous hill of earthly Zion, shall this bleffing first come, there shall be the first beginning of this glorious and powerfull dospell, and Kingdome of Christia and from thee shall goe forth to the whole Church of God.

Now therefore why art thou dejected, as if thou wert utterly cast off, as if there were no King to uphold and defend defend thee, no counfeller to take care for thee ? Why feller perished, for pange art thou in these pangs of distresse, as a woman in travell?

And indeed, Omy Church of Judea, I give thee leave to be grieved, and pained for a time; for thou shalt be driven forth of thy cities, and carryed away into the captivity of Babylon; but thou shalt not long lie under this affliction; the Lord thy God shall fetch thee thence, in his appointed time, and thall redeeme thee from the hand of thine enemies; and all this shall be, in a type of the state, and deliverance of my Church, from the hands of their spirituall enemies.

Even at this time many nations of the Assyrians and their assistants are conspiring together against threathat fay, let us defile her streets with blood; and let our eye fee Zion razed, and ruined.

Bur they little know what the Lord hath designed to them; they know not his counsell and purpose; vi7. that he intends their destruction, and will suddainly gather them into their graves, as the sheaves, in the time of harvest, icto the barne.

Arife then, O Jerulalem, the type of my Evangelicall Church; and be victorious over thine enemies, bee not thou wanting to the exercise of that power, which I have given thee; for I have made thee able to subdue all that rife up against rhee, in which successefull victories, thou maift not challenge ought unto thy felfe, but shalt ascribe the gaine, and praise thereof wholly unto the Lord of the whole earth.

CAP. V.

Now, O ye troupes of Assyrians, and Babylonians, gather your selves together, to lay your segeagainst Jerusalem, they shall offer scornfull usages to Ezekiah King of Judah.

And thou Bethleem Ephratah, though thou bee but one of the smallest cities, both for extent, and for number of inhabitants, amongst all those of Judah; and therefore arreafily taken, and over-runne by the great Aflyrian beve taken thee, as a womán ju travell.

into Be in paine and labour to bring forth, co daughter of Zion, like a woman in travell for now finitithou goe forsitour of the city, and thou shalt dwell in the field, and then Ihalt go even to Babylon, there shalt thou be delivered, there the Lord shall redeeme thee from the hand of thine enemies.

- Mr. Now also many nations are gathered against thee, that lay, let her bee defiled, and let our eyes looke upon Zion.
- 12 But they know not the thoughts of the Lord, neither understand they his conniell, for he shall gather them as the sheaves into the floore.
- 13 Arife and thresh,O danghter of Zion, for I will make thine home yron, and I will make thy hooves braffe, and thou shalt beate in pieces many people, and I will confecrate their gaine unto the Lord, and their substance unto the Lordof the whole earth.
- Now gather thy felf in troupes, O daughter of troupes, he hath laid fiege against us, they shall smite the judge of Ifrael with 2 rod upon the cheeke.
- 2 But thou Bethleem Ephratah though thou be

little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in If-rael, whose goings forth have beene from of old, from everlasting.

3 Therefore will hee give them up untill the time that the which travaileds both brought forth; then the remnant of his broth ren shall return our to checkildren of finel.

feed in the strength of the Lord, in the majestic of the Lord his God and they shall shide, for now shall he be great this of the entity.

And this man shall be the peace when the Assyrian shall come into our land, and when hee shall tread in our palaces, then shall we raise against him feaven shepheards, and eight principall men.

6 And they shall waste the land of Affyria with the sword, and the land of Nimrod in the entrances thereof.

7 And the remnant of Iacob shall be in the midst of many people, as a dew from the Lord, as the showres upon the grasse, that carrieth nor for man, nor waiteth for the somes of men.

8 And the remnant of Iacob shall be among the Gentiles in the midst of many people, as a Lyonamong the beasts of the forrest.

Affyrian invader; yet thou hast wherein thou maiss exceedingly comfort thy solfe, and rejoyce above all other cities upon earth; for in thee shall the great Saviour of the world be borne; even that glorious King of his Church, who after his eternall generation of his Fasher, hath from the first beginnings of the world manifested and revealed himselse to men.

But in the meane time, he shall suffer his Israel to be grievously afflicted; his Church shall be in travaile of great forrow, till she have received a deliverance thereof, by the birth of the blessed Messah, who shall bee botne into the world; And then, the elect amongs the Gentiles, shall joyne themselves with the believing Israelites, and both shall make up the Church, and kingdome of Christ.

And that great redeemer of the world shall continue and grow mighty in and through the strength of the Lord, and the Majesty and power of the Lord his God, wherewith his humane nature is inseparably united for ever; and shall be received, and adored to the very ends of the earth.

And this Saviour shall be our peace, and deliverance from all our enemies, even from the Affyrians, when they shall invade our land, and when they, and the Babylonians shall have taken our palaces and possessed them, then shall the power of Christ raise up unto us, many gracious Kings and Princes of the Medes and Persians which shall procure our restauration.

And those Persian Kings shall make waste the land of Assyria, with the sword, and the land of Babylon in the entrances thereof, &c.

And those Jewes which shall be called into the Church, shall be dispersed amongst many people, for their conversion; even as the dew or showers that God sends downe upon earth to fruiten it, without the aide or labour of many so shall they be a meaner from God to distinguishe Gospell allower the world to the great behops and comfort of mankinde.

And those that are converted to the Church, shall be so strong, and powerful amongst the Gentiles, in the greatest part of the world, as that they shall be able to prevaile against their opposers, and shall be awfull unto them, even as a Lyon amongst the beasts of the forrest, &cc.

Thine

Thine hand, O my Church, shall prevaile against thine adversaries, &c.

And in those daies of the Gospell, I will give an happy peace unto thee, O my Church, so as thou shalt have no use of horses, or chariots for thy desence.

And I will take from thee all use of thy walled ciries, and strong holds, since my protection, and thy peace shall be guard enough for thee.

Or, I will take from thee all confidence in thy horfes and chariots, and defenced cities, and thy trust shall

be wholly fet upon me.

As for those wicked practises of forcerers, and sooth fayers, whereof thou hadd wont to make use in thy doubts, and extremities, thou shalt have no more recourse unto them; but thou shalt consult with me in all occasions.

When all this shall be performed on thy part, I will not be wanting unto thee; but will then destroy those cities of thine enemies which shall rise up against thee.

CAP. VI.

A Rise (saith God to me) and call the very senselesse carth; even the hils and mountaines to record, of what I have to say against my people.

Now therefore, O ye mountaines of Israel and Judah whose roots seeme to reach downe to the foundations of the earth, heare ye, since men will not heare; for the

Lord hath a just quarrell against his people, &c.

Remember what answeres I did put into the mouth of Balaam, the fon of Beor, how I drew blessings, even from his mouth, upon you, in stead of the curses, which Balak would have hired him, to utter against you; remember all my gracious dealings with thee in all the passages of the wildernesse, even from Shittim unto Gilgal, till thy very entrance into the land of promise; that ye may acknowledge the righteous proceedings of the Lord with you.

And that, in a true remorfe of foule, ye may humble your felves before him, and fay within your felves,

wherewith shall I come before the Lord, &c.

And if thou shalt once enter into these holy, and penitent thoughts, O man, thou shalt not need to stay for a cleare and full direction from him; Loe, he hath already shewed thee what course to take; hee hath taught

9 Thine hand shall bee lift up upon thine adversaties.

yo And it shall come to passe in that day, saith the Lord, that I wil out off thy horses out of the midst of thee, and I will destroy thy Charlots.

the cities of thy land, and throw down all thy firong holds.

1: And I will cut off witch-crafts out of thine hand, and thou shalt have no more soothsiers.

14 50 will 1 destroy thy cities.

r Heare ye now what the Lord faith, arife, contend thou before the moutaines and let the hills heare the voice.

2 Heare ye, O mountaines, the Lords controversie and the strong foundations of the earth, for the Lord hath a controversie with his people.

5 O my people remember now what Balak King of Moab confulted, and what Balaam the fonne of Beoranswered him from Shirtim unto Gilgal, that ye may know the righte-outhelic of the Lord.

6 Wherewith shall I come before the Lord.

8 Hee hath thewed thee, Oman, what is good.

Ccci

o The Lords voice cryeth unto the city, and the man of wiledome shall see thy name, heare ye the red and who hath appointed it

to Are there yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable.

13 Therefore also will I make thee ficke in imi-

ting thee.

14 And thy calting downe shall bee in the middest of thee, and thou shalt take hold, but shalt not deliver, & that which thou deliverest, will I give up to the sword.

Omri are kept, and all the workes of the house of A-hab, and ye walke in their counsels, that I should make thee a delolation, & the inhabitants thereof an hissing, therefore ye shall beare the reproach of my people.

as when they have gathered the lummer fruits, as the grape gleanings of the vintage, there is no cluster to eare, my foule defired the first ripe fruit.

3 That they may doe evill with both hands earnestly, the Prince asketh, & the India asketh for areward and the great man he attereth his mitchievous desires, so they wrap it up.

thee what is good, and acceptable to him, &cc.

The voice of the Lord calleth (by me his Prophet) to the city of Jerusalem (and those that are wise-hearted will have a due and awfull respect to thy name, O Lord,) heare O Jerusalem, heare thou the sad newes of that sharpe rod of affliction, which is prepared for thee; and consider, who it is that hath appointed it, for thy correction.

Notwithstanding all the reproofes, and menaces of my Prophets, are there not ill gotten goods scraped together, and hoarded up in the houses of thy wicked inhabitants? are there not salse and scant measures which are abominable?

I will make thee ficke (even to death) with my sharpe

and wounding stripes of affliction, &c.

Thy casting downe shall be in the midst of thine own streets, thou shalt fall, even within thine owne walls; and thou shalt take hold on thy children, to deliver them from the enemie, but thou shalt not rescue them; and those, whom thou hast obtained to deliver from the present slaughter, will I soone after give up to the sword.

For those impious statutes of Omri the Idolatrons King of Israel, the father of Ahab, are still kept by you and all the wicked practises of the house of Ahab, and Jezebel, are in use amongst you, and ye waske in their counsells, &c. Therefore ye shall justly undergoe that reproach, which is due to a people, of whom I have deferved so well, and have been so ill required.

CAP. VII.

W Oe is me, that I can finde so small comfort of my labours; it is with me, as with a man that after the vintage is past, seeks for a cluster of grapes, but can finde none to cate; even so hath my soule desired (after all my preaching) to finde some godly men, (which would have beene to mee no lesse pleasing than the first ripe grape is to the palare) and behold, there is none to be found.

That there may be no flackening of their indevours to doe evill, on althands; the very Princes and Judges of my people feeke after bribes, to corrupt justice; the great man doth not modefully finother his wicked defires of unlawfull gaine, but openly professeth it; and so they contrive their mischiese accordingly.

The

The very best of them teares, and scratches like a brier; the most upright-wounds, and prickes deeper then a thorne hedge, therefore there is judgement ready at hand for them, the day is comming of thy tharp vilitation, wherein thy rulers, and falle prophets shall be plagued for their corruption; even now is their perplexity ar hand.

Ye shall be put to such straits, that every one shall be glad to shift for himselfe in silence; not daring to trust to a friend, or to a guide; or to disclose his counsell to

the wife that lies in his bosome.

But every one (hall he so intent upon his owne escape, and prefervation, as that the fonne will not spare the honor of his Father, if that shall lie in his way; the daughter will be cashing off the respects due to her mother, and much more the daughter in law will put off all regard of her mother in law; and a man shall be justly fuspicious of his owne followers, and domesticke fervants, left they shall betray him.

Thus shall men be distracted with their scares, but

as for me, I will looke unto the Lord, &c.

Rejoyce not too much in my mifery, O Idumes, and Babylon, though I fal into captivity, yet I shal arise, &c.

Now thall Babylon be fubdued, and trampled under

feet by the Medes and Perfians.

In that day that thy walls, O Jeruselem are to be re-edifyed, in that day shall the decree that was procused, for the hinderance of the worke, be laid a fide, and the indeavour of thine opposites shall be frustrated.

In that day shall those of Juda, and Israel, flocke to thee out of Affyria and from the ftrong cities of Ægypt and shall be re-established in their wonted fortresses, even as farre as to the bounds of Euphsates, and from one

lea to another, all the land over.

Notwithstanding, in the meane time, for a space the

land finall be defolate, &c.

In this meane time, O God, take those care of thy people; Oh doe thou feede, and governe them; by thy gracious protection; lead thou this flocke of thine heritage, which now dwell folitarily in the wildernesse of their captivity, into the midft of thy fruitfull pastures of Casmel, let them feed in the rich fields of Bafan, and Gilead, as in former times:

.. Thy prayer is heard (faith the Lord;) 4 will doe thus for thee, O my people; and as I did in the daies of thy comming out of Agypt doe marvellous things for thee,

4 The best of them: is as a brier the most upright is tharper then a thorne nedge, the day of this watchmen and thy vifeation commeth, now thall be their perplexity.

5 Trust ye not in a friend put ye not confidence in a guide, keepe the doores of thy mouth from her that lieth in thy bolome.

6' For the some dishoneureth the father, the daughter rifeth up against her mother, the daughter in law against her mother in law, a mans enemies are the men of his owne house.

7 Therefore I will look

unto the Lord.

8 Rejoyce not against me. O mine enemy, when I fall. I shallarise.

, to Now thall thee bee troden downess the mire

of the fireers.

11 In the day, that the walls are to be built, in that day that the decree be far

removed.

12 In that day also hee thall come even to thee from Allyria, and from the forrified cities, and from the fortresses, even to the river and from lea to lea, and from mountaine to mountaine.

13 Notwithstanding the land shall be desolate.

14 Feede thy people with thy rod, the flock of thine heritage whichdwel folicarily in the wood, in the midst of Carmel, let them feede in Balhan and Gilead, as in the dates of old.

is According to the dates of thy comming out of the land of Ægypt will

C cc3

I show unto him marvellous things.

17 They shall licke the dust like a scrpent, they shall move our of their holes like wormes of the carth.

so will I doe againe in thy comming out of Babylon.

The nations shall be humbled under the hand of my Church; they shall give way to them, to take possession of their former inheritance, and shall therefore move out of their places, as wormes move out of the holes of the earth, &c.

ON SCORE ON COMPANY OF THE STREET

NAHVM.

CAP. I.

He heavy tidings that God sent to Niniveh, and to the whole kingdome of Assyria, &c.
The Lord comes to revenge in sury, and

as the match of a great hoast raises dust in their passage, so in this motion of the Lord to his vengeace, the clouds

are as the dust of his feete.

The fruitfullest regions of Bashan, and Carmel, and Lebanon, at his command grow seare, and barren.

Ledanon, at als command grow leate, and patten,

He takes gracious notice of them that trust in him; & will deliver them.

God will make fo full dispatch of his enemies the Aslyrians at once, that there be no place for a second onset.

For, whiles they combine themselves, and plot together in wickednesses, and plot together in an hedge; and whiles they are conforting together in their drupkennesses, and excepte, then, even then, shall the judgement of God fall upon them, and devoure them; as the fire conformes the drie stubble.

There is one common out of thee, even Rabshakeh, that both imagineth, and dareth to utter evill, against the Lord; accounted to exketh blasshemous words, and gives wicked countells to myspeople.

Thus faith the Lordy Though the Affyrians he fecure

I The burden of Niniveh,

3 God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adversaries, and hee referveth

wrath for his enemies.

4 Bathan languisheth;
and Carmel & the flowre

of Lebihort languisherh.

7 The Lord is good, a strong hold in the day of trouble, and he knoweth

them that trust in him.

9 Affliction that not fife up the fecond time.

to For while they bee fulden rogether as thorus, and while they are drunken as drinkards, they shall be devoured as shipbig fully drie.

re There is one come our of thee that imagineth evill against the Lord wicked comfeller.

13 Thus faith the Lord, though they be quiet, and

and

and many, and strong, yet they shall be cut downe, when the destroying Angeli shall passe through their campe; and for thee, O Jerusalem, if I have afflicted thee by his stege, yet I will afflict thee no more.

For now I will confound his power, and disappoint that youke of servitude, which he had intended to thee; and free thee from the bonds of his subjection.

And the Lord hath decreed concerning thee, O Senacherib, that thou shalt be slaine of thine owne sonnes, and shalt have no more of thy posterity to succeed in the following generations, and out of the house of Nissoch thy god, and other of thine idoll Temples, will I cut the graven, and molten images; I will prepare for thee a speedy and miserable death, for thou art vile.

Behold, upon the mountaine of Sion, and the other mountaines of Judah and Israel, there shall be a joyfull gratulation of thy deliverance and peace, O Judah, and doe thou rejoyce accordingly, in thy God, Keepe thou thy solemne seasts, and performe thy vowes cheerfully to the Lord thy deliverer, for this wicked Tyran shall no more passe through thy borders, he is usterly out off.

CAP. II.

The King of Babylon, Nebuchadnezzar, who subduethall before him, is comme up before thy gates; looke well to thy selfe therefore, stand upon thy gard, fortifie thy bulwarks, and rouze up thy courage to defend thy selfe.

But notwithstanding all thy preparation, and warlike forces, he shall prevaile against thee, O Niniveh; For, if the Lord have turned away the excellency of Jacob, and Israel; and hath given it over to the spoile of the Assyrians; who have destroyed their vineyards, how much more will he desice the glory of Niniveh?

Thine enemy of Babylon shall come fiercely upon thee, and with great pompe of terror; the shield of his mighty warriours shall glitter with brightnesse, his valiant men shall be deckt with scarler; his charets shall whirle with such fury, that the fire shall sparkle out of their wheeles; and the earth, and woods adjoyning shall shake with the noise.

likewise many, yet thus shall they be cut downe, when hee shall passe thorough though I have afflicted thee, I will afflict thee no more.

13 For now will I breake his yoake from off thee, and will burn thy bonds in funder.

at And the Lord hath given a commandement concerning thee, that no more of thy name be fowen, our of the house of thy gods will I cut off the graven image, and the molten image; I will make thy

grave, for thouart vile.

15 Behold; upon the mountaines the feet of him that bringeth good tidings that publisheth peace: O Indah keepe thy folemne feaste, performe thy vows, for the wicked shall, no more passe through thee, he is utterly cut off.

r He that daineth in peeces is come up before thy face, keep the municion, watch the way, make the loines throng, fortifie thy power mightily.

2 For the Lord harh turned away the excellency of Jacob, as the excellency of limit, for the emptiers have emptied them out, & marred their vine branches

3 The shield of his mightie men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the furcitrees shall be terribly shaken.

So,

So also verse 4.

5 He shall recount his worthies, they shall stumble in their walke, they shall make haste to the wal thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dis-

folved.

7 And Huzzab shall be led away caprive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabring upon their breasts.

8 But Viniveh is of old like a poole of water, yet they shall flee away; stand, stand, shall they cry, but none shall looke backe.

is fake ye the spoile of filver, take the spoile of gold; for there is none end of the store and glory out of all the pleasant furniture.

voide and wafte, and the heart meltoth & the knees fmite together, and much paine is in al loines, and the faces of them all gather blackneffe,

ling of the lyons, and the feeding place of the young lyons, where the hon, even the old lion walketh and the lyons whelp, and none made them afraid.

in pieces enough for his whelps, and firangled for his lionesses, and filled his holes with prey, and his dennes with ravine.

Then shall the Assyrian muster up his forces, and call together his choise commanders; they shall so hasten towards Ninivehs desence, that they shall stumble in the way; they shall make speed to the wall thereof, and prepare their best fortifications.

But all invaine, for those ports which lead to the river, shall be broken open, and the palace of the King, and Temple of Jupiter Belus shall be demolished.

And the Queene shall be led away captive; shee shall be led away with her maids following her in a sad mourning, and lamentation, like to the dolefull voice of doves, and beating their breasts for the anguish of her

deportation.

Though Niniveh be noted of old, for rich and strong, and surnished with multitudes of inhabitants, as a pond with spawne of sishes, yet all this shall not availe her; for, all her inhabitants shall betake themselves to slight; they shall call up to each other to stand, but all shall run away; no one shall dare so much as to looke backe.

Goe to then, ye Babylonians, take yee the spoile of the silver and gold, which the searcfull citizens have lest behinde them; neither can ye be able to carry away that store of glorious, and rich surniture wherewith that ci-

ty aboundeth.

Now is that great city empty, and voide, and utterly despoiled; the hearts of the Ninivites melt with griefe, their knees knocke together with seare; they lay their hands on their loines (as if those were pained) in the vehement gesture of their lamentation, and the saces of them all are desormed with passion, and assonishment.

Where now is the place that was the feared dwelling of the Lyon-like Affyrians? What is become of the place, where the old Lion, even the Tyrans of Affyria walked, and where his Princes made themselves so secure, that nothing could affright them?

These Assyrian Tyrans did not only take that prey from other nations, which might suffice themselves, but they purvayed for their children, for their followers, for their wives, and filled their store houses with abundance of the rich booties of the world.

There

There shall be no more regard had to thine ambassadors, nor to those commanding officers of thine, which lately held the world in awe.

CAP. III.

Oc to the bloody city of Niniveh,&c. thou canft not make an end of fraud and rapine.

Vengeance is neere thee; I doe already heare the noise of the Babylonian whips in the hands of the charetiers, driving them furioufly against thee, &c.

Because of the multirudes of those spirituals fornications, whereinto (like some faire and tempting harlor, the mistresse of witchcrasts) thou hast drawne other nations having so beforted them that thou hast made them the flaves of thy luft.

See Ezek. 36. verfe 37.

Art thou better then the famous and populous city Alexandria, in Ægypt, which is fimate upon the river Nilus, and had the waters to environ it; and is defenced with that great and Sea-like lake of Mercotisa

O Alexandria, befides thine owne firength, Æthiopia and Ægypt were thy fure stay; thine assistants were without number; all the Africans, and above all the Libyans were thy helpers.

Even so thou also, O Ninively shalt drinke deepe of the cup of Gods vengeance; thou that wast once renowned over the world, shalt be glad to bee wrapped up in ob-

feurity, and forgetfulneste, &c. Thy people in the midft of thee are faint hearted as women,&c.

Goe to then, furnish thy selfe with provision for a fiege; fill thy cifternes with water, fortifie thy ftrong holds, make ready store of bricks to repayre thy battered wails.

Bur, all this shall availe thee nothing, notwithstanding all thy preparation, the fire, and the fword shall devoure thee, it thall eate thee up, as the canker-worme doth the greene leafe: were thy troupes as many, as there are caterpillers upon the boughes; this number shall doe thee no good for thy defence.

"13. And the voice of thy mellengers that no more be litered

- i Woe to the bloody citie, it is all full of lies, and robbery, the pray deparreth not.
- 2 The noyfe of authir, and the novie of the ratling of the wheeler.
 - 4 Because of the multitude of the whoredomes of the well-favoured harlot, the mistresse of wirely crafts, that Telleth nations thosowher whoredenes, and families through her witcherafts.
 - 5 And 1 will discover.
- 8 Art thou better then populus No, that was icituate among the rivers, that had the waters round about it, whose rampart was the fea, and her wall was from the fea,
- Ærhiopia and Ægypt were her ftrength, and it was infinite, Put and Lubim were thy helpers.
- r Thoualfo fhait bee drunken:thou finals be hid.
- . 13 Behold thy people in the midit of thee are wom**en.**
- 14 Draw the waters for the fiege, fortifie thy ftrong holds, goe into clay, and tread the morter make ftrong the bricke hill.
- 15 There shall the fire devoure thee : the Sword shall cut thee off: it shall eate thee up like the conker-worme : make thy felfe many as the cankerworme: make thy felfe Neither many as the locusts.

16 Thou haft multiplied thy merchants above the starres of heaven, the cankerworme ipoyleth & fleeth away.

Neither art thou any better for those multitudes of merchants, that pertaine unto thee, (as thou haft many, like the flarres in the heaven for number) for they (like to those canker-wormes) when they have spoyled what they may in their deceitfull trade, flie away from thee, and leave thee destitute.

So also verse 17.

Thy rulers also are like unto locusts,&c.

Thy Princes, O King of Assyria, shall bee dull and dead-hearted; & they together with thy Nobles shall be

laid in the dust mangled, and slaine, &c.

There is no hope of healing this deadly wound, which thou shalt receive from the Chaldees; no, rather all nations round about shall applaud thy ruine, and clap their hands for joy of thy defirmation; for whom haft not thou provoked by thy wickednesse continually?

17 The crowned are as the locust.

18 Thy Shephcards flumber, O King of Affyria, thy nobles shall dwell in the dust.

19 There is no healing of thy bruife, thy wound is grievous : ali that heare the bruit of thee, shall clap the bands over thee: for upon whom both not thy wickednesse passed continually.

OKO SKO OKO OKO OKO OKO OKO OKO OKO

HABAKKVK.

CAP. I.

3 Why dost thou shew me iniquitie, and cause me to behold grievance? for fpoiling and violence are before me; and there are that raile up strife, and son-

T is but a vexation to me, O Lord, to see that iniquitie which I cannot reforme; I see every where cruelty and oppression before me, and when I reprove them, there are those that raise up strife, and contention against me.

Hereupon it comes to passe, that the law is not pressed home, and judgement is neither denounced, not executed, for the righteous are in the power and mercy of the wicked; fo asit cannot be but that wrong judgment must needs proceed against the just, and innocent.

But, to take away the ground of all this complaint, behold, O yee degenerated people of the Jewes, and looke upon those heathen, whom ye hate and contemue; and wonder at that, which I will bring to passe by their

tention. 4 Therefore the law is flacked, and judgement doth never goe forth : for the wickeddoth compaffe about the righteous:therefore wrong judgement

proceedeth.

5 Behold ye among the heathen, and regard, and wonder maruelously: for I will worke a worke in

hands against you; even a worke, which to your incredulity and felfe confidence will feeme incredible.

They shall have the law in their owne hands, and they shall carve themselves, of your punishment, and their owne advancement, at their pleasure.

They shall come purposely to waste, and spoyle; their very lookes shall blast all before them like an east-winde; and they shall carry away a number of captives, as the sand of the Sea for multitude.

They shall make a mocke at those Kings, and Princes that will offer to resist them, &cc.

Then shall their King Nebuchadnezzar, alter his determination of profecuting his forraigne invasions, and returning home to Babylon, shall bee puffed up with these his victories, and shall foolishly impute them to his god Bel.

But, that I may turne my thoughts, and my speech to thee, O Lord my God, mine holy One, I hope thou hast not designed us to utter extirpation; thou hast ordained these Chaldees, most justly, for our punishment, and set them on worke for our correction, not for our destruction.

Thou art of purer eyes, than to behold evill, &c. Wherefore shouldest thou give way to the wicked Chaldees, to devoure thy people that are more righteous than they.

Wherefore shoulds thou put men into the same condition with the fishes of the sea; amongs whom the greater devoures the lesse, without al regard of any thing but power; or, into the same case with creeping things, which having no ruler, have rherefore no protection, or safety from mutuall violence?

Even as such fishes doth Nebuchadnezar take thy people of Judah; her rakes them up with the angle; and, lest that disparch should not be speedy enough, he catcheth them in his net, and gathers them in his dragge, to cast them out into captivity; and rejoyceth, and triumpheth in this his advantage.

And hereupon he and his Babylonians facrifice to this net of their policy, and burne incense to the dragge of

not believe, drough it bee told you.

7 Their judgement and their dignity thall proceed

your dayes which ve will

of themselves;
of They shall come all for violence: their faces shall sup up as the East winde, and they shall gather the captivity as the

fand,
to And they shall scottle
at the Kings, and the Princes shall be a scorne unto
them.

TI Then shall his minde change, and hee shall passe over, and offend, imputing this his power unto his God.

everlasting, O Lord my God, mine holy One? we shall not die: O Lord thou hast ordained them for judgement, and O mighty God, thou hast established

them for correction.

eyes than to behold evill, and can't not looke on iniquity; wherefore lookest thou upon them that deale trecherously, and holdest thy tongue when the wicked devoureth the manthat is more righteous than thee.

13 Thou art of purer

14 And makest men as the fishes of the sea, as the creeping things, that have no rule over them?

them with the angle; they catch them in their net, and gather them in their their dragge, therefore they rejoyce and are glad.

16 Therefore they facri-

for unto their net, and bume incense unto their dragge: because by them their portion is far, and their meat plenteous.

17 Shall they therefore emprie their net, and not spare continually to slay the nations?

I I will stand upon my watch, and fet me upon the towre, and will watch to see what he will say unto me, and what I shall answere when I am reproved.

2 And the Lord answered me and faid, Write the vision and make it plaine upon tables, that he may name that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speake and not lie.

Behold, his foule which is litted up, is not upright in him, but the just thall live by his faith.

Yea also because hee transgresseth by wine, he is a proud man, neither keeperh at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all these take up a parable against him, and a causing provene against him, and say,

their power, because they have, by them, increased their dignity and dominion.

Wilt thou therefore, O Lord, still suffer them to empty their net for a new draught? Wilt thou not restraine them from making spoile of the nations round about continually?

CAP. II.

Since God hath appointed me to bee a watchman for his people, I will performe the charge committed unto mee; I will fland upon my watch, and fet me upon the Tower, and carefully view, and liften what his pleasure is to doe with them, and to reveale unto mee; that I may give a good account of this my station, and message, when I shall be challenged for it.

VVrite thou this thing, that I doe now declare unto thee, in great text letters; and fixe the writing publikely, upon many posts; and let it be so legible, that hee who

runnes, may read it as he passes.

For this vision is not to be presently sulfilled, but hath a time set, and determined, wherein it shall be accomplished, at the expiring whereof, it shall be apparently ve-

rified to the world, &c.

In any case, give thou sull beleefe to this word of the Lord; for behold, that man which withdraweth his soule from trusting unto God, and will bee raying to himselfe projects of his owne, as he is unsound and faithlesse to God, so is accordingly displeasing to him, but the just & upright man will depend upon the promises of God, and speed thereaster; for his faith in God shall both uphold his life here, and crowne it with glory hereaster.

Know therefore, that this proud Babylonian, under whom thy nation shall suffer, shall at last be met with, in his ownekinde; he is now transported, and (as it were) intoxicated with his ambition, as with wine; which carries him from home, to the invasion of other countryes; and makeshim as insatiable as hell it selfe, and as death, which can never be satisfied; whereupon hee gathers unto him, all the Kingdomes round about, and heapes up Crownes and Scepters to himselfe, over all the regions of the earth.

But, when his turne comes, shall not all these nations, whom hee hath subdued, seeing his overthrowe, and utterraine, insult upon him, and take up a taunting proverb against him and say, What is now become of the

man

man that raked up those Kingdomes whereto he had no right. How long hath hee enjoyed these ill-gotten crownes? Where now is he that ladeth himselfe with extent of earth; and with the unprobable weight of this base earthly trash?

Shall not the Medes and Lerfians rife up suddenly against thee 2 and set upon thee, and spoile thee 2 and thou

shalt be for booties unto them?

Woe be to thee O infolent Babylonian, that out of a coverous, and ambitious defire, scrapest together the wealth of the world, that thou mayst make thy nest on high in this Babylon; and that thou maift be freed from all the feare, or power of an enemic.

Thou vainely devisest thus to advance thine house, but thou shalt finde this to be the way to bring shame, and ruine upon it; even in this bloody violence, which thou hast used, in the cutting off many people, thou hast brought confusion upon thy house, and hast sinned against thy foule.

For, if men should hold their peace, the very stones out of the wall, which thou halt raised by this cruelty, shall cry out against thee; and the beame out of the timber-worke shall second this clamour against thine unjustice, and violence.

Woe to him that buildeth, and enlargeth his city Babylon with those bloody spoiles, and rapines of other in-

nocent nations.

Behold, shall it not be just with the Lord of hosts, to croffe, and defeat all thy projects? and to cause this people whom thou fetteft on worke in these buildings, to lose their labour; in that, they shall finde they have wearied themselves vainly in raising up that pile, which thall foone be confumed with fire?

The notice of which just revenge from God, shall so fill the world, as that it shall bee over-spred with the acknowledgement of Gods just proceedings herein, (even as the fea is covered with waters, and shall give glory to his infinite justice.

Woe to thee, O Nebuchadnezar, that forcest thy neighbour Princes to drinke deepe of the cup of thy cruell affliction; & when thou hast brought them downe into extreme mifery, makeft thy felfe merry by infulting upon their calamity.

Thou are required accordingly, for in flead of that glory, which thou promifeft thy felfe, thou are filled with

Wot to him that increafeth that which is not his: how long and to him that ladeth himfelfe with thicke clay.

7 Shall they not rife up fuddenly that shall bite thee? and awake that shall vexethee? and thou shalt be for boottes unto them?

9 Wee to him that coveteth an evill coverousneffe to his house, that hee may let his nest on high, that he may be delivered from the power of evill.

To Thou hast consulted shame to thy house, by cutting off many people, and haft finned against thy fonic.

- 11 For the stone shall cry out of the wall, and the beame out of the timber shall answere it.
- 12 Woe to him that buildeth a towne with blood, and whablifleth a citie by iniquitie;

...13 Behold, is it nor of the Lord of hostes, that the people shall labour in the very fire, and the people inall weary themselves fer very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the fea.

15 Woe unto him that giveth his neighbour drinke : that putteff thy bottell to him, and makeft him drunken also, that thou maielt looke on their makednesse.

16 Thou art filled with thame for glory; drinke thou also, and let thy fore-

thame,

Skringe be uncovered; the cup of the Lords right hand shall bee turned unto thee, and thamefull foewing shall be on thy glory.

17 For the violence of Lebanon shall cover thee: and the spoile of beasts. which made them afmid. because of mens blood, and for the violence of the land of the citie, and of all that dwell therein.

18 What profiteth the graven image, that the smaker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his worke trufteth therein, to makedumb Idoles?

12 That faith to the dumb flone; Arife, it shall teach.

10 let all the earth keepe filence before him.

The title.

I A propheticall and supplicatory fong of Habakkak, let to mixed

O Lord, I have heard thy speech and was afraid: O Lord revive the worke in the midft of the yeares, in the middest of the years make knowne: in wrath temember mercy.

3 God came from Teman, and the holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And his brighmelie was as the light; he had

shame; Now shalt thou also drinke deepe of the cup of Gods anger, and thy shame and miserable impotencie shall be discovered to the world; thou shalt bee made drunke with this bitter draught, from the hand of God, and thy shame and disgrace shall bewray it selfe palpably in a lothfome fashion, to the eyes of men.

For it shall be with they as with the wild beasts in the forrest of Lebanon, which are violently chased by the hunter, and terrified in their pursuit; even so shale thou be hunted by the Persian, because of the blood of men, which thou hast shed, and the violence that thou hast done to the lands, and cities of the neighbours.

What then shall the Chaldean sinde himselfe benefited by his graven Images which he hath made; and what stay and safety (worthy of his reliance) shall be meet with in his molten Image, which is no other then a teacher of lies, to what purpose hath he made these dumb Idols of either kinde?

That faith to the senselesse stone; Arise; and shall adde: This image shall teach us suture things; this oracle thall instructus, &c.

Let all the inhabitants of the earth be awfully affected. before his Majesty.

CAP. III.

OLord, I have heard the words spoken by thee, concerning the future captivity of thy people, and was much troubled with them; And now O Lord, fince they must lie under this grievous affliction, for a time: make good upon them, the worke of thy gracious prefervation of them; uphold them, whiles those yeares of their misery continue; let thy mercifull protection be made known to the world, &c.

God hath given abundant proofe of his power, and care over his Church, if we looke to his ancient mergies, and dreadfull manifestations of himselfe; when the Lord God came before his people from the South, even from Aigypt through the wildernessay heaven and carth were full of the Majesty of his glory.

 His brightnesse was as the light of the Sunne; he had radiant beamesthat came fireaming out from him; and

under

under those glorious raies his power was rather hid, then manifefied.

Before him, he fent the pestilence; and other confuming judgments were ordained, and executed by him

upon his enemies, and rebells.

When he fixed his flation in Canaan, and gave order by Joshua, for the dividing of the land of promise; hee (by his very looke) drove out the nations before liftael; those mountaines, which from their first creation, had beene fixed to their places, were now fo fhaken at the awfull prefence of God, as if they had been scattered and removed from their foundations, those hills which had ever flood upright, now bowed; fo dreadfull and glorious is God for ever, in the manifestation of himselfe to his creatures.

I saw the neighbouring nations of the Arabians, and Æthiopians, in great distresse; and the Midianites trembling under the expectation of his judgements, which he was ready to bring upon them, in the behalfe of his

people.

O God, when thou divided it rhe red Sea, and dried it up the river of Jordan, was it upon any displeasure that thou conceived it against those waters ? or was it our of a defire to triumph over the sea, that thou didst, as it were, passe, in state, upon the horses, and charets of salvation, and deliverance, before thy people, through the channell thereof? or was it not for the confusion of those proud Ægyptians which purfued thine Ifrael.

Thou didft draw forth, and bend the boweof thymighty power among thine enemies, according to the oathes, which thou fwarest to the rribes of Israel; even the word of promife which thougavest them to settle them in that good land. Selah. Thou didft cleave in funder the rivers which runne upon the earth, to give way to thy people.

The very mountaines felt the terriblenesse of thy prefence, and shooke withall, the over-flowing streame of the red Sea, and Jordan palled backward in their channells; the deepe made a noyfe in his running rogether on heapes, & did lift up his waves, as fo many hands to praise and magnific thy power.

mand of Joshua, for the time, in the orbes of their heaven; in which extraordinary light of those stading plants, thy thunder and lightening and hailestones flew abroad, as so many arrowes, or glittering speares, to wound

The Sunne, and the moone flood fill upon the comthine enemies.

homes comming out of his hand, and there was the hiding of his power,

5 Before him went the peftilence, and burning coales went forth at his

6 He stood and measured the earth: hee beheld and drove affinder the nations, and the everlasting mountaines were featrered, the perpennal hils did bow: his wayes are everlafting.

7 I faw the tents of Culhan in affliction: and the curtaines of the land of Midian did trembie

8 Was the Lord difpleafed against the rivers? was thine anger against the rivers ? was thy wrath against the Seat that thou didft ride upon thy hocies. and thy charges of saivation.

o Thybowe was made quite naked, according tothe oathes of the tribes, even thy word. Selah. Thou didft cleave the earth with rivers.

10 The mountaines faw thee, and they trembled: the overflowing of the water passed by : the deep uttered his voice, and lift up his hands on high.

11 The Sunne and Moone stood still in their habitation, at the light of thine arrowes they went, and at the shining of the glittering speare.

through the land in indignation, thou didft thresh the heathen in anger.

13 With thine amointed, thou woundeds the head out of the houses of the wicked, by discovering the foundation, unto the Necke: Selah.

through with his flaves the head of his villages, they came out as a whirlewinde to leatter me their rejoycing was as to devoure the poore fecretly.

15 Thou didit walke through the fea with thine horfes, through the heape

of great waters.

belly trembled, my lips quivered at the voice, rottennesse entred into my bones, and I trembled in my selfe that I might rest in the day of trouble, whe he commeth up unto the people, hee will invade them with his troupes.

17 Although the figtree shall not blossome, neither shall fruit be in the Vines, the labour of the Glive shall faile, and the fields shall yeeld no meat, the slocke shall bee out off from the fold, and there shall bee no herde in the stalles.

18 Yet I will rejoyce in the Lord; I will joy in the God of my falvation.

ny ftrength, and hee will make my feet like hindes feet, and he will make me to walke upon my high places, to the chiefe finger on my ftringed infirmments.

In despight of which enemies, thousids the march through the land of Canasa, before thy people, in great indignation at their resistance, and didst subdue the heathen before them, in thine anger.

With Moses thy servant, thou didst cut off the Kings, and Princes, which were the heads of those seven wicked nations, and lestes them destitute; even as when the head is cut off by the sword, the junctures thereof unto

the necke and shoulders, are fully discovered.

Thou didest with thine immediate judgements, and by the weapons of thy people, overthrow those which were the Princes, and leaders of those hostile forces; they came out furiously as a whirle winder of catter & defeat Israel, and they rejoyced to think how easily their power and subtilty should be able to consume this poore handfull of thy people.

When thou led'st thy people through the Sea, thou dids, as it were, passe triumphantly with thine horses of

warre through the heapes of the great waters.

I heard thy speeches, O Lord, as I before said, concerning those grievous afflictions, which thou hast threatned to bring upon thy people; and when I heard thereof, I was moved with much seare, and compassion; my heart trembled, my lips shooke; and I was even confumed with inward griese and heavinesse; and all this sorrow, and consternation, should I thinke well bestowed; on condition, that I might rest in the day of the common calamity; when the Chaldees come up against my nation, and invade sudah with their troupes.

Although God should so crosse us, as that none of these outward comforts should prosper in our hands; though our sig-trees should not yeeld us any blossomes, nor our vines yeeld us grapes, though our olive trees should faile us, after the labour and cost bestowed on them, though our fields should yeeld us no graine,

nor our folds any flocks, nor our stalls any heards.

Yet I will depend chearefully upon the Lord, even against hope, and joy in the God of my salvation.

See 2 Sam. 22. ver fe 34,66.

ZEPHA-

ZEPHANIAH.

CAP. I.

Will utterly waste and consume all things from off this land of Judea, which hath so grievoully provoked me, faith the Lord:

And I will destroy those abhominable Idols which have beene flumbling blocks to their follow-

ers; together with their Idolatrous clients.

I will cut off those that remaine of the worshipers of Baal, from this place; and the name of those Idolatrous Priests of his, together with those corrupt ministers of my fanchuary.

And those that build alters on the roofes of their houses to the hosts of heaven, &c.

Do thou with an awfull feare, & filence, make account to see the execution of these judgements, from the Lord; for the day thereof is nigh at hand; the Lord hath made preparation to a very great flaughter, which he shortly intendeth.

Soulfowerse 8.

In that day will I punish those, which violently breake into the houses of their peaceable neighbours, and take away their goods forceably, filling their masters houses, with treasures gotten by rapine and fraude.

There shall be a generall lamentation and shricking in all the street, of Jerusalem, from the fish gates which is in the upper part of the cities to the lowermost gate, there. of, and great noyfes of the falling of houses, & out-cryes of men, from the hills, in the remotest parts of Jerusa-

Howle ye inhabitants of the hollow valley of Cedron, for all the merchants which dwelt in those parts are cut off: all those rich men which had wont to drive a great trade with their filver, are now perished, and gone.

And it shall come to passe in that day, that I will make a curious fearch, in Jerusalem, and will leave no corner Ddd 3 thereof

- a I will unterly coninme all things from off the land, faith the Lord,
- 3 And the fumbling blockes with the wicked.
- A And I will cut off the remnant of Baal from this place, and the name of the Chemarins with Priefts.
- s. And them that worthip the host of heaven:
- 7 Hold thy peace at the presence of the Lord God : for the day of the Lord is at hand, for the Lord hath prepared a G. crifice, hee bath bid his guests.
- 9 In the fame day also will I punish all those that leape on the threshold. which fill their mafters houses with violence and deceit.
- 10 And it shall come to paffe in that day, faith the Lord, that there shall bee the noyle of a cry from the fish gate, and an howling from the second, and a great crashing fro the hills.

11 Howle yee inhabitants of Makteth, for all the merchant people are cut downe; all they that beare filver, are cut off.

14 And it shall come to palle at that time, that I

will learch Jenufalem with candles, and punish the men that are settled on their lees, that say in their heart, the Lord will not do good, neither will he doe evill.

14 The great day of the Lord is neere.

z Before the decree bring forth, before the day patters the chaffe.

3 Seeke yee the Lord, all ye meeke of the earth which have wrought his judgement, iceke righteoutnesse, seeke meeknesse; it may be ve shall be hid in the day of the Lords anger.

4 For Gaza shall be forfaken, and Ashkelon, a desolution, they shall drive our Ashdod at the noone day, and Ekron shall bee rooted up.

y Woe into the inhabitants of the Sea coast, the nation of the Cherethites, the word of the Lord is against you, O Canaan, the land of the Philistims.

6 And the Sea coast shall be dwellings and cottages for shepheards, and folds for flocks:

7 And the coast shall be for the remnant of the houses of Judah, they shall feed thereupon, in the houses of Ashkelon shall they lie downe in the evening, for the Lord their God shall visite them and tume away their captivity.

thereofunfought for the fetching out, and punishing of those foule, and secure offenders, which have hardned themselves with resolutions of wickednesse; and have determinately setled themselves to live in their knowne sinnes, and say in their hearts; Tush, it is all one whether wee doe good, or evill, the Lord will not regard it, whethersoever we doe.

The great day of Gods revenge upon Jerusalem is neare at hand, &c.

So also verse 15, and 16.

CAP. II.

Before the command of God bring forth all this heavy judgement upon you, before the day of your captivity come upon you; which is comming upon you with fuch speed, and violence, as the chaffe is driven with a

ftrong winde, &c..

Pray to the Lord, O all ye that are well disposed, & cofeionable upon earth, ye which have indevoured to doe that which is just and right before him; goe ye on still to approve your selves to him in your holy carriage, and good affections, it may be, that God will be pleased to deliver you from the common judgement.

For ye shall see the hand of God(by way of fore-warning) upon all those cities, that belong to the Philistims, upon Gaza, and Ashkelon, and Ashdod and Ekron; all these shall be destroyed, and rooted up openly before your eyes.

Woe to the inhabitants of the coast of the Mediterranean Seaseven to the Cherethites, that dwell there; the word of the Lord threatens speedy destruction against thee, O thou region of Canaan, which are possessed by the Philistims, &c.

And those Sea coasts shall bee lest desolate, and unpeopled; onely there shall be some solitary corrages for shepheards, and solds for slocks, along those shores.

And afterward, this whole tract shall be repossessed by those of the house of Judah; they shall bee settled in this country; and after their captivity is past, (as it were in the latter end of the day) they shall be the owners of the land and cities of the Philistims; for the Lord their God shall in mercy remember them, and returns them from their captivity.

For

Forhe will defroy all the Idolls of the earth, and familh all those false deities, in withdrawing from them the offerings, and gifts of their deluded followers, &c.

And not only Moab and Ammon, but ye Ethiopians also, shall be staine (at my appointment) by the sword of Nebuchaduezzar.

So also verse 13.

Even Niniveh, that mighty city, shall be so desolated by the sword of the Baby Ionian, as that slocks shall lie downe in the midst of those, which were her streets; all the beasts of the countries round about may either passe or feed there; all the birds of solitarinesse, and desolation shall take up their lodgings, in the roinous remainders of that goodly city; and the cedar-seelings thereof shall lie uncovered.

So verfe 15:

CAP. III.

Oe to Jerufalem which is filthy, and polluted with abominable wickednesse; VVoe to the cruell and oppressing city, Jerufalem.

Her Princes are fierce, and cruell, like roaring lyons; her judges are coverous, and greedy, like the hungry wolves, which range forth in the evening, which when they finde a prey, devoure it at once, and flay not to gnaw upon the bones, but swollow them downe hastily.

They have violently strained the law of God to their owne senses, and to the savour of their wicked practices.

The holy and just God is in the midst of her; both to observe her carriage, and to instruct her in the waies of his lawes, and to punish her sinfull failings, and doth, and will proceed accordingly; he will not he unjust in the forbearing her; but doth every day shew some judgment, or other upon her wicked inhabitants; he faileth not, thus to correct, and warne her; but the unjust are not sensible of any shame, or danger that is cowards them.

I have given them sufficient warning by those judgements, which I have brought upon the nations about them, &c.

I faid of thee, O Jerusalem, surely thou wilt be premonished by my judgements, to feare me: Thou wilt receive 11 For he will familh all the gods of the earth, &c.

12 Ye Ethiopianeallo, ye shall be slaine by my sword.

out his hand against the Morth, and destroy Affyris a and will make Niniveh a desolation, and drie like a wildernesse.

- t Woe to her that is filthy and polluted, to the oppositing citie.
- 3 Her Princes within her are marking Lyons, her indiges are evening wolves they gnaw not the bones till the morrow.
 - 4 They have done violence to the law.
- '5 The just Lord is in the midst thereof, he will not doe iniquitie, every morning doth he bring his Judgement to light, hee faileth not, but the unfust knoweth not shame.
- 8 I have cut off the tla-
- y I faid, furely thou wilt feare me, thou wilt receive instruction, fo

their dwelling should not be cut off, bowsoever I punished them; but they rose early, and corrupted al their doings.

8 Therefore waite yee upon me, faith the Lord, untill the day that I raife up to the pray; for my determination is to gather the nations that I may affemble the kingdomes, to powre upon them mine indignation, even all my fierce anger.

9 For then will I turne to the people a pure language, that they may all cal upon the name of the Lord

10 From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed shall bring mine offering.

thou not be ashamed for all thy doings, wherein thou hast transgressed against me, for then I will take away out of the midst of thee them that rejoyce in thy pride, & thou shalt

of mine holy mountaine.

12 I will also leave in the midst of thee an afflicted and poore people, and they shall trust in the name of the Lord.

no more be hauty because

13 The remnant of Ifrael shall not doe iniquitie nor speake lies; neither shal a deceitfull tongue bee found in their mouth for they shall feede, and lie downe, and none shall make them afraid.

14 Sing () daughter of

to The Lord bath takenaway the judgements, he hath cast out thine ene-

receive good counsell, and infruction, that so I might turne away my threatned destruction from thee, howsoever I might afflict thee for a time; but they contrarily gave themselves to an eager, and wilfull pursuit of their sunes, and have shamefully corrupted all rheir doings.

Therefore fince both the nations, and ye, are founteclaimably finfull, make account of an heavie day, wherein I will rife up to execute my vengeance upon you, and them; for my determination is, to gather the nations, and affemble the kingdomes, that I may enwrappe them in one common destruction, &c.

After which, I will restore peace to my people; and will so worke with them, that abandoning all false worship and Idolatry, they shall with pure hearts and lips confesse me their Lord Christ, &c.

From the remotest parts of the world shall suppliants be gathered into my Church; both Jewes and Gentiles shall bring offerings unto me; and subject themselves to

my Gospell.

In that day thou shalt have no cause to be ashamed of all thy former offences; wherein thou hast transgref-sed against me; since both I have sully forgiven them, and reformed them also, for then I will take away from thee that vaine pride and considence, which too many of my people put in the holinesse of mount Zion, and the Temple there, as if that alone could secure them from all evills, and procure all blessings.

Rather, in the stead of these proud boasters, I will leave in the midst of thee, those meek, and humble soules which shall be vile in their owne eyes, and shall place all their trust in Christ their Saviour.

And those selected people, which shall give up their names to mee, in my Church shall make due conscience of their waies; not daring, either to doe wickedly, or speake deceitfully; for they shall be under the leading of a faithfull thepheord; under whose power and metcy they shall feed safely and quierly, and none shall make them afraid.

Sing praises therefore unto the Lord, O thou Church of the faithfull, &c.

The Lord hath removed away both thy fias, and his judgements, from thee; he hath subdued thy spirituall enemies

enemies under thee, &c. Thou shalt not have cause to seare any evil that may be fall thee.

So also verse 16.17.

I will gather together, and comfort the mthat mourn after the folemne affemblies of Sion, grieving at their withholding therefrom, by their forced captivity, who are a feeling part of thee my Church; to whom the reproach of their long restraint was a burden.

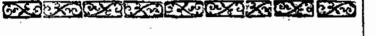
I will save the remnant of Israel that were maimed,

and halting under too much oppression, &c.

mic, the King of Israel, e. ven the Lord is in the midst of thee.

18 I will gather them that are forrowfull for the folemne affemblie, who are of thee, to whom the reproach of it was a burden.

19 I will fave her that halteth, &cc.



HAGGAI

CAP. I.

He people make excules for their neglect, and fay, the time is not yet comme for the building up of the Temple; faine would we be reedifying it, but we see opposition made by our envious neighbours, so as it is not yet seasonable to goe about it.

Is it time for you, O yee Jewes, to build for your felves, faire houses, and to take your pleasure in injoying of them, whiles ye suffer Gods house to lie waste?

Consider well the courses that ye take, & the successe of your affaires.

God hath justly crossed you in all your hopes, and endeavours; Ye have sowne much, expecting a goodly crop, but ye finde little to reape, &c. and he that earneth wages, is never the better, never the richer; his gaines doe not prosper in his hands.

Goe yet up to mount Libanus, cut downe cedars, and bring them up to Sion, and build this Temple of mine, and though it be not done with that state, and magnificence, wherewith it was formerly, yet I will take

- 2 This people fay, the time is not come, the time that the Lords house should be built.
- 4 Is it time for you, O ye, to dwell in your feeled houses, and this house lie waste?
 - 5 Consider your waies.

6 Ye have fowen much, and bring in little, ye care, but ye have not enough, ye drinke, but ye are not filled with drinke, ye cloath you, but there is none warme, & he that earneth wages, earneth wages to

8 Goe up to the mountaine, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, shith the

Lord.

put it into a bag with holes

9 I did blow upon it &c.

take pleasure in it, and account my selfe glorished in, and by it, saith the Lord.

I croffed your hopes and defignes in it, &c.

CAP. II.

Temple in her first glory, as it was built by Salomon, ere it was ruined by Nebuchadnezzar, and sees it now in the present homely estate, wherein it is; will he not thinke meanely of it, as a thing not worthy to he regarded?

Yet now be of good courage, O Zerubbabel, &c. and be firong, and goe forward cheerefully with the worke, O ye people of the land; for I doe both graciously accept, and will mercifully blesse your indeavours herein.

According to the word of my covenant with you, when ye came out of Ægypt, that ye should be my people, and I would be your God; so will I perform my protection, and the presence of my spirit with you; seare

For thus faith the Lord of hosts, Once I did in great terrour deliver my law, and now ere any long time, I will once more worke a great change in my Church, by

the bringing in of my Gospell, before, and in the exhibiting whereof, as I did formerly, in the delivery of the law, I will doe wondrous things, both in heaven and

earth, to the assonithing of the inhabitants thereof.

And besides the prodigies in heaven, and earth, wherwith men shall be moved to amazement. I will cause

with men shall be moved to amazement, I will cause great commotions of warres, amongst all nations, who shall be grievously embroyled; and then immediately, peace being restored to the world, the promised and desired Messias, the Saviour of the world shall come; and I will fill this house with the glory of his presence in it;

for he shall come under the roofe thereof.

Thinke not that I stand upon matter of cost, or price of metalls; all the filver and gold which is hid in the bowells of the earth, is mine, and how easie were it for me, thus to adorne my house; but I would have you to know that the glory of this house of mine doth not con-

me, thus to adorne my house; but I would have you to know that the glory of this house of mine doth not confift in these outward things; no, the glory of this later house (though meaner in structure) shall be greater, then

3 Who is left among you that faw this house in her first glory, and how do ye see it now? is it not in your eyes in comparison of it as nothing?

4 Yet now bee strong, O Zerubbabel, faith the Lord, and be strong O Iosuah, some of Iosedech the high priest, and bee

ftrong all ye people of the land, faith the Lord, and worke, for I am with you,

faith the Lord of hosts.

5 According to the word that I covenanted with you when yee came out of Ægypt, to my spirit

ye not.

remaineth amog you, teare ye not.

hofts.

6 For thus faith the Lord of hofts, Yetonce it is a little while, and I will shake the heavens, and the earth and the sea, and the drie land.

7 And I will shake all nations, and the defire of all nations shall come, and I will fill this house with glory, faith the Lord of

8,9. The filver is mine, and the gold is mine, faith the Lord of hoils, the glory of this later house shall be greater then of the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts,

of the former, faith the Lord; in that my forme the Saviour of the world, being cloathed in flesh, stiall come personally, and visibly under the roose of it; and that from thence shall the Gospell goe forth to all the world even that Gospell of peace, which shall worke a true and blessed tranquility to every believer.

As a man that toucheth, or carrieth about him a fandiffied thing, is not thereby made cleane and holy; neither doth thereby fandifie or make Holy those other things, which be toucheth; So yee Jewes, though yee have an holy altar, and there bee holy facrifices offered thereon, yet this holinesse of your altar cannot sandisse you; But, as contrarily, if a man that is uncleane, through any occasion of legall impurity, touch bread, or sless, or any such thing, that very thing, which he toucheth, is by that touch made uncleane; so ye Jewes being morally polluted, and uncleane, doe by your sinfull impurity pollute my alrars, and offerings, and all the services that ye goe about.

And now I pray you, confider, and look backe from this day, unto the time that the first stone was laid in the foundation (which is above one hundred yearss) since when there hath not beene a stone laid upon it.

In all that time of your flacknesse, and negloci, I did so sensibly crosse you, that you might well finde it, in your corne; and oile, and wine, it all which your hopes failed you notably; where one made account to have gathered twenty measures, he sound but ten, &cc.

And now, that ye may see Gods blessing upon you, for setting your hands, to the building of his Temple, consider his dealings with you ever since the source and twentieth day of November (when yee beganne to renew the worke of this building) consider.

As yet the seed is so fatte from yeelding an harvestincrease to the barne, that it is scarce sprouted up; as yet there is no proofe of your other fruits, the vines, pome granates, olives, but marke how plentifully from this very day, God will blesse you in all these.

I will make a sensible and wonderfull alteration in

the world.

For I will overthrow the thrones of divers Kingdomes,

14,13,14. If one beare holy fleth in the skirt of his garment, and with his skirt doe rouch bread or pottage, or wine, or oile, or any meate, shalf it bee holy? and he pricits an-Iwered and mid no ! then faid Haggai, if one that is uncleane by a dead body rouch any of thefe, thatler be uncleanerand the priefts answered and faid, it shall. beuncleane: then answered Haggai and faid, so is this people, & so is this nation before me faith the Lord, and to is every worke of their hands, and that which they offer there, is unclean. 25 And now 1 pray you confider from this day, and

Lord.

16 Since those daises were, when one came to a heape of twentie mealures there were but ten:

upward, from before the Rone was laid upon a

stone in the Temple of the

this day; and upward from the foure and twentieth day of the ninth moneth, even from the day that the foundation of the Lords Temple was laid, confider it:

19 Is the feed yet in the barner yea, as yet, the vine, and the fig tree; and the pomegranate & the olive tree harh not brought forthisfrom this day, will I bleffe you.

21 I will shake the heavens and the earth.

22 And 1 will overthrow the throne of king-

domes, and I will destroy the strength of the Kingdomes of the heathen, and I will overthrow the chariots, and those that ride in them, and the hories and their riders shall come downe every one by the

fword of his brother. 23. In that day, faith the Lord of hosts, will I take thee, O Zembbabel, my fervant, the fontie of Shealtiel, faith the Lord, and will make thee as a figuer: for I have choicn thee, faith the Lord of hofts.

domes, and will cause the opposite Kingdomes of the heathen, to subdue one another; and besides the broiles of forraine warres, I will cause the power of great kingdomes to be impaired, and overturned by civil dividi-

But as for thee, O Zerubbabel, my faithfull fervant. which haft beene zealous to advance my fervice, and to build my Temple; I will take thee and thy posterity in. to my dearest respects, and speciall care; for I have made choife of thee, as the man, from whose loines, in the ful. nesse of time, I will take that flesh, wherewith I shall be cloathed, faith the Lord of bofts.

CKONKOKO OKO OKO OKO OKO OKO

ZECHARIAH

CAP. I.

's Your fathers, where are they? and the prophets, doe they live for e-

6 But my words and my flatures, which I commanded my fervants the Prophets, did they not take hold of your fathers? and they remined, & faid, Like as the Lord of hofts thought to docuntous, according to our waies and according to our doings, lo hath he dealt with us.

7. Vpon the foure and twentieth day of the eleventh moneth, which is the moneth Sebat.

8,1 faw by night, and behold a man riding upon and horse, and he strod upon the mittle trees that were in the horrome , and

Our Fathers are dead; It is true, you fay; and fo lare the Prophets too; both of them were men; it was not for them to live here, for ever.

But though my Prophets died, yet the words both of counsells, and menaces, which they delivered to your fathers, live still; and were acknowledged by those your fathers to be justly verified in, and upon them; whiles they freely confessed to Godsglory, and to their owne shame: Right so as God threatned to deale with us according to our doings, even so hath he done; we are finfull and miserable, and he is just.

In the foure and twentieth day of the eleventh moneth, which was the moneth of our Japuary, &c.

I had a vision by night, Christ the Angell of the covenant represented himselfe to me as a man riding upon a red horse; by that stery colour implying his readinesse to be revenged on the enemies of his Church; and hee flood among the myrtle trees, that were in the valley, to fignific the low and depressed condition of the Tewes in their Babylonish captivity; and behinde him were feverall Angels, that were ready to attend his comands, furnished with great power for that purpose.

Then faid I to the Angell, which shewed me this vision; O my Lord, what are these and the same Angell answered me, I will shew thee what these be.

And the great Angell of the Covenant (Christ Jesus) who stood among the myrtle-trees, (as taking the auswer out of the mouth of that Angell who spake in me) answered, and said; These are ministring spirits, whom the Lord hath sent to take view of all the parts of the world, and to give an account of the estate of earthly assistant.

And those ministring spirits accordingly gave answer unto Christ, the Sonne of God; We have according to our charge, and commission, passed to and fro, through the world; and behold, all the easth is now free from warres and open hostilities; for the Babylonian having tyranically spoyled thy people and his neighbours, is now at rest, and findes no opposition.

Then Christ the mediator of his Church, answered

Then Christ the mediator of his Church, answered and said: O Lord of hosts, how long will it be, ere thou she mercy to to thy chosen people, to Jerusalem, and the cities of Judah; whom thou hast now these seventy yeares afflicted, with a miserable captivity?

I am much affected with the miseries of Jerusalem, and of Zion; and conceive great and just indignation against the enemies thereof.

I am highly offended with these Chaldees, which are now at ease, and take their pleasure; for, I was indeed displeased with the somes of my people, and intended to chastise them for their offences; but these Chaldees prosecuted their owne malice, and ambition, and aggravated their afflictions to their utmost.

And Jerusalem shall bee built againe after so long ruine, and desolation.

And behold; four hornes of yron were represented unto me. Then said I, to the Angeli, who shewed me this vision, what be these, or what do they significand he answered me; These are the enemies of my Church, which from all the source coasts of heaven have set upon, and spoiled Judah, Israel, and Jerusalem.

As those homes represented the enemies of the Church, which should push downe all the cities of Ju-

behind him were three red horses, specied and white.

o Then faid I, O my Lord, what are these and the Angel that talked with mediaid united me; I will show thee what these be.

from thee what these be.

10 And the man that
frood among the mirried
trees answered, and said.

these answered, and laid, these are they, whom the Lord hath sent to walke to and fro through the earth.

It And they answered

the Angelt of the Lord that flood among the mirtle trees; and faid; wee have walked to and fro through the earth; and behold, all the earth fitteth

hold, all the earth fitteth ftill, and is at reft.

2. Then the Angell of the Lord answered and

faith O. Lord of holts, how long wite thou not have mercy on Jerufalend, and on the cities of Judah, against which that halt.

had, indignation thele three icore and ten yeares. 14 I am jealous for Ierufalem, and for Zion

with a great fealousie.

And I am very fore displeased wath the heathen that are see ease: for I was but a little displeased, and they helped for

ward the affliction.

16 And a line thall bee freeched forth upon Ieru-falem.

18,19 Then I lift up mine eyes, and faw & behold four homes. And I faid unto the Angeli that talked with me What bee these and he answeredme, these are the homs which

have feattered Indah [f-

rael, and Ierufalem.

20,22 And the Lord

thewed mee foure carpenters, then faid 1, what came their to doe? and he spake saying, these are the hornes which have scattered sudah, so that no mandid lift up his head, but these are come to stay them, to cast out the hornes of the Genriles, which lift up their home over the land of sudah to scatter it.

4 And faid unto him, Runne, speake to this yong: man, taying, ternsalem shall bee inhabited; as towned without walles, for the nankitude of men and cattell thereign.

5 For I, faith the Lord, will be into her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth, and flee from the land of the North, faith the Lord, for I have spread abroad as the foure windes of the heaven faith the Lord.

7 Deliver thy felfe, O Zion, that dwellest with the daughter of Babylon.

8 For thus faith the Lord of holts, after the glory hath he fem meeunto the nations which spoiled you, for he that toucherhyon, toucheth the apple of his eye.

9 For behold, I will shake mine hand upon them, and they shall bee a spoile to their servants.

Be filent O all flesh, before the Lords for he is, railed up out of his holy habitation.

dah, and Ifrael; so these carpenters represent the friends & favourers of my Church, which come to repayte that which the despightfull heathen have demolished; and to redresseall that mischiese which those source homes have done.

CAP. II.

And faid unto him; Make hafte, speake thus to Zechariah, saying; Jerustlem shall not onely be re-inhabited, but shall so abound with people, as that the walls thereof shall not be able to contains the multitude of them, which shall dwell there.

For I, (laith the Lord) will be a fore protection unro her, against her enemies; and with my presence will encompasse her, as with a wall of fire, which none dare approach: and as I will be her safety, without; so I will be her glory, within; for I will bee knowne to be her God, and manifest my presence there.

Say then to the Jewes; Ho, all ye my people, come away out of that land of your captivitie; faith the Lord, for now I have enlarged you; and bleffed you both with liberty, and fuch increase, that ye shall spread your selves abroad all the world over.

Make halte therefore, O ye the ancient inhabitants of Jerusalem, which dwell as yet in Babylon; and come out of that your exile, and servicude.

For thus faith the Lord of hofts; After the reftoring of glory to thee, O Jerufalem, I will not reft there; but will call unto reckoning (by him who is the mediator, and King of my Church) rhofe nations which have spoiled you; and I will let the world know how tenderly I am affected to you, and they shall finde that he that toucher hyou, doth, as it were, touch the apple of mine eye.

For behold, I will but give a figne to those nations, by shaking my hand to them, that I have given way to the destruction of these your enemies; and they shall immediately become a spoile to those, which lately were their tributaries and servants, &c.

Oall ye fonnes of men, be see awfully affected to this great, and just God; whom ye have thus seene to manifest his power from heaven, for the deliverance, and preservation of his Church.

CAP.

CAP. III.

And he shewed me in vision, Joshua the some of Jehosedech the high Priest, (bearing the type of the Some of God who is the everlasting high-Priest of his Church) standing before the Lord, to intercede for his people, and Satan(the adversary of Gods Church) stand-

ing ready to relift him.

Then Christ the Lord, (who was here resembled and represented in both his natures, in his humanity by Joshua, in his deity by the Angell) said unto Satan; God, even the eternal! Father, rebuke thee, O Satan; the Lord who hath chosen Jerusalem for the place of his worship rebuke thee, for that malicious opposition, which thou makest to his Church, and to this faithfull high-Priest thereof; whom yet thou shalt invainestrive to resist; for is not he as a brand pluckt out of the fornace of Babylon? dost thou not see Gods good purpose to him, and to his Church, in his delivery?

Now Joshua was clothed with filthy garments, as the ragges of his captivity, representing the high Priess of the new Testament, who tooke upon him our sinnes, and

infirmities, &c.

And he said to those ministring spirits that stood before him; Take away from him these filthy garments,
the base and loathsome weeds of servitude and sorrow;
And to Joshua himselsche said; Behold, I have determined to restore thee to the glory which pertaines to thy
great sunction; in token whereof, I have caused these
ragges, (the monuments of that thy bondage, and of
those sinces, which thou undertakest to explate,) to be
put away from thee; and I will clothe thee gloriously, in
stead of these nasty garments.

And accordingly, I command you to fet a faire miter upon his head; let him be endowed, with all those graces, and abilities that may bee fit for the discharge of his office, and for his owne ornament, and glory, &c.

Then shalt thou, (and thy somes after thee) rule over my house, as chiefe Priest; and have the prime over sight and command of my courts; and at last will give thee a place in everlasting glory, so, as thou shalt walke gloriously in white, amongst these blessed Angells.

And now O Joshua the high Priest, harken thou, and those thy assistants in thy sacred function, that sit before thee; (they are by their places men whose persons doe portend future things, to the Church; being made the

And he shewed mee loshua the high Priest, standing before the Angell of the Lord, and Satan standing at this right hand to resist him.

2 And the Lord faid unto Saran, the Lord rebuke thee; O Saran, even the Lord that bath chosen lerusalem, rebuke thee: is not this a brand puluckt out of the fire?

3 Now Ioshna was clothed with falthy garments.

4 And he answered, and spake time those that stood before him, saying, take away the filthy garments from him; and unto him hee said, Behold, I have cansed thine iniquitie to passe from thee, & I will clothe thee with change of mi-

5 And I faid, let him fet a faire miser upon his head, so they fot a faire miter upon his head, and clothed him with garments.

7 Then thou shalt also judge my house, and shalt also keepe my Courts, and I will give thee places to walke among these that stand by.

8 Heare now, O Ioshua the high Priest, thou and thy fellowes that sit before thee; for they are

Ecc 2 fignes

men wondred at, for Behold, I will bring forth my fervant the branch.

9 For behold, the stone that I have laid before Inshear upon one stone shall be seaven eyes, behold I will engrave the graving thereof, such I will remove the iniquities of that land in one day.

To In that day faith the Lord of hofts, shall ye call every man his neighbour, under the vine, and under the fig tree.

- And behold a candleflicke all of gold, with a bowle upon the top of it, and his feven lampes thereon, and feven pipes to the feven lampes, which were upon the top thereof.
- 3 And two olive trees by it, one upon the right fide of the bowle, and the other upon the left side thereof.
- 6 This is the word of the Lord mto Zerubbabel faying; not by might, nor by power, but by my fairit faith the Lord of holts.

fignes of things to come, and therefore fit to know, and foreshew this great mystery) for behold, I will exhibite unto the world Christ the Saviour; whom I have ordained to worke that great businesse of mediation for my Church; whose visible presence that grace that Temple, which ye are now to build.

In signification of which Saviour, I have said before Joshua, a stone, to resemble him who is the chiefe corner stone of his Church; whereon ir shall be straight built; behold, he shall be a stone of note, all eyes of Angells and men shall be upon him; all the graces of my Spirit shall be powred on him; and he shall be polished, and set forth with all the gists thereof, above measure, and I will, for his sake, doe away all the iniquity of my people, at once; so as it shall no more bee imputed to them.

In that day shall my servants injoy a true spirituall peace, and an happy communion with each other, in the favours, and bleffings of God.

CAP. IIII.

And behold a candlesticke all of gold, resembling the Church of God; with a bowle upon the toppe thereof (whence the severall lampes were deduced) resembling Christ, the authour of all the spirituall lights of his Church; seven lampes were thereon, resembling the teachers, and governours of the Church; seven pipes appertained to those seven lampes; resembling those meanes and conveiances of graceby which God inableth his servants to give light to his Church.

And two olive trees flood by it; refembling the plentifull graces of Gods Spirit, & ever-flourishing doctrine of the Prophets and Apostles, which are alwaies ready at hand, to surnish those holy lampes, with sufficient abilities and matter of instruction to his Church.

This is the word of the Lord unto Zerubbabel, who is now in hand to build the Temple. Thinke not that by thy might, and power thou art able to compasse this great worke; that this candlesticke is surnished with these shining lampes, and that these slampes are surnished with a supply of oile, and that these olives live to yield that supply, it is not from man, but from the power of my holy Spirit who workethal things for the good of my Church.

Who

Who are ye, O ye professed opposites to my people, Sanballat, Tobiah, Rehum, Shimshai, and the rest of that wicked combination, which set your selves against this worke of mine; were ye as some huge mountaine, yet before Zerubbabel, ye should be as a low, and levels plaine; In despight of you, he shall bring forth the head stone of the roose of my Temple; even the last stone, that shall make up the battlements thereof; and shall lay it upon the sinished walls, with the shouting, and joyfull acclamation of all my people; who shall praise God sorhis mercy, and pray to bim for an happy blessing upon his Temple.

So alfo verse 9.

Why did ye, O ye faithlesse Jewes, looke so discontentedly upon the meane soundations of this Temples and weepe to thinke of that goodly structure of Solomons, compared with this? there shall bee no cause of this disparagement; ye shall rather finde reason to rejoyce in this noble worke, which ye see Zerubbabel in hand to finish, whiles, besides the glory of this worke, ye shall acknowledge the abundant graces of Gods spirit powred out upon men (under this Temple;) and the infinite protection, and providence of God, which as it dissults that selfe to all the corners of the world, so especially hath magnified it selfe in the care of this Temple, and Jerusalem:

See verfe 3.

Those two olive branches resemble the speciall graces, which God hath bestowed upon these two anointed servants of his, that stand before him, Zerubbabel, and Joshua, by whose meanes it pleaseth God to convey many favours and blessings to his Church.

CAP. V.

And I faid; I fee a roll of paper flying in the aire, of very great extent; for it is twenty cubits in length, and ten in breadth; so as it containes great flore of writing therein.

Then faid hecunto mee; In this large roll is written that curfe, which pertaines to all wicked finners, over Eee 3 the

7 Who art thou, O great mountain, before Zerubbabel? theu shalt become a plaine, and he shall bring forth the head stone thereof with shoutings, crying, grace, grace unto it.

for who hath defpifed the day of imall
things? for they shall rejoyce and shall fee the
plummet, in the hand of
Zerubbabel with those seven: they are the eyes of
the Lord which run to &
fro through the whole
earth.

(1) What are these two olive trees.

14 Then faid he, these are the two anointed ones that stand by the Lord of the whole earth.

- 2 And I answered, I see a flying roll, the length thereof twenty cubits, and the breadth thereof tenue cubites.
- 3 Then said he unto me, this is the curse, that goeth forth over the sace

of the whole earth, for every one that flealeth shall be cut off, as on this lide; according to it, and everie one that iweareth, shall be cut off, as on that fide, according to it.

6 And I faid, what is it? and he said, this is an Ephah that goeth forth. Hee laid moreover, this is their resemblance through all

the earth.

7,8. And behold, there was lift up a talent of lead; and this is a woman that fitteth in the midst of the Ephah, And he faid, this is wickednesse and he cast it into the midd of the Ephah, and hee cast the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked, and behold, there came out two women, and the winde was in their wings, (for they had wings like the wings of a flarier) and they lift up the Ephah between the earth.

11 And hee faid unto me, to build it an honse in the land of Shinar, and it thall be established, and set there upon her owne bafe,

1 Went out from betweene two mountaines, and the mountaines were mountaines of braffe.

s Their are the initial of the heavens, which goe forth from landing before the Lord of all the earth.

6 The blacke hories which are therein go forth

the face of the whole earth; for every one that stealeth shall be punished, and cut off, according to the judgement fer downe in that roll; and on the other fide, every one that (weareth, shall be cut off, according to the judgement specified therein.

And he faid, this is an Ephah that is now represented unto thee, as passing forth, before thee; to signific the measure of the iniquity of my people, made fully up: and he said, This Ephah is the resemblance of the great measure of all the sinnes of Israel, heaped up together a-

gainst mee by them, all the world over.

And behold, there was also represented unto mee a leaden weight; and withall, a woman fitting in the midst of the Ephah. That woman which he cast into the midst of the Ephah, resembled the person of those wicked lewes, which hee meant to cast out of his Church; of whom he faid; These are so wicked; that they are as wickednelle it felfe, that leaden weight, which he laid upon the mouth of the Ephah, (to depresse the woman there inclosed) resembled that heavy weight of judgement, wherewith he decreed to load, and humble those wicked ones, of the Jewes; from which they should not rife up, till his feafon appointed.

Then lifted Jup my eyes, and looked, and behold the executioners of Gods just sentence (resembled by two women,) which had the winde in their wings, (to refemble the exceeding speed which they should make in the performance of their charge) lifted up the Ephah, to

carry it away with them.

And he faid unto me; Thefecarry away the wickednesse of the Jewes, together with the owners thereof, into Babylon, whence it came; and there shall it settle and grow: where it first had its accursed originall. --

CAP. VI.

Ent out from the unchangeable decree of God.

Theleare foure Angelicall, and heavenly powers, which upon the command, & mission of the Lord of the whole earth, goe forth to all the parts of the world," to execute his will among it men.

Those Angels, which are represented by the blacke

horfes,

horses, are they, which goe forth into Babylon for the punishment of those Chaldees, which have afflicted Gods people; and those that are represented by the white horses, goe forth thither also, for the comfort and preservation of those Jewes, which are less there; Those which are represented by the grisled, goe forth towards Judea, to take order with those neighbour enemies, which resiste worke of the Lord in the hands of Gods people.

Those which were represented by the bay (as not being designed to any particular place,) went forth to passe to and its through the whole earth; to take charge of the Church of God, scattered in all the parts of the

world, &c.

Behold, those Angels that were sent to Babylonward have done that acceptable service, on which they were sent; both in comforting Gods people, and punishing their enemies which are in those parts.

Then take of the filver and gold which is offered to the Lord, by those Jewes which are comne from Babylon; and make two crownes thereof, and set them upon the head of Joshua the sonne of Josedech, the high-priess who represents him who is the eternal! High-priess, and King of his Church.

Saying, Behold the man, who is the true type of the Messiah, that stourishing branch of the stocke of Jesse; even this Joshua; he shall grow up and prosper out of Sion, and shall build up the Temple of the Lord; in type of Jesus the Mediator of the new Testament, who shall fill heaven and earth with his glory, and shall build up a spiritual Temple, which shall endure for ever.

So also verse 13.

He shall be both a Priest in his Temple, and a King in his throne; and a Prophet to his Church, giving counsells of peace and eternal salvation to both Jewes, and Gentiles.

And those crownes shall he kept, and hanged up in the Temple of the Lord, as a memorials and monument of the liberall offering made by Helem, and Tobiah, &c.

Vpon whose laudable example, not only those which are neare, but those which are farre off in place of habitarion, shall come up, and offer munificently towards the building of the Temple of the Lord, &c.

into the North countreys and the white goe forth after them, and the grifled goe forth toward the fouth countrey.

- 7 And the bay went forth, and lought to goe, that they might walke to and fro through the earth.
- 8 Behold, these that go toward the North country have quieted my spirit, in the North countrey.
- gold, and make crownes and fet them upon the head of Joshua the sonne of Josedech the high priess
- 12 Saying, behold the man whose name is the branch, and he shall grow up out of his place, and he shall build the Temple of the Lord.
- 13 He shall be a Priest upon his throne, and the counsell of peace shall bee between them both.
- 14 And the crownes shall be to Helem, and to Tobiah.
- 15 And they that are farre off, shall come and build in the Temple of the Lord.

CAP. VII.

IN the fourth day of the moneth of November.

When the body of the then-Jewish Church which were returned from the captivity, and planted in Judea, sent certaine deputies, or messengers, in the name of the whole, to offer up their religious devotions in the Temple; and to inquire of the Priests of the Lord, and the Prophets, concerning the anniversary observation of that fast, which they had hitherto kept in the fist moneth upon the sad remembrance of the destruction of the Temple; saying, VVee have hitherto duely kept this solemne fast for many yeares; but now, we desire to be informed by you, since that the Temple is now repaired, and finished, whether it be fit and requisite, that wee should continue that fast of the fist moneth any more, afflicting our selves with the memory of the demolishing of that, which is now so happily re-edified.

When ye fasted and mourned both in the fift moneth for the Temple, and in the seventh for Gedaliah, did ye doe this (even all these seventy yeares) out of any charge of mine; or did ye it out of any true remorfe for those sinnes of yours, which pulled these judgemets upon you, and not rather out of a sense of your owne forrow, and

milery?

And contrarily, when, on your other folemne festivall daies, ye did eare, and drinke, and make merry; was it out of any spirituall joy yee had in mee, and my fervice, and not rather for your owne pleasure, and jollity.

Should ye not rather have barkened to the words which the Lord spake loud in your eares, by the former Prophets; when Jerusalem was in her glory and prosperity; and all her daughter cities round about her; when the plains of the South parts were fully, and richly inhabited a which if ye had done, this misery and desolation had not seized upon us; wee had had no need of these mourning sasts.

Yea, they wilfully hardened their hearts against the counsells given them by the Lord; and made them as lard as an adamant stone, which is utterly imperseable, &c.

They by their great finnes exposed this pleasant land to utter spoile and desolation.

In the fourth day of the ninth moneth, even in Chillen,

2,3. When they had fent unto the house of God Sherezer, and Regem-melech, & their men to pray before the Lord, & to speake unto the Priests, which were in the house of the Lord of holts, and to the Prophets, saying, should I weepe in the first moneth, separating my selfcas I have done these, so many yeares.

5 When ye fulled and mourned in the fift and ieventh moneth, even those seaventic yeares, did ye at al fast unto me, even to me?

6 And when yee did eats, and when yee did drinke, did not ye eate for your felves, and drinke for your felves?

7 Should yee not heare the words, which the Lord hath cryed by the former Prophers, when Icrusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the fouth of the plaine?

12 Yea, they made their hearts as an Adamant Rone.

14 For they laid the pleasant land desolate.

CAP. VIII.

See Bechar. Y. werfe 14.

If it seems a thing strange and difficult unto you, (the remnant of the people) that Jerusalem should be thus blessed with peace & prosperity; it is no whit strange or difficult unto me; saith the Lord of hosts.

Behold; I will both preferve, and fetch home my people from all the coalls of heaven; from the East and Well-countries; and from the North (1977, of Babylon) much more.

Be ye of good courage, and goe cheerfully about the worke.

For before these daies, whiles ye slackened the building of the Temple, ye lived in penury and want; your labours were hartlesse, and unsuccessefull; yee were infested, and indangered with enemies, so as ye could not firre out of your houses, without perill; for, as a just punishment of your neglect, I did cause both outward, and inward broiles and quarrells, to be tailed up amongst you.

But now, it shall be otherwise; since ye addresse your selves to this worke, heartily and willingly, I will bee favourable, and gracious to you, faith the Lord. See.

As I justly decreed to punish you, when your fathers provoked me to wrath by their finnes, and by their wilfull negled of my worke, and accordingly performed it, faith the Lord.

So againe, &c.

Thus faith the Lord; Be not carefull of the keeping of those your solemne fasts; for I will turne all those salts of yours, (both that which you keepe in the fourth moneth, in memory of the breaking downe of the wall of Jerusalem; and that which you keepe in the fift, in memory of the burning of the Temple; and that which yee keepe in the seventh, in memory of the murder of Ge. daliah; and that which ye keepe in the tenth, in memory of the first siege laid to Jerusalem) all these will I turne to joy and gladnesse, and cheerfull feasts unto the house of Judah; therefore, be ye carefull to carry your selves holily, justly, peaceably, before your God.

s I was realous for 2i. on, with great jealouse, and I was realous for her with great, &c.

6 If it be marvellors in the eyes of the remaint of this people in these daies, should it also be marvellous in my eyes, saith the

Lord of holts?

7 Behold I will lave my people from the Ealt countrey, and from the Welt countrey.

9 Let your hands bee

daies, there was no hire for man, nor any hire for beaft, neither was there any peace to him that went out of the affiction for I let all men, every one against his

be unto the residue of this people, as in the former daies, shift the Lord.

neighbour.

nish you, when your skthere provoked thee to wrath, saith the Lord of hosts.

19 Thus faith the Lord of holts, the failt of the fourth moneth, and the failt of the failt of the feaventh, and the failt of the feaventh, and the failt of the tenth, shall bee to the house of Iudah joy and gladnesse, therefore love the truth and peace.

CAR.9.

20 21 Thus taith the Lord of hosts, It shall yet come to passe, that there shall come people and the inhabitants of many cities, and the inhabitants of many cities, and the inhabitants of one citie shall goe to another, saying, let us goe speedily to pray before the Lord, and so seeke the Lord of hosts.

as In those daies it shall come to passe, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Iew, saying, we will goe with you, for we have heard that God is with you.

- I The burden of the word of the Lord in the land of Hadrach, and Damafons thall bee the reft thereof; when the eyes of man, as of all the tribes of Ifrael, thall be toward the Lord.
- 2. 4 And Hamah also shall horder thereby, Tyrus and Zidon, though it bee very wise; and Tyrus did build her felfe a strong hold, and heaped up filver as the dust.

a Behold, the Lord will cast her out, and hee will sinite her power in the sea, and she shall be devoured with fire.

Ashkelon shall see it, and seare, Gaza also shall see it, and be very sorrow-full, and Ekron, for her expectation shall be ashamed, & the King shall perish from Gaza and Ashkelon shall not be inhabited.

And more then so, I will give an happie increase to my Church; many people and nations shall be added unto it; and shall chearefully joyne together, and incourage each other in my service, both by their hearty counsells, and examples.

So alfa verfe 22.

In those dayes it shall come to passe, that the Gentiles shall be added to the Church; in such number, and zeale, as that many of them shall refort to one well-informed convert of the Christian-Jewes, and shall defire to bee taught by him in the truth of godlinesse.

CAP. IX.

The heavy message that God sends to those cities and countries which have offered cruell violence to his people; in particular, this errand of judgement shall light upon the region and citie of Damascus, which shall be accordingly executed upon them; since the eyes of the neighbour nations round about, but especially of all the tribes of Israel, are earnestly intent to expect this revenge from the hand of the Lord.

Neither shall Hamath be freed therefrom; nor Tyrus and Zidon, though they be crafty and subtle enough, to use all humane power, and wit, for their owne safety, and evasion; and though Tyrus have built strong holds for her desence, and have heaped up great treasures of

wealth, &c.

But the Lord will fend an enemie against her, even Alexander of Macedon, which shall subdue and vanquish her, and defeat her power by sea, and she shall bee consumed with fire.

The confederate cities of the Philistims, Ashkelon, Gaza, and Ekron, shall see it, and seare, for that considence which they had put in the strength of the Tyrians, shall now disappoint them, to their shame and losse; for Gaza shall no more have a King, nor Ashkelon, an inhabitant.

And

And Ashdod shall be inhabited by a people, not her owne; and I will, in all these territories, pull downe the pride of the Philistims, by stripping them of their dominions.

And I will by this meaner so humble them, that they shall be no more bloodily minded toward my people; & shall grow up to a religious care of avoyding all legall pollutions; and those that remaine of them shall be conscionably devoted unto God; and shall become friends and patrons of my people, within my Church; yea, even those of Ekron shall so have a part in my Church; as the Jebusite bath in the material and outward Jerusalem.

And I will protect, and defend my Temple, (as it were by a camp pitched about it) against any enemie what soever, that shall offer any violence against it; for I have

well noted, and pittyed thy late affliction.

Rejoyce greatly, O ye inhabitants of Zion, and shour for joy, O ye inhabitants of Jerusalem, for yee shall see the Messiah, the everlasting King of the Church comming personally into your streets; he is just, and righteous, and brings salvation with him to all believers; And withalf, he is lowly and meeke; not making his approach in a royall, pompous, and majesticall manner, (though he could command all the giories of heaven and earth to attend him) but in a meane, and homely saltion, riding upon an asse, with her colt following her; even like to him that came to take upon him the estate of a servant.

I will draw my Church to an happie accordance, so as both Jewes and Gentiles shall be linked together in the bonds of peace; there shall therefore be no more need of your charriots, O Israel, or of your horses O Judah; or, of any weapons of war; for the common Saviour of both, shall unite them together, and shall extend the bounds of his spiritual! dominion, all the world over:

As for thee, O Zion, whose covenant with me, is made, and confirmed by the precious blood of the Messias, in that new and everlasting Testament, I doe herein give thee a type of thy suture deliverance from all thy spiritual miseries, in that, I have brought forth thy captives, out of the miserable captivity of Babylon, wherein they were wosully distressed.

Returne

dwell in Afficiation I will care off the pride of the Phillips.

7 And I will take away
his blood our of his
mouth, and his abhominations from betweene his
teeth; but he that remain
eth, even he shall be for our
God, and he shall bee as a
Governor in Judah, and
Ekronas a lebusite.

And I will encamps about mine boute, be-cause of the ampie because of him that returneth and no oppiesser shall passe through them any more, for now I have seen

with mine eyes.

9 Rejoyce greatly O daughter of Zion, shout O daughter of Jerusalem; behold, thy King commeth unto thee; hee is just, and having salvation, lowly, and riding upon an affe, and upon a colt the foale of an affe.

ro And I will cut off the charet from Ephraim, and the horie from icrufalem; and the battell bow shall be cut off, and he shall speake peace unto the heathen, and his dominion shall be from Sea, even to Sea, and from the river, even to the ends of the earth.

11 As for thee allo, by the blood of thy coverant, I have fent forth thy prifoners out of the pir wherein is no warri. 12 Tume yes to the firong hold, ye prifoners of hope, even to day doe I declare that I will render double unto thee.

13 When I have bent Indah for me, filled the bow with Ephraim, and raifed up thy fonnes O

Zion, against thy sonnes, O Greece, and made thee as the sword of a mighty

man.

14 And the Lord shall
be, seeme over them, and
his arrow shall goe forth

as the lightning.

shall defend them, & they shall devour, and subdue with sing shones, and they shall drinks and make a

shall drinks and make a noyle, as through wine; and they Thall bee filled like bowles, and as the

corners of the altars:

16 For they shall be as the stones of a crowne, lifted up as ensigne upon his

land.

17 For how great is his goodnesse, and how great is his beauty? come shall make the young men chearefull, and new wine the maides.

raine in the time of the later raine, fo the Lord shall make bright cloudes

Returne ye then, to the forts of Zion, and Jerusalem, O yee shopefull captives, that are yet remaining in Babylon; for I doe this day declare unto you, that I have prepared blessings for you aboue your expectations; and (whereof this is a type) turne ye into my Church, all yee that pertaine to mine election, out of the world; where in yeare held captive; and know, that I have prepared happinesse for you above the thoughts, and desires of your hearts.

But in the meane time, I shall make some war-like use of Judah and Ephraim, and raise the sorces of Jerusalem, against the Grecians, and Syrians, wherewith they shall be vexed, and will give good successe to their con-

rageous, and well-fought battells.

And the Lord shall give good proofe of his gracious protection of them, and shall manifestly shew that hee fighterh for them from heaven, &c.

They shall subdue their enemies afarre off, as with sling-stones, and with other killing engines of warre; and they shall rejoyce in their victorie; and shall feast for joy, and shout out in their triumphes, as men filled with wine; and shall, in the chearfulnesse of their hearts, offer slore offacrifices of praise unto God; so as, both the bowles of the Temples, and the homes of the altar shall carry an abundant testimony of their frequest devotions.

And, however they have beene formerly despised, and trod upon, yet they shall now be advanced to such honor, that they shall be as the precious stones of a royall crowne, or as an ensigne, which is listed up with honor over the heads of the people.

For how great is the bleffing, how great is the beauty wherewith God (hall, upon those victories, grace, and adorne hispeople? there shall be prosperity, and plenty, every where amongst them, so as the young men shall be full sed with seasts, and their very maides shall bee refreshed with new wine: all sorts and ages shall have cause to rejoyce in their God.

CAP. X.

Aske yee of the Lord, raine, in the due season thereof, even the later raine for the filling up of the fruits of the earth, so the Lord will, according to his promise, heare you, and give change of weather; cansing in the clouds, to lead in flore of raine; fuch as may plentifully water the earth, that it may yeeld flore of graffe in every field.

It is the Lord that multihelpe you; as for your Idolls; whereto ye have hitherto trusted, they have vainely deluded you; and your wizards have abused you in salse visions, and dreames, and have pretended to give you

those comforts which have sailed you in the issue; therefore, both they and you were driven into captivity, as a flocke of sheepe into the fold, and found no protection, but rather much discomfort and misery, because of the

want of a shepheard to guide, and defend you.

Mine anger was kindled against the false Prophets, and wicked rulers of my people; and I punished those (rather goates, than bel-weathers) which led my flock out of their way; for the Lord of hosts hath sharply chassified the people of Judah; and hath designed them to hard consists, even as some stout horse is made for the day of battle.

From his decree came forthall the plots of the fiege, the tents pitched before their walls, the weapons of warre, which were used in that assault, and every op-

pressour that offered violence to them, did but execute his just pleasure upon them.

But this fad condition of theirs shall not last atwates; for the Lord hath determined happy successe, and victories unto his people; they shall be as mighty men, which tread upon their enemies, &c.

And I will, by the voice of my word, call them together into one Church; for I have redeemed them; and

they shall multiply exceedingly.

And I will so dispose of them, that they shall be sent all the world over, for the gathering of my Church, e ven as the seed is cast into severall surrowes of the large field, for a more plentifull increase, and they shall publish my Gospell in remote countries; and both they, and the children whom they beget unto the saith, shall live, and turne to their God, and Saviour.

And I will gather my Church out of all the coasts under heaven, out of Ægypt, and Assyria, and all other countries; and, in type thereof, I will setch up my people the Jewes, from those regions, where they have been eaptived, and bring them agains into Judea; and they shall grow to such numbers there, that the place

fhall not beeable to hold them.

No feas, or rivers shall hinder the

No seas, or rivers shall hinder the propagation of the Fff Gospell,

and give them thourse of saincto every one graffe in the field.

For the Idols have speken vanity, and the diviners have seems a lie, and have told falls dreames, they comfort in vaine, therefore they went their way as a flocke, they were troubled because there was no shepheard.

3 Mineanger was kindled against the shepherds, and punished the goates, for the Lord of hosts hath visited his slock the house of sudah, and thath made them as his goodly horse in the battle.

4 Out of him came forth the comer, out of him the naile, out of him the battle bow, out of him every oppression rogether.

5 And they shall be as mighty men which tread downe their enemies.

8 I will hille for them & gather them, for I have redeemed them; and they shall increase as they have increased.

9 And I will fow them among the people, and they faill remember mee in faire countries, and they shall live with their childrenand tume agains.

10 I will bring them againe also out of the land of Ægypt, & gather them out of Allyria, and I will bring them into the land of Gilead & Lebanon, and place shall not bee found for them.

11 And hee thall passe through the sea with affliction, and shall smite the waves in the sea, and all the deepes of the river shall drie up; and the pride of Assyria shall be brought downe, and the Scepter of Egypt shall depart away.

Gospell, as, in type thereof, when the Jewes shall returne towards their countrey, God will rather worke miracles for them, than that they shall be hindred in the way, he will againe cause the sea to give them passage, and will dry up Jordan before them, and subdue all those their proud enemies of Asyria, and Ægypt, which had prevailed against them.

t Open thy doore, O Lebanon: that the fire may

devoure thy cedars,

2 Howle firre tree, for the Cedar is fallen, because all the might is are spoiled. Howle O ye oakes, of Bashan, for the forrest of the vintage is some downe.

3 There is a voice of the howling of the shepheards, for their glory is speiled: a voice of the rearing of yong Lions, for the pride of lordan is spoiled.

4 Thus Bith the Lord my God feed the flocke of the flaughter.

flay them, and hold themfelves not guilty, and they that fell them say, bleffed be the Lord; for I am rich, and their owne fhepheards pitty them not

o For I will no more pitty the inhabitants of the land, fair the Lord, but loe, I will deliver the men every one into his neighbours hand, and into the hand of his King, and they shall smite the land.

7. And I will feed the

CAP. XÎ.

A Grievous destruction will light upon thee, O thou ingratefull land of Judea, for those repulses, and indignities, which thou shalt offer to the Lord of life; Open thou therefore thy doores (O thou Temple of Jerusalem) that the fire may devoure thy cedars.

Howle, and lament, Oye nobles, for your Princes are fallne, all the men of power in Judea are spoiled, make lamentation, Oye of the meaner ranke of Israel, for

your great men are cat off.

There is great wailing, and mourning of the rulers, and Priests, (who should have sed and guided my people) for their glory is at an end; all the stout gallants of Judea doe now roase, and lament; for the magnificence of Jerusalem, and the strength of Jurie is utterly wasted and comme to nothing.

Thus faith the Lord, my God; yet amongst these Jewes, which I have justly set out for this slaughter, there is a slocke of mine, whom I have due care of, let

them be carefully fed, and looks unto.

They are irra perilous, and wofull case, for their owne governours, and spirituall guides slay them, and thinke they doe therein good service, and their victors (Titus, and his Romanes) sell them as merchandize; and rejoyce in the wealth which they have raised from their price; and their owne governours doe not so until as pittle

For the rest, I will have no more compassion on the inhabitants of the land, who have called for the blood of that just one, to be required of them, and their children; for I will deliver them into the hand of each other, to be slaine incivil discordant into the hand of the Romane, whom they professed to be their king; and by both these meanes they shall be estimated, etc.

As for that part of my flocke, which are appointed as

theep

sheepe to the slaughter, for my names sake; I will carefully seed them; even you, O my poore little slocke; and for this cause I tooke unto me two pastorall staves; the one, which I called Beauty, was the staffe of mercy, and gracious and pleasu rable protection; the other, which I called Bonds, was the staffe of unity, for the conjoyning of my Church; or of correction, and just censure of the offenders; and with these, I guided my little slocke accordingly.

Your three forts of leaders, Kings, Priests, and Prophets, I cut off together, in a very short space; they were well worthy of my just extirpation; I loathed them for their corruption and wickednesse, and they no lesse ab. horred my lawes, and justice.

Then faid I of this refractary, and perverse people of the Jewes; I will take charge of you no more; what soever calamity befall you, I will not put my hand to redresse it, &c.

And I tooke my staffe, even the staffe of my safegard and protection, which I called Beauty, and cut it in sunder; that I might thereby signific; that, as this people had broke the covenant which they made with mee, by their wilfull disobedience, so that I would free my selfe from regarding my promise of savour, and preservation made to them.

Those humble and nucke servants of mine, that waite conscionably upon me(in that finfull and perverse generation) well knew that this was the just will, and pleasure of God; to deale thus severely with so rebellious a people.

Thus I fed my charge, and at the last, I said unto them; if I be approved of you as your shepheard, give ye me a returne of those respects that are due to mee, and that price and reward, which my over-sight and labour calls for at your hands, but if otherwise ye accept not of mee, and my sunction, sorbeare. This I required of them, but they, in slead of returning their holy obedience, and due thankfulnesse unto mee, weighed out thirty peeces of silver, which they gave unto a traitor, as the price of my life, which should by his persidiousnesse bee betrayed into their hands.

And the Lord said unto mee; make knowne by this thy prophesse unto the people, that this thirty peeces shall be cast unto the potter; say to them, it is a goodly price whereat ye have valued mee; And accordingly in vision, I tooke those thirty peeces of silver; and shewed them, that this summe (which should be offered to bee Fff 2 delivered

flocke of flaughter, even you, O poore of the flocke, and I tooke unto me two flaves: the one I called beautic, and the other I called bonds, and I fed the flock.

- 8 Three shepheards alfo I cut off in one moneth, & my soule loathed them, and their soule also abhorred mee.
- 9 Then faid I, I will not feed you: that that dieth let it die and that that is to be cut off, let it be cut off.

fo And I tooke my fraffe, even beauty, and cut it alimder, that I might breake my covenant which I had made with all the people.

- it And so the poore of the flocke that waited upon me, knew that it was the word of the Lord.
- 12 And I faid unto them, if yee thinke good, give me my price: and if not, forbeare: fo they weighed for my price thirty precess of filver.
- 13 And the Lord faid unto mee, cast it unto the potter; a goodly price, that I was prized at of them, and I tooke the thirty peeces of silver, and cast them to the potter, in the house of the Lord.

14 Then I cut assunder mine other staffe, even bonds, that I might breake the brotherhood between Indahand Israel.

15 And the Lord faid unto me, take unto thee, yet, the instruments of a foolish shephcard,

up a shepheard in the land, which shall not visite those that be cut off, neither shall seeke the young one, nor heale that that is broken, nor seede that that standeth still; but he shall eare the slesh of the fat, and teare the clawes in peeces.

17 Woe to the idoli shepheard, that leaveth the slocke: the sword shall bee upon his arme, and upon his right eye; his arme shall be quite dryed up, and his right eye shall bee utterly darkened.

r The burden of the word of the Lord for Ifrael faith,

2 Behold, I will make Iemialem 2 cup of trembling unto all the people round about, when they shall be in the siege both against Judah, and against Temsalem.

3 And in that day will I make I erufalem a burdenfome frome for all people, all that burden themdelivered backe to the high Priests in the house of the Lord) should by them be put into the hands of a potter, for the purchase of a field for buriall.

Then I cut as funder mine other staffe of unity, which I called Bonds, that I might thereby signifie, that I had let loose all brotherly, and peaceable respects betwixt the true professours of the Gospell, which are the spiritual Judah, and the revolted, and erroneous sons of the spiritual I strael.

Doethou (for a figne unto them) take unto thee such a staffe, and such a scrip, as no wife shepheard would beare, as being mil-sashioned, and use-lesse; and let thy

gesture and carriage be thereaster.

And this shall fore-signific unto them, that I will give way to a shepheard, not more soolub then wicked, to arise in my Church; even the Antichrist of the latter times; who shall cast off all care of my slocke; either of seeking the strayed, or fetching in the weake and tender ones, or healing the broken, or carrying the lame and impotent; but contrarily, he shall perfect te my Church, and make a prey thereof; seeding himselfe far, with the rich meanes, which he shall take from the great, and mighty; and cruelly tyrannizing over the weake, with extreame violence; smiting, and wounding them, that they may be disabled to stand up against him.

But, woe be to that false pastor, which onely carries the name and semblance of an Evangelical shepheard, who leaveth the flocke to be wasted and spoiled; the just revenge of God shall be, both upon the power, and policie of that man of sinne, his power shall be abated, and utterly weakned, by the breath of the mouth of God; and his crast & policy shall, at the last, end in disappoint-

ment, and confusion.

CAP. XII.

The heavie message which God sends to the world, in the favour and behalfe of his Church; Thus faith, &c. Behold I will make my Church to be unto all the enemies thereof, as an intoxicating cup; which they shall no sooner offer to touch, by a wilfull siege, or opposition but they shall be either giddy, or senselesse.

And in that day will I make my Church as some weighty, and unweildy stone; which when the enemies thereof shall lift at, and strive to raise it up, it shall fall

upon

upon them, and crush them in peeces, Yea, though all the people of the earth should joyne their forces together to remove it, yet they should mis-corry under the burden.

The malicious world may combine together against my Church, but it shall not prevaile, I will deseat all their hostile attempts; their horses of warre will I smite with assonithment, and their riders with supplicity, and senses and I will looke downe graciously upon my Church, for their deliverance and preservation, &c.

And the governours of my people shall say, in their heart; There is all sufficient strength, and safegard to mee, and to all the true members of the Church of Christ, in the Lord of hosts, our God, so as wee need not seare what man can doe unto us.

Yea, I will not only give a defensive power to my people, but will make them prevalent, and victorious over their enemies, so as I will cause the governours of my Church to be as coales on the hearth, whiles their enemies are as a fagot laid thereupon; or, to be as a torch of fire, in their enemies shease, which shall soone consume them to ashes, and my Church shall continue it selfe in despight of all opposition; and the gates of hell shall never be able to prevaile against it.

The Lord shall save first those that are of the villages of Judah; that is, the weakest of his people, and those of the out-skirts of his Church; that the glory of the more noble and couragious champions of Christ may not magnific it selfe, over the seeble and obscure, but that all may ascribe their salvation to the Lord.

He that is weake in himselfe, shall bee as strong as David, (who overcame the beare, and the lion, and the Philistim) in the power of his God; and those that are eminent in this holy profession of Christianity, shall bee as the Angells of God, invincible, and able to doe all things, through him that strengthens them.

And I will powre out upon my Church, (beginning at Jerusalem and Zion) a great and apparent measure of my Spirit; and, besides those common gifts, I will indue them with the fanctifying graces of my Spirit, and with the spirit of prayer, and supplication; and they shall, by a lively fairb, look up to me their Saviour and redeemer, whom they have pierced upon the crosse; and they shall mourn for that violence which was offered to the Lord of life, dying for them, even as one mourneth for his only sonne, &c.

Fff 3

In

felves with it, shall bee eur in peeces: though all the people of the earth be gathered together against it.

4 In that day, faith the Lord, I will finite every horse with astonishment, & his rider with madnes, and I will open mine eyes upon the house of Iudah.

5 And the governours of Iudah shall say in their heart, the inhabitants of lerusalem shall bee my strength, in the Lord of hosts their God.

of In that day will I make the governours of Iudah like a hearth of fire among the wood, and like a torch of fire in a fheafe; and they shall devoure all the people round about; on the right hand and on the left; and I erusalem shall be inhabited againe in her owne place, even in I erusalem.

7 The Lord also shall fave the tents of Indah first that the glory of the house of David, and the glory of the inhabitants of Ierusalem do not magnific themselves against ludah.

8 And he that is feeble among them, at that day shall be as David, and the house of David shall be as God, as the Angell of the Lord before them;

20 And I will powre upon the house of David, & upon the inhabitants of Ierusalem, the spirit of grace and of supplications, and they shall looke upon me whom they have pierced, and they shall mourne for him, as one that mourneth for his onely some.

11 In that day shall there be great mourning in lemsalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mounte, every family apart, the family of the house of Davidapart, and their wives apart.

the house of David, and tothe house of David, and tothe inhabitants of Jerusalem, for sinne, and for uncleannesse.

2 And it shall come to palle in that day, saith the Lord of holts, that I will cut of the names of the I-dolls out of the land, and they shall sto more bee remembred, and also I will cause the Prophets, and the uncleane spirit to passe out

of the land.

3 And it shall come to passe, that when any shall yet prophecy, then his father and his mother that begat him, shall say unto him, thou shalt not live; for thou speakest lies, in the name of the Lord; and his father and his mother that begat him, shall thrust him through when he prophedieth.

4 And it shall come to passe in that day, that the Prophete shall be shamed every one of his vision, when he hath prophecied:

In that day, wherein the Messiah shall suffer, there shall be great mourning, both in Jerusalem, and in all therribes of Israel; all those many disciples of Christ, whomhe shall have won by his wonderfull miracles, and heavenly doctrine, shall mourne, and lament, even like as the Jewes mourned for the death of Josiah, in the valley of Megiddon.

And all that believed in him, throughout all Judea, and Samaria, and Galilee, shall take up a folemne mourning for the death of him, from whom they expected the redemption of Ifrael; the family of the house of David apart, as that which shall be more nearely interested in him, by consanguinity, and kindred, &c.

CAP. KIII.

In that day of the passion of the some of God; there shall be a sountaine opened, even in the side of that blessed redeemer, which shall flow forth, for the clean-sing oball penitent, and true believers, from all their similar shall uncleannesses; that precious blood, which shall issue thence, shall bee an al-sufficient laver for all repentant, and faithfull soules.

That groffe Idolatry, wherewith the world was infected, shall now cease; and the very names and mention of those Pagan Idols shall be forgetten; and the oracles, wherero they resorted in all their doubts, shall cease; and those Prophets, and Priests, which attended upon the uncleane spirits (who were agents in these wicked delusions) shall be cut off.

And if any false Prophet shall yet take upon him to use thesewicked divinatios; his very parents that begat, and bore him, shall rise up against him, and out of their detestation of his sin, shall be both his accusers, and his executioners; so shall the zeale of Gods glory prevaile with themabove all natural respects.

And the false teachers, which shall arise in the Church shall be convinced of their errors; & so laid open by the light of the Gospell, that they shall not any more, under colon-

colourable pretences, deceive Gods people.

CAP.14.

But contrarily, the false teacher shall be confounded in himselse; and be forced to confesse that he hash erred; and that God hath not given him any warrant for the broching of his erronious docrines, or any lawfull calling in his, Church; but that his education and breeding hath beene in another way, even in secular imployments from his youth.

And when one shall say unto him; what are these grievous censures that are institled upon thee? Then, he shall answer? These are just censures, wherewith I was branded in the holy Church of God, by them which did seriously and lovingly seeke my conversion.

Othou, my fword of affliction, awake, arife, and lay about thee; finite him that is nearest and dearest unto me even him that is my coequall, and coetrnall Son, the image of me the invisible God, saith the Lord of hosts; finite thou this great shepheard of my Church, and his sheep, (i. his disciples, and followers) shall be scattered; and shall both for sake him, and be severed from each other; for, even against those disciples also (as well as against their master) will I stirre up enmitte, and opposition in the world.

And, it shall come to passe, that if Judea be divided into three parts, equally; two of those three shall die, and miseary under the great judgements which I will bring upon the land, for this murder of the Lord of life; and onely the third part shall be left alive.

And that third part, which shall bee left alive, shall passe under many stery tryalls of grevious assistants, wherewith they shall be refined, as silver is refined, &c.

CAP. XIV.

BEhold then, O Judea, and Jerusalem, the day of the Lords vengeance commeth; the Romans shall divide thy spoiles in the midst of thee.

For I will gather an armie of all nations, brought together against thee, by the Romans; and Jerusalem shall be taken, &c.

Onely, a remnant (viz. the third part) of the people, have I referred, which shall not be out off with the rest,

neither shall they wearea rough garment to deceive.

5 But he shall lay, I am no propher, I am an husbandman: for man raught meto keepe carrell from my youth.

6 And one shall fay unto him, what are these wounds in thine hands? then he shall answere, those with which I was wounded in the house of my friends.

7 Awake O sword a-

gainst my shepheard, and against the man, that is my fellow, saith the Lord of hosts, smite the shephard and the sheepe shall bee scattered, and I will turne mine hand upon the little ones.

8 And it shall come to passe, that in the land, saith the Lord, two parts sherein shall be cut off, and die; but the third shall be lest therein.

9 And I will bring the third part through the fire, and will refine them as filver is refined.

i Behold the day of the Lord commeth and thy spoile shall bee divided in the midst of thee.

2 For I will gather all nations against Ierasalem, to battell, and the citie shall be taken.

3 Then shall the Lord goe forth and fight against those nations as when hee fought in the day of bat-

4 And his feet shall shand in that day upon the mount of Olives, which is before I crusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley, and halfe of the mountaine shall remove toward the North, and halfe of it toward the South.

y And yet shall stee to the valley of the mountaines: for the valley of the mountaines shall reach unto Azalyea, ye shall stee like as ye fled from before the carth-quake in the daies of Vzziah King of Indah, and the Lord my

the Saints with thee.

6 And it shall come to passe in that day, that the light shall not be cleare, nor

God shall come, and all

darke.

7 But it shall bee one day, which shall be known unto the Lord, not day nor night, but it shall come to passe that at evening time it shall be light.

8 And it shall be in that day, that living waters shall goe out from Ierusalem, halfe of them toward the former sea, and halfe of them toward the hinder sea, in summer and in winter shall it be.

o And the Lord shall be King over all the earth: in that day shall there be one Lord and his name one.

10 All the land thall be turned as a plaine from Geog to Rimmon, fouth of lentialem, and it shall be

but shall still continue the name of my Church and people.

After this, the Lord Christ shall in a terrible manner come to judgement; when he shall descend downe to the earth, the mountaines shall be cloven in sunder before him, in a fearfull motion at his appearance: even the mount of Olives (where he set his last foor-step upon earth) shall be divided in the midst, to the East, and to the West, and there shall be a great valley betwixt these two halves, thus differenced; whereof one halfe shall be falne to the North-ward; and the other halfe to the South.

And yee shall flee through this new valley, which is made by this division of the mountaine, for it shall bee very large, and reacheth farre, yee shall flee away in great feare, and astonishment, like as ye fled from before that terrible earth-quake, which was in the daies of Uzziah; & the Lordmy God shall then come in glory, together with all his Saints, and Angels.

And it shall come to passe in that day, that there shall not be a vicissitude, or interchange of light and darkenesse.

But it shall be perpetually lightsome, as one continued day, which the Lord shall make to hold for ever; without this variety of sun-shine, and darknesse; so as when by the wonted naturall course of time, it should be evening, it shall then be as bright as at the high noone.

And in that day, the waters of life, and everlashing refreshing, shall slow forth from the midst of the heavenly Jerusalem, to all the Saints of God, every where, without all stoppe and intermission.

And the Lord shall be King over all the earth, having subdued all his enemies, there shall then be none, that shall make head against him, but all shall adore him, as their only Lord and God.

All things shall be then made even, and smooth in the whole Church of God; and there shall bee infinite slore of eternali mansions, prepared for all the elect of

God

God, even as if (in type thereof) the whole coast about the material Jerusalem should be leveled, and starely built, and populously inhabited.

So also verse 11.

Such shall bee the day, and the issue of the last judgement, but, in the meane time also, God will punish the enemies of his chosen; even all those that sight against his Church shall have visible judgements inslicted upon them, &c.

Neither shall God onely punish them with his owne immediate hand, but he shall cause the to be the executioners of each other, in those civil tumults, which they shall raise up amongst themselves.

And, even the Jewes themselves shall be the first that shall fight against this spiritual! Jerusalem, the Church of Christ, and together with them, all the heathens round about shall oppugne it; and make use of all their power, and riches for the suppressing of it.

But they shall not prevaile; for both they, and all their substance, and might shall mis-carry; and the punishing hand of God shall sall heavily both upon them, and their assistants in this evill quarrell; they shall be all enwraped in the same common destruction.

And it shall common passes that those which are less

And it shall come to passe, that those, which are lest alive of the nations, (which made opposition to the Gospell of Christ) shall humbly, and gladly submit themselves to the worship, and service of God their Saviour, and shall cheerfully joyne themselves to his Church, in the religious adoration of him, upon all occasions.

Those, who wilfully resuse to joyne themselves to the Chutch of God, under the Gospell, from them will God sensibly withhold his blessings, even his seasonable raines, and the plentisul increase of the earth.

And if these of Ægypt, which have ordinarily no raine (being supplied by the fruitfull waters of Nilus)

lifted up, and inhabited, in her place: from Benjamins gare unto the place of the first gare, unto the corner gare, and from the tower of Hananiei, unto the Kings wine presses.

re And this that bee the plague wherewith the Lottl will fmite all the people, that have fought against lemfalem.

13 And it shall come to passe in that day, that a great tumuit fro the Lord shall be among them, and they shall lay shold every one on the hand of his neighbour, and his hand shall raise up against the hand of his neighbour.

ry And Indah also shal fight at lettifalem, and the wealth of all the heathen round about that be gathered together, gold and silver, and apparell in great abundance.

as this plague.

16 And it shall come to passe, that every one that is left of all the nations which came against Ierusalem, shall even goe up from yeare to yeare to worship the King the Lord of hosts, and to keep

the feast of Tabernacies.

17 And it shall be, that whose will not come up of all the families of the earth unto Ierusalem, to worship the King the the Lord of hosts, even upon them shall be no mine.

of Ægypt goe not up, and come not that have no

raine, there shall beethe plague wherewith the Lord will smire the heathen, that come not up to keep the feast of Tabernacies.

there be upon the bells of the horses, Holinesse unto the Lord, and the pots in the Lords house shall bee like the bowles before the atta.

I Yea every pot in Ierusalem and in Indah shall be holinesse unto the Lord of hosts and all they that facrifice, shall come & take of them, & seethe therein: and in that day there shall be no more the Cananite in the house of the Lord of holts.

shall forbeare, and refuse to joyne in the service of God with the rest of his Church, they shall be no lesse plagued with drought, and searcity, than the other nations that depend upon the moisture that descends from above.

In that day there shall bee so generall and happy a peace, that there shall be no need of horses of warre; but the bells wherewith those horses were wont to be adorned, shall be consecrated to the Lord, and converted to the holy use of the Temple; and there shall be such store of offerings, on all hands, as that the pots of the Temple which are for the use of the sacrifice, shall be as frequent, as the small bowles that stand before the altar.

Yea, such exceeding store shall there be of sacrifices, as that all the pots in Jerusalem and Juda, shall bee put to this holy imployment; In a type that every one that is a true is sacrifice thall offer up himselfe a living sacrifice to God, and shall present unto God, liberall gifts, and thankfull oblations for the maintenance of his Church, and service; and there shall no impure person, nor stranger from the common wealth of Israel bee admitted to challenge a place in the holy Church of God.

BENT ON ON ON ON ON ON

MALACHI

CAP. I.

s I have loved you, faith the Lord: yet ye fay, wherein hast thou loved us? was not Esan Iacobs brother, saith the Lord, yet I loved Iacob.

3' And I hated Efau.

and laid his mountaines,

Have loved you, O my people Israel, saith the Lord, ye that are returned from the late Babylonith captivitie, I have loved you and done great things for you, yet ye (unthankfull as ye are) will not acknowledge it, but are ready to say, wher, in hast thou loved us? let me then convince you of my favours. Were not Esau and Jacob brothers, did they not both proceed from one wombe, & from one loines? yet without all merit of yours, or his, I loved Jacob

freely and graciously.

And in comparison of you, hated Esau, and his poflerity the Idumeans, so, as that I have, for your sakes,

laid

laid wash those cities, which they inhabited in the mountaines, and desolated his heritage by the sword of the Babylonian unrecoverably, so as it is turned desert, and fit only for wilde beasts, and dragons; whereas I have returned you to your old inheritance; in beace.

And how foever these somes of Esau, say, were are indeed brought downe, and our cities are spoiled, but why should not we returne (as well as ye the sons of Jacob) and build up our rained townes also; yet, this sairs the Lord; In vaine shall they attempt to repaire their wasted cities; for, if they build, I will pull downe; and I will cause them to be branded with the sensible marke of my displeasure; so as, all the regions about, shall call them; The countrey noted for wickednesse; and the people against whom the Lord hath conceived an everlassing indignation; whereas you, O Israel, are embraced with mercy and compassion, and restored to your ancient perritories.

And behold your very eyes shall be witnesses, both of these my savours to you, and of this my severity to the sons of Esau; and ye shall be forced to say, the Lord hath well deserved to be praised and magnissed, from all the coasts of Israel.

This indeed I have deserved from you; but how is it performed on your part? A some is wont to bonour his father, and a servant his Master; yee call mee your father, your selves my sonnes, ye call me your master and your selves my servants, if then I bee your Father, &c. saith the Lord of hosts, even to you, the guides of my people, O ye the Priests of my sanctuary; for even yee, who should be exemplarily holy; even ye have despited my name, and yet ye stand in your owne justification, and say, wherein have we despited thy name?

Let me tell you then, and convince you of your finne, ye have cast contempt upon mee, in that ye have offered base, and unworthy oblations upon mine altar, yet still ye stand upon your innocence, and say, wherein have we cast contempt upon thee? I tell you againe, in that yee have a base opinion of the table of the Lord, and thinke

any thing good enough for it.

Hath not the Law of God expressy forbidden you to offer the blinde, or lame, or sieke beasts, in facristice to God? and is there not good reason? goe ye and present such like gifts to your very governours (men like your selves) will they take them well from your hands, and not rather thinke that you put a scorne upon them; will they not accordingly send you away with a just scorne, saith the Lord of hoss?

And

and his heritage walle for the dragons of the wildernelle.

- 4 Whereas Edom faith, we are impoverished, but we will returne, and build the defeliete places; thus faith the Lord of hoftes, they shall build but I will throw downe; and they shall call them the border of wickednesse, and the people against whom the Lord hath indignation for ever.
- 5 And your eyes shall fee, and yee shall fay, the Lord will bee magnified from the border of Israel.
- farher, and a fervant his maker, if the Tod a father, where is mine honour, and if I be a mafter, where is my feare, faith the Lord of hosts, unto your O Priesb, that despite my name; and you fay, where in have wee despited thy name?
- 7 Yee offer polluted bread upon mine altar, and yetay, wherein have wee polluted thee, in that yee fay, the Table of the Lord is contemptible.
- 8 And if ye offer the blinde for facilities, is it not evill? and if ye offer the lame and ficke, is it not evill? offer it now unto thy governour, will he bee pleased with thee, or accept thy person, faith the And Lord of hosts?

9 And now I pray you beleech God, that he will be gracious unto us, this hath been by your means, will he regard your perfons, faith the Lord of holts?

to Who is there even among you that would flut the doors for nought, neither doe ye kindle fire on mine altas, for nought; I have no pleafure in you.

of the Sun, even to the going down of the fame, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering.

ra But ye have profaned it in that ye fay, the table of the Lord is polluted, and the fruit thereof, even his meat is contem-

prible.

what a wearines is it, and ye have finifed at it faith the Lord of hoffs, and yee brought that which was tome, and the ficke.

deceiver which hath in his flocke a male, and voweth and facrificeth unto the Lord a corrept thing for I am a great King, faith the Lord of holes, and my name is dreadfull among the heather.

And now, if ye like well of these courses, goe on to offer these unmeet and disgraceful oblations to God; and call to him, notwithstanding, that he will bee well pleased with them, and with you, for them, (thus ye have done hitherto, and have provoked God against us) see yet whether he will accept of such offerers; and sacrifices; saith the Lord of hosts.

I have not dealt thus with you; but have abundantly recompensed all your services, which of you is there among all the Levites of my Temple that hath shut the doores of my house, unrewarded? which of you is there that hath so much as kindled a fire on mine altar, for nought? yet ye have had no regard unto me againe; "I will be affected to you accordingly; behold, I have no pleasure in you, &c.

Neither shall my worship, and service be confined to you; but I will hereaster enlarge it to all the ends of the world; for, from the rising of the sun, to the going down of the same, my name shall be honoured, and adored of the Gentiles (who are as yet without God in the world) and they shall in every place (nor in my Temple onely)

offer pure and holy facrifices unto me, &c.

But, as for you, yee have profuned, and abused my name, in that ye have entertained base conceits of my facrifices; and have held the oblations offered unto mee, as meate vile, and contemptible, and unworthy of any o-

ther respects than scorne.

Ye said also, what a toile is this we are put unto, in killing, and dividing these base, and worthless facrifices? whereas, would ye but have signified the least dislike of these unmeet oblations, they would have been exchanged for better; but all was alike to you, ye were willing enough to take what was brought you, and to offer that which was torne, and same, and sicke, &c.

But, curied he that hollow, and falsehearted Jew, who having in his flocke a male, without spot, or ble-mish, sat, and well liking, yet (after his vow) sacrificeth unto the Lorda leane, blemished, unsound segment, for I am agreen King, saith the Lord of hosts; Ithooke for the best, who have made all, and my name is great and dreadfull in all the world; the Gentiles shall adore, and magnificit, how ever it be sleighted of my unworthy people of Israel.

CAP. II.

Behold, I will punish you with dearth; your seed shall corrupt; and your fields shall yeeld you no increase; and I will scornefully cast the dung of your facrifices (in your solemne seasts) upon your faces, and so cover you over with it, that ye shall be carried away, as an heape of compost; so basely will I cause you to be reputed of my people.

And ye shall know that I have decreed, and commanded this contempt to be powred upon you; that ye might repent of your fins, wherewith ye have provoked mee, that so, I might continue that covenant, which I made

with the tribe of Levi, faith the Lord of hofts.

I covenanted with my prieshhood of that Tribe, to give them preservation, and welfare; yea the life of grace

and true spirituall peace, &c.

For it is required, and expected of the Priests of Gods Sanctuary, that they should be men of knowledge, and heavenly wisedome; so as their breasts should keepe, and their lips should expresse to the people, the right understanding of divine things; and to them should the people resort for their information in the law of God; for God hath appointed them to be his messengers, to deliver his will to men.

Why doe ye taxe us for our unlawfull marriages with infidels? was not Adam one common father to us all? hath not one God created us all? why doe ye therefore charge us with treacherous dealing with our brethren, and profating the covenant of our forefathers in that we doe promise uously match with our heathen neighbours?

Yes, O ye Jewes thinke not to evade thus, Judah hath dealt treacherously with God, and with those lawfull wives whom they had formerly taken; and an abomination is committed in Israel, and in Jerusalem it selfe; for Judah hath profaned the holy institution of marriage, which the Lord hath both made, & highly respected; and hath taken (as an addition of a second marriage) unto his bed, the daughters of Pagans and Insidels.

The Lord will not suffer these wicked conjunctions to prosper; he will our off the man that doth this, together with his posterity; and his abettors, out of the congregation of Israel; and though he should thinke to pacific God with offerings, yet God will not accept them, or spare him.

r- mar i- ftrai

And

3 Behold, I will corrupt your feed, and spread doung upon your faces, even the doung of your solemne feasts, and one shall take you away with it.

4 And yee shall know that I have sent this commandement unto you, that my covenant might bee with Levi, saith the Lord of hosts.

My coverant was with him of life and peace

7 For the Priests lippes should keepe knowledge, and they should seeke the law at his month for he is the messenger of the Lord of hosts.

father? hath not one God created us? why doe wee deale treacherously every man against his brother, by prophaning the covenant of our fathers?

reacheroully, and an abomination is committed in I frael, and in I crutal emifor It dah hath prophened the holinette of the Lord, which he loved, and hath married the daughter of a strang god.

off the man that doth this, the mafter of the schooler out of the abernacles of Iacob, and him that offereth an offering unto the Lord of hosts.

g

done againe, covering the altar of the Lord with teares, with weeping and with crying out, infomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 Yet ye fay, Wherefore? Because the Lord
hath beene witnesse betweene thee and the wife
of thy youth, against
whom thou hast dealt trecherously, yet is shee thy
companion, and the wife
of thy covenant.

16 For the Lord the God of Israel saith, that he hateth putting away, for one covereth violence with his garment, faith the Lord of hosts, therefore take keed to your spirit, that ye deale not treacherously.

17 Yee have wearied the Lord with your words; yet ye fay, Wherin have wee wearied him, when yee fay, every one that doth evill, is good in

And this ye have added unto your other singes; yee have dealt so cruelly, and unjustly with your wives, as that we have caused them to wash the alters of God, with the teares of their weeping, and complaints, so as that God (who hateth all iniquity) regardeth not the offerings you present unto him, any more, &c. Yet yee Rand Hiffely upon the justification of your innocence, and fay, What have we done, or wherein have we defer. ved this difrepect to our factifices? Know then, that it is for your treacherous and unjust dealing with the wife of your youth, with whom you were lawfully married; of which folemne contract, the Lord himselfe (the inftitutor of mariage) hath beene witheffe; even those your lawfull wives have ye abused; yet they are ordained of God for the comfortable companions of your life; and by a firme, and indissoluble covenant, conjuyated unto

Your selves, if we shall but look backe to the first originall act of God, shall necessarily be convinced: for did not God make one woman onely for one man? yet hee had power (who was, and is the God of the spirits of all flesh) to have made more; this had beene as easie for him: wherefore did be therefore conjoyne one woman onely to that one man, and why doth he ftill continue his ordinance of the same single copulation? but, that herein he tooke care that the children (the issue of such wedlocke) should be holily, and lawfully begotten: Take heed to your felves therefore, and keepe your felves within the compasse of Gods ordinance, and suffer not your unbridled spirits to breake forth into these inordinate defires, and wicked concupifeences; let no man of fer wrong to the wife of his youth, in taking in a stranger unto his bed.

For the Lord God of Israel (howsoever yee may unjustly pretend his allowance of this common dimission of your wives, upon every sleight occasion) professes to hate these your causelesse repudiations of them; and whosoever doth this (what colour soever he set upon it) yet doth but cloake a violence, and wrong, which God will revenge, &c.

Moreover, besides all these actuall wickednesses, yee have extreamely urged the patience of the Lord, with the words of your blasphemies; yet ye are ready to face out this sinne also, and say, Wherein have we thus offended in our speeches? Know then, that yee have shame-sully

fully blasphemed God, in that ye say; It is all one whether a man be good, or evill; every one that doth evill, speeds as well at Gods hands as the best; and he delights in wicked doers; else they should not so prosper as they doe; VV here is the justice of God in the meane time? or how is he a God of such integrity and unpartiall retribution, as he is reported?

the fight of the Lord, and he delicate thin them, or where in the God of judgment?

CAP. III.

Bhold, I will stoppe the mouthes of all such blasphemous cavillers; I will, in my appointed time, fend my messenger John the Baptist, and he shall prepare the way before my personall and visible comming; Loe the Messiah, even the Lord, whom ye waite for, shall ere long come into his Temple; that great messenger of the Evangelicall covenant, whom with joy of heart yee, my faithfull ones, have long expected, behold, he shall come, saith the Lord of hoss.

But how (hall the guilty and wicked ones of the world abide the day of his comming? how shall they be able to stand before him, when he appeareth? for hee shall come to purge, and refine his Church.

And he shall addresse himselfe zealously, and exquisitely, to rid his Church of all that corruption of doctrine, and manners, wherewith it is desiled; and especially, he shall resorme the Priess of the new Testament, and quit them of that drosse of errour, and unrighteousnesse, wherewith that holy calling hath beene formerly impured; that they may with cleane hands offer up holy sacrifices unto their God.

Then shall all the services of his hely Church be pleasing, and acceptable unto the Lord; no lesse then the best sacrifices of Abel, and Melchisedech, and of all the holy fathers in the old Testament.

And whereas ye lately faid, Where is the God of judgement? behold, now ye shall see, and finde where he is, I will come close to you in judgement, and will take a speedy course of vengeance against the forcerers, &c.

r Behoid, I will fend my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his Temple, even the messenger of the covenant, whom yee delight in, behold, hee shall come saith the Lord of hosts.

2 But who may abide the day of his comming,& who shall stand when hee appeareth, for he is like a refiners fire, & like fullers sope.

3 And he shall sit as a refiner and purifier of silver, and he shall purifie the Sonnes of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousnesse.

4 Then shall the offerings of Iudah and Ierusalem be pleasant unto the Lord, as in the daies of old and as in former yeares.

5 And I will come necre toyou to judgement, and I will be a fwift wirnes against the Sorcerers.

FIN IS.



PARAPHRASE VPONTHE HARD TEXTS OF THE

NEW TESTA-MENT.

By fos. Exon.



LONDON,
Printed by M. Flesher, for Nathaniel Butter.

Anno Dom. 1632.





THE GOSPELL OF S. MATTHEVV.

CAP. I.



HE rolle, or catologue of the Pedigree of lefus Christ according to the flesh, derived from those two most remarkeable progenitors, David and Abraham; to whom the premiles were most clearly and ful. ly made of the Messiah, to be deduced from their loines.

And Salomon begat Booz of Rahab, who received the spies in Jericho; and Booz begat Obed of Ruth, the Moabiteffe; which two women, being for ainers from the common-wealth of Israel, were both mercifully received into the Church of God, and honoured with the progeniture of Christ.

Of Joram was descended Ozias; betwint whom were interposed three Kings, (Ahaziah Jossii, and Amasiah) whereof mention is not made (whether for that they were of the feed of Ahab i or for that, there being no danger of omiffion in fo knowne a pedigree, there might be a just observation of the intended number, of thegenerations specified.)

And Josiah begat Joakim and his bretheren; and that Joakim begat Joachin, or Jechoniah, neare to the time that they were carried away captive to Babylon; fo as Tofiah was the Grandfather of Jechoniah.

In the time of the captivitie, Jechoniah (whom God pronounced childlesse, in respect of any succession to the throne) begat Salathiel his second former

- The booke of the generation of Itlus Christ. the ion of David, the ion of Abraham
- 5. And Salomon begut Booz of Raliab, and Booz begat Obed of Ruth, and Obed begat Iesse,
- 8 And Iogam begat O. 2143.
- it And Ioliasbegat Icchonias and his brethren, about the time they were carried away to Babylon.
- 12 After that they were brought to Babylon, Iechonias begat Salathiel.

And

16 And Iscob begat tofeph the husband of Mary. 17 So all the generati-

ons from Abraham to David, are fourceene generations: & from David untill the carrying away into Babylon, are fourteene generations.

19 Then Ioseph her husband being a just man, and not willing to make hera publike example, was

minded to put her away privily. 20 Feare not to take

unto thee Mary thy wife, forthat is conceived in her is of the holy Gholt.

24 And knew her not. till the had brought forth her her borne forme, and he called his name Teins,

- Now when lefts was borne in Bethleem of Index, in the daies of Herod the King behold there came wife men from the East, to Hierusalem,
- 2 Saying, where is he that is borne King of the lewes: for we have feene his starre in the East, and are come to worthly him.

And Jacob begat Joseph the husband of Mary, being of the fame Tribe and family; so as they had the same common Ancestors; which were therefore wont to be feckoned by the males, and not by the females.

So in the line or pedigree of Abraham to David, are fourteene descents; and from David to the carrying a-

way into Babylon, fourteene descents, &c.

Then Joseph her betrothed husband, being a just man, and therefore not willing to cloake that unchastity when he suspected in his espoused wife; and on the. other fide as a mercifull and loving husband, being not withing to profecute the rigour of the law against her, re. folved to put her away privily.

Feare not to acknowledge Mary forthy wife, and to make a ritual confumation of that marriage, which is contracted betwixt you; for that which is conceived in her, is not of any mortall feed, but is miraculously wrought by the power, and operation of the holy;

Ghost.

And Joseph in reverence of that divine worke of the holy Ghost, and that blessed conception which was wrought inher i yeekled to much honour to the body of Mary his wife, as that hee altogether abstained from all carnall knowledge of so holy a vessell: and when this onely child of bers was borne, according to the vision and premonition, which he had from God, he called his Name Jelus, or Saviour.

CAP. II.

Now, when Jesus was (upon occasion of the Tribes' going up to their several Cities to be taxed) borne at Bethleem (not that of Zebulon but of Judah) in the reigne of Herod the first, being a Tributary King of the lewes, under the Romanes, there came wife men from the Easterne coasts, (whether of Chalden, or rather)

of Persia, to the City of Jerusalem. Saying, where is hee, whom we know by affored revelation from God, to bee borne the true King of the Tewes: and that not a Prince of any naturall, and ordinary ranke, but such a one, as is designed, and notifyed from heaven, for some marvelous purpose: for there! hath appeared unto us in the East a miraculous starre. which fignifieth his comming into the world; and weel are come afarre off, to prefent our homage, and worthip unto him.

See Micha 5. verf. 1.

That very starre, which they had formerly seeme in the East, & had guided them to Jerusalem, now appeared unto them againe, and (as moving lower in the aire) went visibly before them, till it came to Bethleem, and there stood still over the house, where the new-borne child was.

And notwithstanding the homelinesse of the place, and the meane appearance of the parents, and the poornesse of the farmiture, and provision for that birth, they acknowledging some more than humane Majestie in that child, fell downe and worshipped him, and presented junto him the most precious gifts which their country yeelded, even gold, frankincense and myrrhe:

So as herein was fulfilled and verified, in an higher nature and degree, that which was spoken by the prophet Hoseas, saying; Out of Ægypt have I called my sonne; for that, which he spake of the people of Israel, which were the sonnes of God by choice, and adoption, was now fulfilled in him, who was the naturall, and eternall Sonne of his Father:

And slew all the children that were in Bethleem &c. and that were two yeares old and under, that he might make sure worke, and might certainely light upon the child, whose birth the wisemen had signified unto him; he did therefore resolve to cast beyond the time declared by them so farre backe, as there should bee no likelihood of possibilitie for that designed child to escape.

Then was againe fulfilled that which was spoken by Jeremy the Prophet, concerning Rachels weeping for her sonnes of the Tribe of Benjamin; shee being buried at Bethleem, was brought in as it were in her grave, so deepely lamenting the losse of her posterity, carried away captive into Babylon, as that the voyce of her weeping was heard afarre off, even at Ramah in the Tribe of Benjamin; and now, well may she renue that her lamentation, when so many innocent children were thus cruelly slaine within the sight of her grave.

And he came, and abode in a City of Galilee, called Nazareth, that in the very place of his dwelling, there might bee an allufion to that stile, or title which is frequently given to him of the Prophets, by whom hee is called Netzar: so as, out of this ground, the appellation which is given him of a Nazarene, how ever it be ob6 And thou Bethleem &c.

9 When they had heard the King, they departed, and loe the flarre which they faw in the Bast, went before them, till it came and stood over where the young child was.

11 And fell downe and worshipped him: & when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrthe.

15 That it might bee fulfilled which was spoken of the Lord, by the Propher, saying; Out of Ægypt have I called my Sounc:

16 And flew all the children that were in Bethleem, and in all the coasts thereof, from two yeares old and under, according to the time, which he had diligently exquired of the witemen.

17 18 Then was fulfilled that which was spoken by seremy the Prophet, saying; In Rama was there a voice heard, lamentarion, and weeping, &great mourning; Rachel weeping for her children, and would not bee comforted, because they are

23 And hee came and dwelt in a City called Nazareth, that it might hee fulfilled which was spoken by the Prophets, hee shall be called a Nazarene.

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jected to him, by way of reproach, is rather a notable proofe of his answerablenesse to that prediction of the Prophets; especially that of Esay, who by the root of Jesse, whence he should come, describes Bethlehem (the dwelling of Iesse) for the place of his birth, and by that Netzar, which should arise from that root, meant to allude to the place of his abode and education.

.. CAP. III.

And the same Iohn preached in those villages which were scattered in the desert, lived in an unsular, and retired sashion, being cloathed in an unsulast, rough, neglected habit; and seeding on such homely; and voluntary diet, as that wilde place would afford, that by this strange manner of his life, the mindes of men might be raised to a conceir of some extraordinary matter, both in his person and message.

O ye Pharifees, and Saduces, who are rather venomous ferpents, than men, to fullare ye of despight, and wickednesse, how comes it about that ye are growne thus spiritually wife, to seeke thus seasonably to avoid the wrath and judgements of God to come; by betaking your selves to this holy institution of baptisme, and washing in this sacred laver of regeneration? Who hath put this into your hearts? Can this be any other, but a motion of the spirit of God, whose blessed suggestions,

if ye would follow to purpole.

See that your repentance be ferious, and effectuall; do not content your felves what this formall profession, but bring forth such fruits both of good affections, and of good workes, as may be meet for true penitents; and as will necessarily flow from true grace wrought in the heart.

Do not rest in this, or boast of it as an all-sufficient priviledge, that Abraham is your fater as ther the stesh: the thanke of this, is Gods; and not yours, neither is this any more then the power of God is able to do for these very stones of the wildernesse; of which here is no lesse able to make children unto Abraham, then hee was to make Adam of the clay, or Eve of his ribbe.

Please not your selves therefore with these pretences, but know, that now God intends to take a severe and round course, with all the hypocriticall, and fruitlesse professors of his name; Grant that Abraham is your

4 And the fame Iohn had his rayment of Camels haire, and a leatherne girdle abour his loynes, and his meate was locusts, and wilde honey.

7 O generation of vipers, who hath wamed you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance;

9 And thinke not to fay within your felves, wee have Abraham to our father: For I fay muto you, that God is able of thefe stones to raise up children noto Abraham.

are is laid to the root of the trees: Therefore every tree which bringeth not root, & that yee are forung up from him, yet know that Gods judgement, like an axe, is now laid to you to hew you downe speedily, (that ye may be cast into hell fire) if ye bring not forth good fruit, such as may be seeme the trees that grow from such a root.

I indeed, as being a meere man, can onely apply into you the ontward figure of Baptisme, which is a Sacrament of repentance, and spirituall regeneration; and can goe no surther; but the great Messias of the world, whose fore-runner I am, and whose shooes I am not worth to beare, hath a power institutely above imine, hee shall conferre upon you the inwaite graces of his spirit, which is of a purging and cleaning quality, and shall so worke upon your soules, as the fire doth upon metalls; which Spirit of his, shall on the day of Pentecost descend upon your heads in the forme of siery tongues.

The Church of God is like a come floore, wherein there is not onely wheate; but chaffe, and frawes; and droffe; and much offall. The Messiah, whom I fore run, comes with a fanne in his hand, whereby he will cleanse and purge his Church; by the essectial and powerfull preaching of his Gospell; which shall scale up the good unto everlasting life; so as they, like unto pure wheate, shall bee by him set apart for the garner of heaven: whiles the wicked, as the chasse and soile of the sloore, shall bee swept up, and cast by him into unquenchable sire.

It is not for thee to stand upon these points of the excellency of my person, above thine; now at this time when my Baptisme is in hand; Doe thou readily yield to that which I require of thee; as that which God the Father hath willed both me to undergoe, and thee to personne; for thus it is fit for us to acomplish (in all due obedience) all that part of Gods will, which concernes us.

And there was a visible kinde of opening in the heaven, as if the curtains of the skie had beene drawne, and a glorious brightnesse shew'd it selfe, as it were; above the sirmament; and hee, who had before received the Spirit, not by measure, now that hee was to enter upon the execution of this worke of mans redemption, hee saw the Spirit of God descending upon him, in the forme of a Dove, and lighting upon him; as in a gracious and publike attestation from heaven of the designation, and inabling of him to so great a worke.

foorth good fruit, is hew en downe and cast into the fire.

you with water turn repentance; but he that commeth after me, is mightier than I, whate theoes I am not worthy to beare: hee shall baptize you with the holy Ghost, and with fire.

12 Whole fame is in his hind, said he will thorowly purge his floore, & gather his wheatenno the gamer, but will burne up the chaffe with unquenchable fire:

is And Ielus answering, faid unto him; suffer it to be so now i for thus it becommed us to suffill all righteousnesseement he suffered him.

t 6 And loothe heavens were opened unto him, & hee faw the Spirit of God descending like a Dove, and lighting upon him,

ed of the devill.

Then was Ielus led up of the Spirit into the wildernesse, to be tempe-

4 It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devill taketh him up into the holy city, and fetterh him on the pinnade of the Temple.

7 Thou shalt not tempt the Lord thy God.

S Againe the devill taketh him up into an exceeding high mountaine, and isheweth him all the kingdomes of the world,

and the glory of them.

13 Pice departed into Galiles.

16 Galilee of the Gentiles, the people that fate in darkeneile see.

19 And hee faid unto them, Follow me, and I will make you fishers of men.

2 And hee opened his mouth, and taught them, faying.

3 Bleffedare the poore

CAP. IV.

Thea was Ielus moved by the Spirit of God, to go asside into the wildernesse, that hee might thereenter the combat with the greatenemy of mans salvation; that so he might begin this great office in many and strong temptations.

It is not the very material substance of bread that can, or doth maintaine the life of man, but the blessing of God, giving power to that bread to nourish, neither is Almighty god tyed to the ordinary meanes of bread, as if without that he could not sustaine mans life, but hee is able by his infinite power, either to create new meanes, or to worke without, or against the meanes.

Then lesus, that hee might give all advantage to the challenges of Satan, suffered himselfe to be led to Ierusalem, and to be set upon an high pinnacle of the Temple.

See Deuteron. 6. Yarfe 16.

And represented to his eye diverse countries round about, and withall represented to his imagination all the kingdomes of the world, and the magnificence and glory thereof, setting them forth in all their pompe, and pleasure, and royalty.

Hee departed into the upper Galilée, which was out of Herods dominions, called Galilee of the Gentiles.

See Ifay. 9. Verfe I. and 2.

Follow me, and I will preferre you to an higher function; for whereas now your trade is this toylesome fishing in the sea, I will advance you to that spirituall calling, wherein you shall take men in stead of fishes; by the nets of wholsome doctrine, drawing them up out of the sea of the world, into the ship of my Church.

CAP. V.

And he composed himselfe to speake unto the multirude; and taught them, saying.

Blessed is the end ye all ayme at; and that which

the

the most men are apt to mistake; ye are wont commonly to account them blessed, which abound with wealth, & honour, & pleasure; & those (on the contrary) misera-

ble, who are wanting in any of these: but I must teach you other Doctrine, would be therefore know who are truly blessed. Howsoever then the world esteemes them, they

bleffed. Howfoever then the world effectives them, they are bleffed, who being dejected by the hand of God, have learned to make a good use of his affliction, being there-

by inwardly humbled under at mighty and uft hand; for God will recompence their want with abundance, their abasement with heavenly glory.

And whereas the world accounts none bleffed but the merry and joviall; I tell you that they are bleffed who mourne for their finnes; and are fadly affected, whether with their owne, or others evills; for this forrow shall end in joy and comfort;

Blessed are the lowly and gentle, and parient and long-suffering; for God shall reward their humilitie,

and make and quiet disposition, with a comfortable fruition of these earthly blessings, and of better above.

Blessed are they, who when they have so moderated their appetite, that their desires are no other than just and equall, yet wait and languish under the forbearance and want thereof; and doe eagerly affect principall blessings; for God will finde a time to satisfic their longing.

and to fill them with all good things. Ye my Apostles and Disciples are unto the world as falt is to meat; without your Doctrine the world would be altogether unfavory; confider therefore in what state ye are; the greater your use and service is, the more is your danger and judgement. Other things when they have loft their favour, recover it by the vertue of falt applyed unto them; but if falt it selfe have lost the savour, what can be able to fetch it againe? Even so, yee serve to season the gracelesse hearts, and lives of men, by your good Doctrine and life: but if yee your felves become graceleffe, what remedy can there be for you? Other things when they have loft their nature and good qualities, yet even after their corruption may becusefull for fome purposes; but for falt, if that have once lost the savour, it is, it can bee good for nothing; and

from this holy calling, wherein yee are fet.

God hath not given unto you, these stations, or these graces, that yee should keepe them to your selves, and smother them in an obscure privacie; but that ye should bring

therefore must necessarily bee cast out as utterly unprofitable. Even so it is with you, if yee shall degenerate

in spirit: for theirs is the kingdome of heaven.

4 Bleffed are they that mourne: for they thall be comforted.

5 Bleffed are the meeke : for they shall inherit the earth.
6 Bleffed are they which do hunger & thirst

after righteoulnelle: for

they shall be filled.

13 Yeare the falt of the earth: but if the falt have lost his favour, wherewith shall it bee falted: it is thenceforth good for nothing, but to cast out, and to be trodden under soore.

15 Neither doe men light a candle, and put it under a buffielt. is now bone of my bones, and fiesh of my flesh; shee shall be called woman, became she was taken out of man.

24 Therefore shall a man seive his father and his mother, and shall reave unto his wife: and they shall be one slesh.

25 And they were both naked, the man and his wife, and were not ashained.

gladly acknowledged; this indeed, is the whom I fought among all the creatures, and found not now have I obtained of the Lord, a fit helper for me, for loe, this is not onely of the fame nature, but (as I well fee) of the fame flesh, blood, and bone, with my felfe. She shall be therefore called woman; because the is taken out of the man, that as she received her substance from mr, so she may take her name also.

Seeing therefore such was the creation of woman, and

the first institution of marriage, it is the everlasting will of God, that there shall be an intire and loving to junction betwirt the man and wise; and, whether in their habitation (if occasion so require) or whether in the danger of the dissolution of this bond, the man shall rather leave father and mother, and his duty to them in this case, for his wise, the neglect her due satisfaction; & they two shall be so neetly knit together, both in body and minde, that they shall be but as one flesh, like as at their first creation.

And such was the purity, simplicity, and persaction of their mindes and bodies, as that both Adam and his wife were naked; and found not this estate, either unwholsome, or unhonest, or uncomby: for as yet there was no lust in them, which might breed their shame either before God, or themselves.

CAP.

passion of the heart also; and therefore (that I may expresse the degrees of Gods displanture, and wrath by those three degrees of punishment, which are wont to be inflicted in those three severall orders of Courts, and proceedings of judicature amongst you; amongst whom the leffer offences are punished by the judgement of three authorized officers; the greater by the Sanhedrim or Counfell of three and twenty: the greatest of all by the Supreme Seffions of fixty one) I say unto you, that even rath, and cautelette anger (as comming under the first head) deserves a just punishment from Gods hand; but if that anger breake forth into gestures of scorne, and dilgrace, it goes yet higher, and deferves a further degree of judgement, but if it shall yet proceed further into words of reviling, and contumely ! it then, as a notorious offence, incurres the danger of the highest degree of punishment; such as is referred for the hainoulest malefactors.

And there remembrest that thy brother bath a just quarrell against thee, and that thou hast given him cause of unkindenesse.

And if there bee a controverfile betwire thee and thy neighbour, so as you are going to law about it; be thou so inclined to peace, as to take up the matter speedily, betwire you two, ere ye come to a publike trials of it; lest, upon the pursuit of thine adversary, thou bee soyled in the cause, and the Judge deliver thee into the hands of the officer, &c.

But I say unto you; That adultery doth not onely consist in outward act onely, but in the wicked concupificences of the heart, so as who so were looketh lastiviously upon a woman, with a will & desire to feed his lust after her, hath already comitted adultery with her in his heart.

And if this bee difficult for a man to avoyd all lustfull glances, yet it must be laboured for, and there must bee a firme resolution taken up in the soule, rather to part with the dearest part or member of our bodies, than to yeeld it up as a weapon of unrighteous field unto sinne. For it were much better for thee that one &c.

Se alfe verf.30.

Ye doe easily yeeld that the name of God stay not bee taken in vaine in your oathes, but ye thinke it not unlawfull (according to your common practife to sweare by heaven, or by earth, or by the Temple, or Jerusalem, or by your head, or any such like created sub-

with his brother without a cause, shall bee in danger of the judgement; & who-soever shall say unto his brother Racha, shall be in danger of the Counsell; but whosoever shall say, Thou soole, shall be in danger of heli sire?

23 And there remembered that thy brother hath ought against thee.

25 Agree with thine adverlary quickly, whiles thou art in the way with him, left at any time the adverlary deliver thee to the Judge; and the Judge deliver thee to the officer.

is Bur I fay unto you, that who loever looketh upon a woman to lust after her, buth committed adultery with her already in his heart.

29 And if thy right tye offend thee; pincke it out, and call it from thee; for it is profitable for thee that one of thy members should perish.

34 Box I fay unto you, fiveare not at all, mithet by Heaven for it is Gods throne.

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38.39 Yehave heard that it hath beene said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evill, but whosoever shall smite thee on the right cheeke,

48 Be ye therefore perfect, even as your Father, which is in heaven, is pertect.

turne to himthe other sife.

3 But when thou don't almes let not thy left hand know what &c.

17 But thou, when thou failest, annoint thine head, and wash thy face,

12 Give us this day our daily bread.

13 Lead us not &ce.

dy is the cyc- if therefore thing eye be fingle, thy whole body shall be full of light.

ject, and herein ye thinke ye may have liberty enough, so as these names cannot be taken in vain, nor make you liable to perjurie but I say unto you, Sweare not unnecessarily by God himselser neither sweare at all by these creatures, as they are such; and if ye do sweare falsely by them, as in relation to God their maker, ye make your selves no selse guilty of perjury; for there is none of them which bath not some reference unto God: heaven is his throne, the earth his sootstoole, &cc.

Ye have heard the glosse of the Scribes and Pharises, warranting retaliation of injuries, even in the cases of private revengebut I say unto you. Do not returne one evill turne for another: but be so inclinable to peace and meekenesse, that yee rather be ready to take a second wrong, than to returne the first.

So also verse 40. and 41.

Do yee labour and strive towards persection; and propound unto your selves the patterne of God your heavenly Father, imitate ye his holinesse; and though ye may never hope to attaine to a full measure thereof, yet indeavour that your holinesse may be conformable to his in the manner of it, for truth and sincerity; and that it may not rest in any measure which it hath archieved, but may still aspire unto more.

CAP. VI.

Do thine almes so secretly, that, if it were possible, thou might'st even hide them from thine owne selfe.

When thou fastest privately, upon the occasions of thine owne humiliation, make no shew of it, outwardly to others, but rather compose thy selfe to cheerfulnesse in the view of thy neighbours.

See Luke 11:3.

See Luke 11.4.

As the eye is to the body, so is reason to the soule; the light and direction to all the other parts, and faculties: if the eye of the body be cleare, all the members of the body receive perfect direction for their motions.

But

But if there be a blemish, or defect in the eye, all the body wants guidance: so, if the reason, or understanding facultie be rightly informed; all the other powers of the soule are secred aright; but if that be corrupted, there is nothing but darknesse, and disorder, and miscarriage in the soule.

No man can serve two opposite masters, neither can he divide himselse betwire them, to please them both: if he love the one, hee must disrespect the other. If hee lay to please the one, the other will be offended: So it is betwire God and riches. If yee bee the servants and vasfalls to your wealth, yee cannot bee the servants of God.

Be ye not anxiously, distrustfully, carkingly careful for the things of this life, for your food, or apparrell, or any other necessary or convenient thing for the maintenance of your present life.

Every day, hath trouble and care enough pertaining to the present occasions thereof, we need not burden it besides, with a sad and afflictive thoughtfulnesse for the affaires and events of future times.

CAP. VII.

Doe not prefirme to passe a rash and uncharitable judgement upon others, that God may not enter into a severe judgement with you.

Doe not impart the holy things of God, the divine mysteries of salvation, unto profane and irreligious, and malicious scorners, neither doe ye cast away the most precious counsells, and ordinances of God upon solutions, who are resolved to wallow in their knowne uncleannesses; Lest they do both contenue those facred institutions, and returne unto you scoffes, indignities, persecutions.

See Mailb. 3.30.

I never tooke any approving knowledge of you; yee may perhaps have made formall professions of mee, but I never gave allowance either to you or them.

And he taught them with much power, and evidence of the Spirit, stirring their hearts with his effectuall and heavenly doctrine, which hee delivered, and incli-

23 But if thine eye bec evill thine whole body shall bee full of darknesse: if therefore the light that is in thee bee darknesse, how great is that darknesse?

24 No man can ferve two masters: for either he will hate the one, and love the other; or else hee will hold to the one, and despife the other; ye cannot ferve God and Mammon.

25 Take no thought for your life, what yee shall eat, &c.

34 Sufficient unto the day is the evill thereof.

- i judge nor, that yee be not judged.
- 6 Give not that which is holy unto the dogs, neither cast yee your pearles before swine, lest they trample them under their fect, and turne agains and renryou.
- 19 Every tree that bringeth not forth good fruit; is hewen downe,&c
 - 23 Ineverknew you.
- 29 For he taught them as one having authority, & not as the Scribes.

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ning them to believe, & imbrace what he taught them, and not in that fashionable, cold, and heartlesse fashion which the Scribes used in their expositions of the Law.

CAP. VIII.

That I have wrought upon thee; & therefore Ido, for the time, enjoyee thee filence; but in the means time, neglect no duty that the Law requireth of thee, though thy healing have beene thus extraordinary, yet doe not thinke that it exempteth thee from that charge, which God by Moses imposeth upon thee; goe therefore, and shew thy selfe to the Priest, that he may passe his allow-snee of thy full recovery; and offer thoushe gift prescribed in the Law that by this act of thine, my very enemies may be convinced of the truth, and certaintly of this miracle.

If I that am a man under the authoritie of another, (viz. the Tribune of my band) have yet this power, that my word can bee obeyed by those that are under my command; so as if I say to my servant, Goe; hee goeth: if I bid him come, he commeth: how much more shall thy word alone, who art so powerfull, and absolute, be prevalent to effect that which thou commandest. Doe thou therefore but speake the word onely, and my servant shall be healed.

This Centurion, yee see, is a Gentile; yet hath hee shewed in this suit of his, such a marvelous strength of faith, that I have not found the like, even in Israel, which should have more reason to believe.

But thus it shall bee, as in him, so in others also, that are yet strangers, and aliens from the Church of God; for I say unto you, that beyond, and out of the bounds of ludes, from all the remote regions of the world, there shall many be called into my Church; who from the East and West, shall bee admitted into the participation of the same glory, with Abraham, Isaac, and Jacob, (the holy Patriarchs of my ancient Church) in the kingdome of heaven.

But many of those, who by their priviledge and profession are my selected people, even the Jewes (to whom the Church of God seemes now to be confined) shall be utterly disclaimed, and rejected; and in the end shall be

4 And Iesus faith unto him, See thou tell no man, but go thy way, shew thy selfe to the Priest; and offer the gift that Moses commanded for a testimony auto them.

9 For I am a maininder authority, having fouldiers under me; and I fay to this man, Goe, and hee goeth: & to another, come and he (commeth: and to my fervant, doe this, and hee doeth it.

10 Verely, I lay unto you, I have not found fo great faith; no, not in Ifra-

rt And I fay unto you, that many shal come from the East and West, and shall six downe with Abraham, and Isase, and Iacob, in the laingdome of heaven.

But the children of the kingdome shall bee cast out into utter darkenelles there shall be weeping & guashing of teeth. cast downe into hell, where there is nothing but horror, and extremity of forrow, and paine, and torment.

That even in this sense also might bee sulfilled that word of Isaias the prophet; viz. That as he did in his owne person undertake to beare our sorrowes, and infirmities: so also, by his divine power hee removed and tooke away the bodily complaints and sicknesses of men, as he did away their sinnes, which are the causes of their sufferings, so also their diseases and infirmities, which are the effects of their sinnes.

And Jesus saith unto him, If in the purpose of following me, thou hast any aime at thine owne case, or honour in the world, thou shalt bee much mistaken; for though I be the true. Son of God, yet now I have taken upon methe forme and estate of a servant; and, in this humbled condition of mine, I do not so much as provide a set house roome for my selfe and my family; wherein I have willingly abased my selfe below the very sowles of the aire, and the meanest beasts upon earth. The Poxes have holes, &c.

But Jesus said unto him; Those that are truely called by me, must not delay their answerable obedience; no not for a day; but must presently addresse themselves to my service: as for that excuse which thou makest of burying the dead, it is a worke needfull indeed to be done; but there are enow besides fit for this businesse; even those which lye still dead in their sinness, and have not entertained any good purposes of betaking themselves to the seeking and sollowing the meanes of salvation.

O thou Jesus the some of the everliving God, it is our great misery that wee are fallen into thine hands; what will thou now doe with vs? doesn't thou meane now to accomplish our full torment before the day of sinall judgement?

CAP. IX.

And Jesus seeing the faith both of the palsied man, and of those that brought him, said unto the sicke of the palsie: Sonne, be of good cheere, thou art comme hither, in desire and considence of cure, I will give thee more than thou askest; thou commest hither for the recovery of thy bodily health, I give thee (besides that) an happy restitution to a good estate of soule; thy pal-

17 That it might bee fulfilled which was fpoken by Isaiasthe Prophet; saying: himselfe tooke our infirmities, and bare our sickenesses;

to him; the foxes have holes, and the birds of the aire have nelts: but the Son of man hath not where to lay his head.

22 Bur Iesus said unto him: sollow me, and let the dead burie their dead.

29 And behold, they cried out, faying a what have we to do with thee Iesus, thou some of God? art thou come bither to torment us before the sime?

And Iesus seeing their faith, said unto the sicke of the palse: Bee of good cheare, thy sinnes be forgiven thee.

know that the some of man bath power on earth to forgive finnes: they faith he to the ficke of the palife: Arife, take up thy bed, and goe unto thine house.

9 Sitting at the receit of custome.

10 Behold many Publicanes and finners came & fate downe with him and his difciples.

13 I will have mercy, and not facifice.

For I am not come to call the righteous, but finners to repentance.

ry And Telus faid unto them, Can the children of the Brid-chamber mourne as long as the bridegroome is with them: But the daies wil come, when the Bridegroome shall bee taken from them, and then shall they fast.

sie is healed, thy sinnes (the cause of this evill) are for-

Ye know well, that no finite power can forgive finne, which is an offence of an infinite Majestie; onely therefore an infinite power can remit it: and now that yee may know the Sonne of man hath this power in his hand. I will demonstrate it to you; by this miraculous effect; None but an infinite power can so farre transcend nature, as by a meere command, instantly to restore legges and strength to this importent man; you shall now see it done by me. Then saith he to the sicke of the passe; Arise, take up thy bed and goe to thine house.

Sitting in the Tole-booth of the Publicans, to gather up the rents, and taxes that the Jewes were to pay unto the Romanes: their mafters.

Many Publicans and persons that had beene noted for infamous, and knowne offenders, as conforting together (being abandoned by their neighbours in a conceit of the unlawfulnesse of their conversation) came, and sate downe with him, and his Disciples.

See Hofea 6. verf. 6.

I come not to call them that are just, and righteous in their owne conceit; but those that are convinced in themselves of their owne sinsulnesse, those am I comme to call home to me, by a true and hearily repentance: as for those other, how can they be capable of repentance and conversion, when they thinke they have done nothing worthy to be repented of.

There is a time for all things; there are times of fealting, and times of mourning and abltinence; marriage fealts are of all other wont to be times of mirth, and jollity. Looke then how unproper it would bee for the Bride-men that attend the wedding to fast, whiles the Bridegroome is celebrating his marriage, with great cheare, and mirth; so unfit would it be for my disciples to fast and mourne, whiles I, their master and Saviour, am personally present with them; but as when the wedding feast is over, and the Bridegroome is gone, the guests may then give place to fasting, and sad austerity; and it is seasonable so to doe; even so shall my Disciples, when Lam taken from them, finde it meete to mourne, and humble themselves by sasting, and such like bodily exercises.

There must be great wisedome and discretion in making choice of those things, which are fit to be imposed upon severall persons, that which is meet for one, is not meet for another; my Disciples are like unto a cloth, or a bottle; an austere course of life is like to a new rough cloath, or to new wine, that is full of strong and busic spirits. Now looke how unmeet, and dangerous it is to peece a new cloath to anotid, or to put new wine into an old crasse caske (for thence the rent in the garment growes greater, and the wine breaking the caske is spilt and lost;) so until & inconvenient it might be, to put my disciples (which are yet but novices in this holy profession, they have undertaken) to overstrict, and dissioult, and severe courses; which afterwards upon better experience, and more seasoning they may be fit for.

He saw the minstrels that were wont to be hired for funerall lamentations, and the people also with much noise expressing their forrow.

The maid is not in such a state of death, as under which shee shall continue, but she shall be so some revived, as if shee had onely slept for a while, and were now to be awaked; and when ye shall see her presently to be raised up, and move, ye will be ready to imagine it was no other, &c.

Here is a great and plentious harvest towards, of many soules, that are to be gathered into the barnes, and granaries of the Church, and of heaven; but the labourers and teachers, by whose painful ministrie they are to be gathered in, are but sew.

CAP. X.

IT is not yet time to preach these glad tidings of salvation, to the Gentiles, they shall in their season be called, but onwards, do ye confine your paines and preaching, within the bounds of Judea; and do not so much as goe aside into any of the cities of the Samaritam; who though they challenge an affinitie and interest both of blood, and religion, yet for those grosse mixtures of heathenisme, and heresie, and idolatry, which they have entertained, are not worthy to be so farre respected by me, as to be priviledged with this my first mission unto them.

But goe ye rather to those my peculiar, and selected people of Israel, who are (as it were) lost in their owne B 2 inside lity

peece of new cloth unto an old garmer; for that which is put in to fill it up, taketh from the garment, and the rent is made worle: neither do men put new wine into old bottles, and the wine minethout, and the wine immethout, and bottles perills: but they put new wine into new bottles, and both are preferved.

13. Her faw the minfirels, and the people making a noife.

24 For the maid is not dead, but fleepeth; and they laughed him to fcome.

3.7 The barvest truely is pienteous, but the labourers are fews.

of the Genetics, and into any Gity of the Samaritanes, enter yenot;

& But goe ye rather to the loft theepe.

9 Provide neither gold, nor filder, nor briffe in m your purfes,

to Nor scrip for your journey, heither two coats, neither shoots, nor yet stayer for the workeman is worthy of his meat;

rr And into whatfoever city or towne ye shall enter, enquise who init is worthy, and there abide till ye got thence:

13 And if the house be worthy, let your peace come upon it, but if it be not worthy, then let your peace returne to you.

of your feet.

for they will deliver you up to the Councels, and they will feourge you in their Synogogues.

liver you up, take no thought, how or what ye shall speake.

23 But when they perfecute you in this city, flee ye into another; for verily I fay to you, Ye shall not have gone over the cities of Hrael, all the Son of manbe come.

infidelity, and disobedience, and labour to reclaime them;

Make no provision of money for the charge for your journey; as if ye should labour, and travell upon your owne cost.

Neither carry with you provided of victuals, neither take with you change of fuits; whether of coats for your backes, or of shooes for your fiet, or of staves for your hand, but content your selves with what you have then about you, and afany of these should faile you, in your way, they shall be supplyed unto you, by those among whom ye bestow your paines, for the workman is worthy of his maintenance, whitherstoeyer he goes.

Vyhen yee enter into a city, at towne, inquire who may bee the fittest host for you? and most worthy (through his good report, to be graced by your prefence; and when yee have pitched in any house; do not change your lodging, whiles we remaine in that city, that ye may not seeme inconstant, or delicate, and may by this meanes give discontent to your first host.

And if the house be worthy, let that bleffing which your prayers have wished thereinto, fall upon it; but if it be not worthy, those well-wishes of yours shall return backe into your owne bosones.

Shake off the dust of your feet, to fignificanto them that yee do not meane to have ought to do with them, and to let them see that their contempt of my message hath made them so odious to God, that the very dust of their streets, is a kinde of pollution to the seete of those that tread upon it.

They are wolves and not men, amongst whom I must send you; take heed therefore of these wolvish men, for they will persecute you for your message sake, and deliver you up, as offenders, into the hands of authority, and seourge you in their assemblies.

When they deliver you up to their rulers, benot yee too fearefully folicitous what answers yee shall give; neither do herein trust too much to your owne wit, and dexterity of replying; but know that the spirit of God shall be present with you, and shall pur answers into your mouth &c.

It is not enough for you, that ye have in one city indured perfectation, but when ye have suffered there, ye must betake your selves to another city. For verily I say unto you, all the cities of I frael must have this Gospell of mine, preached unto them by you; but ere ye can have gone through them all, I the Messiah who send you, will personally second you in this mission of mine; and make manifest to the world my power and wing-dome.

I am the great master of the familie, my Chatch: yee are my fervants, and attendants therein, if they have not stucke to cast reproaches upon mee your master, in so high a degree, as to call me a devill; how much lesse do

ye thinke will they spare you of my household?

Feare them not therefore: neither be discouraged with the obscurenesse of this errand of the Gospell which I do now commit unto you; for, howsoever it be now onely preached in corners, in some little parcell of

the world, it shall spread forth to all the utmost coasts of the earth; and howsoever the despightfull world do now load you with slaunders, and unjust reproches; yet the day shall come, wherein your innocence and their malice shall be openly manifested unto all the world.

Be not therefore afraid to publish this message of mine, What I deliver to you in private, speake ye openly; and what I speake to you alone, do yee proclaime it aloud from those places, whence your voice may be best heard.

Let the tyrants of the world threat what they pleafe; they cannot do ought against you, but what is limited by my providence: even the meanest of all the creatures are not exempted from the care and over-tuling power thereof: what bird is more cheap, and worthlesse than a sparrow, whereof two are sold for a farthing? and yet the eye of divine providence is so over them, that nothing can be fall to one of them, but what your Father in

heaven hath predetermined.

But for you, so pretious is your life in the fight of God, that every thing that pertaines unto you, even the very haires of your head, is regarded by him; so as

your enemies cannot touch one of these haires without the allowance of the Almighty.

Gospell of peace.

You are mistaken, if yethinke that upon the comming of the Messiah, there shall be nothing but outward peace in the world; no, make account rather of the contrary, for it will fall out, through the corruption of mans nature, that he shall take occasion from the Gospell to be moved to unquietnesse, both in himselse, and with others; and Satan, the common enemie of mankinde, being enraged with the publication thereof, shall stirre up broyles and oppositions against it. so as not peace, but warre and contention will (through the wickednes of devils and men) follow upon the preaching of this

25 If they have called the matter of the house there have a puch more shall they call them of his household?

26 Feare them not therefore: for there is nothing covered that shall not be revealed, and hid that shall not be knowne.

27 What I tell you in darkenesse; that speake yee in light: and what ye heare in the eare, that preach yee upon the house tops.

29 Are not two sparrowes fold for a farthing? and one of them shall not fall on the ground without your Pather.

39. But the very haires of your head are all humbred.

34 Thinke not that I am come to fend peace on earth: I came not to fend peace, but a fword.

For

35 For Jam come to let a man at variance against his father.

39 Hee that findeth his life shall lose it.

Gingly.

2. 7 He fent two of his Disciples, saying, Art thou hee that should come, or

do weelooke for another?

s And the deafe heare, the dead are raised up, and the poore have the Gospell preached to them.

6 And bleffed is he whofoever thall not be offended in mee.

7 What went ye out into the wildernesse to see? a reed shaken with the winde.

8 But what went ye out for to fee? A man cloathed in for trayment: behold they that weare for cloathing are in Kings houses.

o But what went ye out for to fee? a Prophet, yea I fay unto you, and more then a Prophet. For it will follow upon my comming (as if it had been a thing intended by mee therein) that the fonne hating and perfecuting my truth, will make head against the father, which imbraceth and professeth it, &c.

Hee that makes to dainty of his life, as that, (when he is thereto called) he will not expose it to danger, or losse, for my names take, shall be sure to loose it everla-

CAP. XI:

TOhn fent two of his Disciples to Jesus to inquite of him, whether hee were the Messiah that should come.

Not for that John the Baptist did any way doubt of this truth; who had heard the voice from heaven acknowledging Jesus to be the some of God, and had seen the Spirit descending upon him; and had said so often, and long before, Behold the Lambe of God,&c. But that by this meanes hee might procure a full confirmation hereof to his disciples; who (he knew) would be sent back by Jesus fully convinced; and settled (by his wonderfull miracles, and heavenly doctrine) in this perswasion and assurance.

The deafe heare, the dead are raifed up, so as I have by many undeniable miracles made good unto the world the truth of this, whereof ye inquire; and moreover, tell your master, that in mee is sulfilled that which Esaias fore-prophecyed of the Messias to come, that the Gospell is preached to the poore.

And bleffed is hee that doth not take occasion to be offended at my meane and homely condition; but sees and acknowledges majesty and power in this my outward povertie and infirmities.

To what purpose went yee out into the wildernesse, to see John Baptist? What conceit, or expectation drew you thither? Did you thinke to see there a man light, and unconstant to his owne courses and resolutions?

Or did you thinke there to see a man gayly, or richly cloathed; this kinde of outward bravery of apparell is to be look't for in the courts of Kings and Princes; not in a rude desert.

No, ye fay ye went out to fee a Prophet, for such indeed yee acknowledge him; and yet ye regard not the testimony that hee gives concerning me; herein yee are not mistaken, that ye hold John no lesse then a Prophet;

yca,

yea, let mee adde somewhat to your valuation of him; I say he is more than a Prophet.

See Malach 3. 1.

Verily I say unto you, that among all those ancient Prophets which have beene most famous in the world in some times, there hath not arisen one greater, or more honoured in his function, than John Baptist. They all have spoken of the Messias to come, and this hath beene their principall glory, that they have fore-shewed him to the world, long before he was exhibited: but this is the priviledge and honour of John, that he points to that Saviour, and Messias already exhibited. And in the very same regard, the meanest minister under the Gospell, may justly challenge to have a more excellent office and function than John the Baptist; for that hee preacheth the same Saviour, as having sully satisfied for mankinde, triumphed over death and hell, ascended into the glory of heaven.

Ever fince the dayes of Johns first preaching, untill now, there hath been much zealous search after the Gospell; and such consuence of holy clients, to the Evangelical Church, as if they would forceably thrust themselves into it; with such eagernesse doe men sollow the ordinances of God, the meanes of grace, as if they would offer a kinde of religious violence to heaven.

Neither is it any wonder, that God workes now so strongly and vehemently in the hearts of men; for now in the dayes and preaching of John, the Gospell which was formerly hid under types and shadowes, is clearely opened, and revealed to the world; so as hee doth fully make up all that which in the Law and Prophets was fore-signified.

And if yee had grace to know, and acknowledgee it; whereas the last Prophet Malachy told you of an Elias, that should come before the day of the Lord; yee should see and finde that this John is the fore-promised Elias, in whose power and Spirit hee is come, to prepare the way before me.

He that hath not an outward onely, but an inward and hearing eare, let him heare, and receive this which I deliver unto you.

But also, what shall I say to this generation, or whereto shall I liken them? It is just with them, as in the ordinary proverbe of the boyes playing with their fellowes in the marker place. Behold I fend.

you, Among them that are borne of worned, there hath not rifen a greater than John the Baptist not-withstanding, hee that is least in the kingdome of heaven, is greater than he.

of Iohn the Baptift, untill now, the kingdome of heaven suffereth violence, and the violent take it by force.

i 3 For all the Prophets and the Law prophecied untill Iohn:

14 And if yee will receive it, this is Elias which was for to come.

15 Hee that hath cares to heare, let him heare.

16 But whereunto that I liken this generation?

Whofe.

It is like unto children fitting in the markets, and calling unto their fellows.

18 For John came neither eating nor drinking, and they fay, Hee hath a devill:

19 The Soune of man came eating and drinking, and they fay, Behold a man gluttonous, and a winebibber, a friend of Publicanes and finners, but wifedome is justified of her children.

21 For if the mighty workes which were done in you, had beene done in Tyre and Sidon, they would have repented long agoe in fackdoth and

aihes.

23 And thou Capemaum which are exalted unto heaven, shalt be brought downe to hell.

25 I thanke thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them nato babes. Whose word (in their sport) to each other, is, We have piped to you, and yee have not danced, &cc. Even the very same word may I take up against this people; we have spoken comfortable things to them, and they have not so farre believed, as to rejoyce therein: we have justly bewailed their dangerous condition, and they have not been affected with forrow, and searc.

Neither way are they to be reclaymed, whether by authority, or fociable nesse: by gentlenesse or rigour, for John came severely, and sadly to them, in a retired and hard course of life; and they say, Heekath a Devill.

And againe, the Sonne of man came in a kinde, affable, and plaufible manner, converting with them tociably, at their tables; and they fay; Behold a man that loves his panch and his palate well; a Glutton, a Winebibber, a friend of Publicanes and finners; with whom he freely eates and drinkes, at Matthews late feaft, and upon every occasion. But however, the falle pretenders unto wiledome, are ready to passe these unjust verdicts, and to spend their censures thus injuriously; yet those who are the true sonnes of wisdome, can, and will given justifying, and approving testimony of me, and of my carriage and Doctrine.

For the mighty and admirable miracles which have beene done in you, had beene enough to have converted those impious, and infamous Cities of Tyre and Sidon; and in all humane probability, had those workes beene done amonst them, they would have beene convinced thereby, and have beene drawne to a serious, and solemme repentance.

So alfo, the latter part of verf. 23.

And thou Capernaum, which hast beene so frequented by me, as if thou hadst beene my native City, and by this honour of my presence, and continuals Doctrine, and miracles, hast beene exalted sarre above all other Cities, and hast had better, and more meanes of salvation, than they all; shalt for thy unproficiencie, and contempt, be cast downeunto hell, &c.

I thanke thee O Father, who being Lord of heaven and earth, having therefore absolute power to dispose of all things, according to thy good pleasure; hast thought good to hide the great mysteries of salvation from the worldly wise and great clerkes of the world, and to reveale them to plaine, simple, unlearned soules.

ln

In your recourse unto me; doe not dreame of liberty: and ease, as if the following of mee should become you from all croublesome resizants of your corrupt nature; but know that you miss submit your selves to the discipline of my Spirit; and yeeld your selves over to the obedience of my command; and learne of me that lesson of meekenesseand humility, which you see so plained and eminently practised in me.

Which if yee thall compose your selves unto, yee shall finde the obedience which I require of you, to bee

calie, and pleafant.

CAP. XII.

OR have ye not read in the Law, how that on the Sabbath dayes, the Pricits are appointed to undertake laborious workes, in the Temple, concerning the facrifices, (which are double offered that day) and are notwithfunding blameleffe?

Sec Hofe 6. 6.

.See.Esa 42.In.

See Ef4 42.3.

Is this that Messiah, that was promised should come from the loines of David, and succeed in his kingdome?

Wee cannot denie indeed, but that this man doth cast out devills, but this is done of him by way of compact, not by way of command; hee useth the aid and power of a greater Devill to eject the lesse,

Howfoever there may be much collusion amongst the evill spirits, voluntarily yeelding to a seemingly forceable action, for the deceiving of men, yet a true hostility there is not amongst them; and if one devill should cast out another by strong hand, as yee see mee doe, the kingdome of darkenesse could not stand.

Yee fee fome of your owne nation and bloud, who make use of my name for the ejecting of Devills; fo as in their mouthes, my name is allowed as powerfull to prevaile against the evill spirits; they shall bee sufficient witnesses to convince you, and judges to sentence you; for yee give approbation to them which make use of my

19 Take my yoke upon you, and learne of me, for I am meeke, and lowly in heart; and yee thall finde relitumo your foules.

90 For my 90ke is cafe, and my burden is light.

in the Law, how that on the Sabbath dayes the Priests in the Temple prophane the Sabbath, and are blamelesse?

7 I wil have mercy, &c.

19 He shall not strive, nor cry, &c.

he nor breaks:

23 Is this the sonne of David?

²4 But when the Pharifees heard it, they faid: this fellow, doth not cast out devills; but by Beelzebub the prince of the devills.

26 Aand if Satan cast out Satan, he is divided against himselfe: how shal then his kingdome stand?

17 And if I by Beelzebub cast out devills, by swhom doe your children cast them out? therefore they shall be your Judges.

name

28 But if I call out Devills by the Spirit of God, then the kingdome of God is come unto you.

one enter into a strong mans house, and spoile his goods, except he first bind the strong man? and then he will spoile his house.

30 He that is not with me, is against me: and hee that gathereth nor with me, scattereth abroad.

31 Wherefore I say unto you, all manner of sinne and blasphemy shall be forgiven unto men; but the blasphemy against the holy Ghost shall not bee forgiven unto men.

s2 And whosever speaketh a word against the Sonne of man, it shall be forgiven him: but whosever speaketh against the holy Ghost; it shall not be forgiven him, neither in this world, nor in the world to come.

name to this purpose, and yet make opposition to mee whose power enables them hereto.

But if I by the divine power of the Almightie Spirit of God, doe castout devills; this, as it is a just honor to me, so it is a great privilege and hapinesse unto you, for hereby you are assured that that kingdome of the Messias, which ye have so long expected and desired, is now come unto you.

Which kingdome of mine cannot possibly take place, unlesse Satan bee first powerfully ejected by mee ; for, since that evill spirit hath gotten so strong possession (as he hath done) of the world; how is it possible to enter upon his hold, and to spoile and defeat him, in all his wicked practices, except he be first disabled, and personally vanguished?

It had been your parts, both for your owne honour and lafetie, to have fet forward, and advanced this spirituall kingdome of mine; which if yee doe not, I can account you no better than the enemies thereof; for, in this case there is no neutrality; hee that is not for mee, is against me; and hee that doth not bestirre himselse to gather with me, even whiles hee stands still, scattereth abroad.

And now whereas the Scribes have not stucke, against the light of their owne conscience, to accuse me of easting out devills, through Beelzebub, their case is searcfull, for herein they have maliciously sinned against the evidence of Gods Spirit, convincing their hearts of the truth; and this condition is wosull, and desperate, for I say unto you, that all those sinnes which were commit against God upon frailtie, or ignorance, or suddaine and forceable prevalence of a temptation, are yet capable of forgivenesse; but the malicious blasphemie that a man utters against the knowne truth of God, wilfully opposing the illumination, and conviction of Gods Spirit, is a sinne, as uncapable of remission, as of

And who foever out of ignorance, or miltaking, or by the seducement of others, shall speake words of reproach, and blashhemic against mee, the sonne of man, under the colour of this outward infirmity, and meanenesse which appeareth in meant may bee for given to him; but who soever doth despitefully, against his owne knowledge and conscience, and against the light of Gods Spirit shining into his soule; make opposition to the Sonne of God, or that saving truth that concerneth him; it shall never be for given to him.

There

There is nothing more odious to God, than a falle and counterfeit profession of holinesse; I could therefore with you Scribes and Pharisies to bee such as yee seeme, either be good, and shew to be such by the fruits which ye beare; or, if yee will needs be corrupt, and wicked; let the world know you for such; howsoever your workes will desert you one time or other; the tree will be knowned by his fruit:

Yee have out of the evill treasure of your heart brought forth blasphemies against me, whereof ye shall one day give a fearefull reckoning; for I say unto you, that even for those words which are but idle, uselesse, unprofitable, men shall be called to a strict account, in the day of judgement, how much more for wicked, and

blafphemous?

Nothing will fatisfie the Jewes, who are a wicked and adulterous brood, but fignes and wonders, whereby their infidelitie might be throughly shamed and repelled; still therefore they call for strange and miraculous workes: wherewith, although in my owne due time I shall abundantly convince them; yet now, for the present, Jonasthe Prophet shall be in stead of many signes unto them.

For as Jonas the Prophet, after three dayes, and three nights, spent in the whales belly, was restored to the light agains, and preached to the Ninivires: So shall the Sonne of man, after part of three dayes, and nights, spent in the grave, be restored to life agains, and publish, and confirme the glad tidings of salvation to men.

That Ethiopian Queene which came out of the South

from Saba shall rife up in judgement &c.

Certainly, it must needs be that the Jewes are in worse case, then if they had never received the knowledge of God, and of his law, for the devill hath more advantage over them, that have once knowne the will of God, and have for the time beene freed from his tyrannie, if they doe againe give way to the entertainment of his wicked motions; for then the evill spirit, sinding (by consent) a second harbour there, seizeth on their hearts with more power, and freedome, then ever, and tyrannizeth over them without all controlment.

Behold, his mother, and his kinfmen stood without &c.

33 Eeither make the tree good; and his fruit good; or elfe make the tree corrupt; and his fruit corrupt; for the tree is knowne by his fruit.

36 But I fay unto you that every idle word that men shall speake, they shall give account there of in the day of judgement.

39 But he answered and faid to them, An evill and adulterous generation seeketh after a signe, and there shall no signe be given to it, but the signe of the Propher Ionas.

40 For as Ionas was three dayes, and three nights in the whales belly: So shall the Some of man be three dayes and three nights in the heart of the earth.

42 The Queene of the South shall rife up in the

judgement.

43, 44, 45. When the unelcane spirit is gone out of a man, he walketh thorow drie places, feeking reft & findeth none, Then he faith, I will returne into my house, from whence I came out: and when hee is come he findeth it emptie, swept and garnished; then goeth hee and taketh with himselfe seven other fpirits more wicked then himfelfe, and they enter in and dwell there, and the last stare, &c.

46 Behold his mother and his brethren stood &c.

And

49.50. And hestrerched forth his hand towards his Disciples, and faid, Behold my mother and my brethren: for whotoever shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother.

And hee stretched forth his hand towards his disciples, and said to the messenger, Behold, you tell me of my mother, and neare kinssolke; I do not deny due respects to my parent, according to the sless, and to those which are of my natural and bodily kinred; but I would have you know, that it is the spirituall kinred that I doe most affect, and standupon; These therefore that by a true and lively faith are spiritually incorporated into mee; these that doe carefully and conscionably give up themselves to the obedience of God, my heavenly Father, these are they that may justly challenge an holy consanguinity with mee; and this conjunction of grace in the soule doth more indeare my mother and kinsmen unto me, then all earthly, and bodily regards whatsoever.

3 Behold a fower went forth to fow.

4 By the way fide.

5 Some fell upon frony places.

7 Among thomes,

11 Hee answered and faid unto them, Because it is given unto you to know the mysteries of the kingdome of heaven, but to them it is not given.

to him shall be given, and hee shall have more shundance: but whosever hath not from him shall be taken away, even that he hath.

13 Therefore ipeake I

CAP. XIII.

Behold, the word of God is as the feed; the preacher is the fower or feed man; men are the foyle; Gods messengers by his appointment go forth to preach his word, and Gospell to men.

See our Saviours exposition. Verf. 19.

See verfe 20, 21.

See Verfe 22.

Although I doe speake in these riddles, or parables, yet the illumination of that spirit which is given to you, will sufficiently cleare these things unto you, who are acquainted with these divine mysteries; but as for those that have not this light from above, they understand them not, their insidelity is justly punished with ignorance of all saving doctrine.

For whosoever through my goodnesse and mercy hath any measure of grace wrought in him, that man in the effectuall use of those meanes which I afford unto him, shall have yet more; but whosoever hardness his heart to resuse those gracious offers which are made unto him, it is and shall be just with God, to take away from him those helpes, and tenders of meanes and previous dispositions which are made unto him.

Therefore speake I unto them in parables, because

they

they have brought this willing blindenesse upon themselves, that in seeing they see not; and this willfull deafnesse, that in hearing they heare not &cc.

See Efay. 6. Verfe 9.

Set Efag 6. Verfe 10.

See our Saviours exposition of this parable, Verse 37, 38, 39, 40. of this Chapter.

The Gospell of my kingdome, in regard of the happy grouth and successe thereof, may well be resembled to a graine of mustard-seede; which being one of the least of all seedes, at length growes up to a strong and branched plant; and exceeding the quantity of an hearbe, becomes, as it were, a little tree, able to yeeld sufficient perches for the birds that resort unto it; even so my Gospell from weake and contemptible beginnings shall spread forth to that largenesse of extent, as that it shall reach unto all the nations upon earth.

Or, upon the same season this Gospell of mine is like unto leaven, which though in a very small quantity it be hid amongst much dough, yet seasoneth the whole batch: so shal this Gospell of mine dissule the power and vertue thereof to all the whole masse of the habitable world.

As the Church or spirituall kingdome of God here upon earth, is thus largely dissufed through esticacie of his Gospell; so it may not be conceived to be pure, and free from all sinfull mixtures, whiles it is herebelow; rathet it is like unto a dragge-net, which is cast into the sea, and setches up much variety, not of great, and little si hesonely, but of stones, and sea-weed, and shels, and mudde, altogether, which when it is drawn to the shore, is disburdened of all the unprofitable load thereof; and yeeldeth the good provision of sish unto the vessels of the owner; so doth the Church of God, here, so the outward, and visible composition of it, it containeth not onely sound, and holy, and saithfull men, but even the secretly vitious, slye hypocrites, hollow, and saithlesse profesors; but at the end of the world, when

to them in parables: because they seeing, see not; and hearing, they heare

14 By hearing ye shall heare, and shall dec.

is waxed groffe, and their eares are dull of hearing exce should be coverted, and I should save them.

25 But whiles he flept his enemie came, and fowed cares.

of heaven is like to a grain of multard feed, which a man tooke and fowed in his field, which indeed is the least of all feeds: but when it is growne; it is the greatest among hearbs, and becommeth a tree: so that the birds of the aire come and lodge in the

fpake hee unto them. The kingdome of heaven is like unto leaven which a woman tooke and hid in three measures of meale till the whole was leaven-

branches thereof.

ed.

47, 48, 49. Againe the kingdome of heaven is like unto a net that was cast into the sea, and gathered of every kinde, which when it was full, they drew to shore, and sate downs and gathered the good into the veilels but east the bad away: so shall the Angels shall come forth, and sever the wicked from among the just.

<u>ت</u> ک

52 Then faid hec unto them; Therefore every Scribe which is inftructed unto the kingdomo of heaven, is like unto a man that is an housholder, which bringeth forth out of his treasure, things new and old.

54 And when hee was come into his owne countrie,

this man this wisedome, and these mighty workes? is not this the Carpenters Somet is not his mother called Mary? and his brethief ames, and so simon, and Judas? and his sisters, are they not all without whence then hach this man all these things?

22 And straightway Iesus constrained his Diseiples to get into a ship, and to goe before him unto the other side, while hee sent the maltitudes away.

25 And in the fourth watch of the night, lesis west into them, walking onthe sea.

29 And he faid, Come. And when Peter was come downe out of the thip, he walked on the water to goe to Jesus.

30 But when hee faw

this great net is drawne up to the shore, the Angels shall come forth, and make a due separation of the wicked from among the just.

These parables I have delivered, and expounded unto you, not onely for your owne information, but also for the instruction of others; for know, that it is not onely required of you to understand the mysteries of my kingdome, your selves; but to be able to teach them unto others also: so as if yee will be meete doctors of my Evangelical! Church, ye ought to be surnished with all varietie of divine knowledge; that as a good housholder layes up, and setcheth forth store and change of good provision for his guests and familie, so may ye that are my ministers, and messengers to the world be stored with plenty of saving knowledge, and heavenly doctrine.

And when hee was come to Nazareth, where he was brought up, &c.

Do not we know the birth and breeding of this many Ishe not the some of Juseph the carpenter's as not his mother called Mary? Are not his cosens and neare kinfmen, James and Juses men well known of tis? Are not his kinfwomen here amongst his? Whence is it, that having hot beene trained up in the Schooles, her should come by this marvelous wisedome and knowledge, and whence are these his miraculous workes?

CAP. XIV.

TEfus laid a vehement charge and command upon his Disciples (who were otherwise unwilling to have lest him) that they should take ship, and goe before sim to the other side of the lake.

In the last quarter of the night, which was the morning watch, when they had beene long to see in the sea with contrary windes, Jesus came unto them; walking on the sea.

Lord, fince it is thou, I am to confident of thy power, that if thou shalt but bid mee, I date venture to set my foot upon the waves, and walke to thee.

But when hee found that the winds was firing and boiltrons

boiltrous, and the billowes rough, hee was afraid, and now as his faith bore him up before, so his feare made him beginne to finke, &cc.

the winde boilterous, hee wasafraid: and beginning to finke, he cryed, faying, Lord fave mee.

CAP. XV.

Thouknow'st that we have a tradition from our late Elders, (though no law of God for it) that for the seare of many incident pollutions, wee should both before, and in our meales wash often; why do thy disciples violate and neglect this good order, set by our wise Elders in their repail?

But hee answered, and said unto them; ye are apt to take exceptions at my Disciples for transgressing the traditions of men; but in the meame time ye your selves make no conscience of transgressing the commandements of God, by these your vaine, and ill grounded traditions.

Bur ye say, whosoever shall say to his father of mother; Content your selves my parents; I have vowed and consecrated unto God that part of my substance which might have beene beneficiall, and helpefull unto you; and now I may not alienate or revoke it.

And thereupon give no aid or affifiance to his father or mother, hee is free from this bond wherein he is tyed

by the law both of God and nature, &c.

In vaine do they worthip mee, whiles in stead of my holy lawes (which onely are able to binde the conscience) they obtrude upon man the devices of their own braines; and require the strict observation thereof, with the neglect of Gods precepts.

The Scribes and Pharifees have found fault with my Disciples for cating with unwashen hands; but know ye that the soule of a man is not polluted with that which he puts into his mouth; the creatures of God are in their nature good: and these outward soulenesses of the hand have no morall guilt in them; but those things which desile a man, are the wickednesses that come forth from an uncleane heart; and so breake forth into the expressions of the mouth, and hand.

See verse 17,18,19.

Master, thou art not wont to repell importunate suitors; be pleased to grant her request, for the cryeth after us.

C 2

See

2 Why do thy disciples transgresse the tradition of the Elders: for they wash not their hands, when they cate bread.

3 But he answered and faid unto them, why do you also transgresse the commandement of God by your tradition.

5 But ye fay, Who foever shall fay to his father, or his mother, it is a gift by what soever thou mightest be profited by me.

6 And honour not his father, or his mother, he e shall be free.

9 But in vaine they do worthip me, teaching for doctrines, the Commandements of men.

or Nor that which goeth into the mouth defileth a man; but that which commeth out of the mouth, this defileth a man,

23 Send her away, for the cryeth after us.

24 But to the lost sheepe the house of Hrael.

26 But hee answered, and said, It is not meet to take the childrens bread and to cast it to dogs.

27 Truth Lord: yet the dogs eate of the crummes which fall from their mafters table.

3. O ye hypocrites, ye can discome the face of the skie, but can yee not discome the signes of the times?

6 The leaven of the Pha-

17 And Iefus aniwered and faid unto him, Bleffed art thou Simon Bar-Iona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven.

18 And I say unto thee, that thou are Peter, and uponthis rock I will build my Church: and the gates of hell shall not prevaile against it.

Ste Matt. 10.6.

The Jewes are the select familie of God, and the children of the house, the Gentiles are but as dogs; despised and hated, as those that are without God in the world; it is not meete to communicate those favours and blessings which I have intended to the children of my Church, to these contemptible aliens from the commonwealth of Israel.

O Saviour, I do not expossulate with thee for this so hard appellation; I do meekely yeeld my selfe such as thou hast termed mee; but if I be a dogge, give mee at least the common priviledge of this despised creature. I require not a whole moriell, I desire but a crum of thy favour: the dogges are allowed to licke the crummes that fall from their masters table, vouchfase me but this small offall of thy mercy, and it shall be enough.

CAP. XVI.

Ye hypocrites, can ye prognosticate saire or soule weather by the sace of the skie, which is more difficult and uncertaine, and can ye not by those cleare predictions of the Prophets, and the miraculous denson-strations of my power, discerne the time of my comming into the world?

The fowre and faulty doctrine: the vicious and diflashfull glosses of the Pharifees.

See verfe 11, 12.

Bleffed art thou Simon the sonne of Joanna, who hast thus believed with thy heart, & thus confessed with thy mouth; for it is not from any power of nature, that thou could have conceived thus of me, it is my Farher which is in heaven who by his holy Spirit hath wrought this faith in thee.

And I say unto thee: that it was not for nothing, that I have heretofore given thee the name of Peter, which signifies a stone; for thou hast herein approved thy selse a living stone in that soundation of my Prophets and Apostles, whereas I my selse am both the chiefe corner stone: & also the same rocke (by thee consessed) on which

that

that foundation of my Church is so surely laid, as that the powers of hell shall never be able to prevaile against it.

And I will give unto thee, as my prime Apostle, and to the rest of thy sellowes (in whose name thou hast made this gracious confession) and to their lawfull successions, the keyes of the kingdome of heaven; so as by their censures, and Doctrine, they shall either open the gates thereof, to the faithfull and penitent; or shurthers upon the impenitent, disobedient, unbeleevers; And what sentence they shall herein passe (in a right and well-grounded proceeding) shall bee accordingly ratified in heaven; whether it beeto binde over men to condemnation, or to acquit them of their sinnes, to their justifica-

tion, and falvation.

Then Peter tooke him aside, and began to expossulate with him, saying; Lord, have not I consessed, (and thou hast approved it) that thou art the Sonne of the living God; how is it then that thou talkest of suffering; and dying? these things cannot agree; doe not boad so ill things to thy selfor rather thou shall live & reigne, and make all us great and happy.

But he turned to Peter, and faid; When thou faidest well, I gave thee atitle of love and honour; but now when thou speakest thus carnally. I cannot but give thee thine owne; It is Satan that suggests this lewd counsell to thee, and thou sufferest thy tongue to be misguided by that tempter; since therefore thou playest his part, I shall justly call thee by his name; Get thee behinde mee Satan, for these motions of thine, argue a minde that is shelly, and semball, and not holy, and rightly informed in, and disposed to the things of God; who by my sufferings and death, bath graciously purposed the redemption of mankinde.

If any man will professe to bee my disciple, let him deny and renounce his owne will, and resigne himselse wholly over to be guided, and disposed of by my Spirit; and let him resolve to undergoe all crosses and afflications, that shall bee said upon him for my Names sake;

and fo let him follow me.

Verily I say unto you, yee shall have no cause to thinke it long, ere I the Sonne of man shall come in the glory of my Father; for I will ere long give you very glorious representations, and tastes of this insuing Majesty. Some of you shall live to see, not onely the image of my future glory in my transfiguration, but the entrance and progresse of my kingdome, both in my pow-

ro And I will give unto thee the keyes of the kingdome of heaven; and whatfoever thou shalt binds on earth, shall bee bound in heaven; whatfoever thou shalt loofs on earth, shall bee loofed in heaven.

22 Then Peter tooke him, and began to rebiske him faying; Bee it farre from thee Lord; this shall not be into thee.

23 But he returned and and faid unto Peter? Get thee belinde thee Satah, thou art au offence anto me: for thou favoureit northe things that bee of God, but those that bee of men.

to his disciples, If any man will come after me, let him denie himselfe, and take up his crosse and follow me.

28 Verily I say unto you, there bee some standing here, which shall not talte of death, till they see the Son of man comming in his kingdome. erful) refurrection, and glorious afcention, and in the happy fuccessed my Gospell, thorow many parts of the world.

CAR. XVII.

H Lord, how glotious a light is this? how happy O'm Lord, now government of the Lord, now government of th bleffed fight still. Below there is nothing but trouble and danger towards thee; let us keepe our felves well where wee are; and if it please thee, lee us build three Tabernacles; one for thee, one for Moles, one for Elias; as for us * wee could bee content to lye abroad, fo wee might be fure of fuch a prefence.

Doe not make report of this my glorious transfiguretion to any man whomfoever; till that my refurrection shall have convinced the world of my divine power; which in the meane time must lye shrouded under my

manifold infirmities.

And his disciples hearing him to speake of his resurrection, and supposing that his glorious manifestation of his kingdome to the world should be effected, before any suffering that hee should undergoe; asked him saying, Master, if thy kingdome bee so neare, how is it that wee heare not of the comming of Elias? for we have beene taught by the Scribes, that Elias must come before that great day.

See Matth 11. 14.

Lord, have mercy on my fon, for hee is at certaine fet scasons of the Moone, sore vexed with a devill; who violently handleth him, and casteth him sometimes into the fire, and fometimes into the water.

O ye faithlesse and perverse Scribes and Pharises, ye have beene infulting upon my disciples, for that they could not ejecathis devill, and now thinke to finde the same advantage against me; how long shall I be pay-

ned by being among it you? &c.

Howbeit, this kindeof Devills requires more than the ordinary meanes of ejection, to dispossesse them: for whereas yee have cast out others by your sole command, there must bee more done to these more stiffe, and tenacious Spirits; besides command, here must be earnest prayer unto the God of Spirts; and because devotion

4 Lord, it is good for us to bee here, if thou wilt let us make here three Tabemasles; one for thee, & one for Mofes, and one for Elias.

9 And as they came downe from the mountaine, lefus charged them faying; Tell the vision to no man, untill the Some of man bee rifen againe from the dead.

10 And his disciples as ked him, faying; Why then lay the Scribes that Elias must first come?

12 Elias is comne alrea dy,

15 Lord, have mercie on my forme, for hee is lunaticke, and forevexed: for oft times be falleth into the fire, and oft into the water.

17 O faithlesse and perverie generation, how long shall I bee with you?

21 Howbert this kind goeth not our, but by prayor and falling.

votion is apt to grow dull and faint, here must be an exereife of fasting & abstinence to set an edge upon it, and to stirre it up.

What thinkest thou Simon; Cæsars officers call for that tribute from us, which was instituted and appointed to be paid for sacred uses; wee are privileged persons; is it due to bee paid by us? Doe earthly Princes require these payments of their children and familiars? how much lesse sit it then that hee who is the King and Possessor of all the world, the Lord of heaven and earth should pay tribute to any earthly Soveraigne for him-

Yet, however I might justly challenge this freedome, lest they; who know not the just ground of my immunity, should be scandalized at my forbearance, as if I did not yeeld due homage and respect to secular powers, goe thou to the sea, and cast in an hooke, and take up the first fish that is caught, and in his mouth thou shalt finde a peece of silver, of the valew of two shillings sixe peace; that take, and give it to them for mee, and for thy selfe; in whose house I abide.

CAP. XVIII.

MAster, which of us shall be the greatest in that glorious kingdome, which thou art about to restore unto Israel?

Verily, I say unto you; Except yee put offall ambitious thoughts, and become meeke and humble as little children; yee shall not be meet to take up any stations, in this my spirituall kingdome heere, and much lesse in the glorious kingdome of heaven above.

It is my rule to measure greatnesse by humility, whofoever shall so humble himselfe, as this little child, abasing himselfe in his conceits, below all others, that man is, and shall be, the greatest in my kingdome.

And wholoever shall shew kindenesse to one of these my lowly, and meeke-spirited servants, for my sake, I shall esteeme it as done to my selfe:

And whosever shall offer any wrong or indignity to any one of these humble clients of mine, that believe in me; it were better for him, that hee were drowned in the depth of the sea, or under-went any other temporall death; for this unjust measure of his shall be punished with eternall.

27. 26. What thinkest thou, Simon? of whem doe the Kings of the earth take custome or tribute? of sheir owne children, or of strangers? Peter saith-unto him, of strangers. Iesus saith unto him; Then are the children free.

27 Notwithstanding, lest wee should offend them, goe thou to the sea, and cast an hooke, and take up the fish that first commeth up: and when thou halt opened his mouth, thou shalt since a peece of money: that take, and give unto them for me and thee.

who is the greatest in the kingdome of heaven?

3 Verily I say unto you, except ye be converted, and become as little children, yee shall not enter into the kingdome of heaven.

4 Whosoever therefore shall humble himselfe as this little child, the same is greatest in the kingdome of heaven

5 And who to half receive one fuch little child, in my Name; receiveth me.

6 But who fo shall offend one of these little ones, which beleeve in me; it were better for him, that a millione were hanged about his necke, & that he were drowned in the

Woe depth of the fex.

7 Wounto the world, because of offences; for it must needs beethat offences come, but we to that man by whom the offence

commeth

9 And 1f thing eye offend thee, &c.

to For I say unto you, that in heaven their Angels doe alwayes behold the face of my Father which is in heaven.

13 And if to bee that he finde it, verily Liay into you, he rejoyceth more of that theepe, than of the ninety & nine, which went not altray.

prother shall trespasse against after, goe and tell him his fault, betweene there and him alone: if hee will heare thee, thou hast

gained thy brother.

a publicane.

17 And if he shall neglect to heare them, tell it annothe Charch; but if he neglect to heare the Church, let him because there as an heather man, &

18 Whatfoever yee shall binde on earth, shall be bound in heaven, &c.

you, that if two of you that if two of you that if two of you that agree on earth as touching any thing that they thall aske, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered togetheris my name, there am I in the middt of them. Wo bee to the world, because of those many stumbling blockes, which men lay in each others way to salvation: such there will be every where, but wo to those, by whom they are layd.

See Mattb.5.29.

For they are in so high, and deare respect with God, that hee bath appointed his Angells in heaven to take charge of them here on earth, and they are ever ready, pitching their tents about them; and doe ever artend either to their safegard, or revenge.

Hee is more affected with the recovering of that one sheepe which was lost, than with the fasety of the rest of the flocke; because the danger wherein that one sheepe was, and the care, and feare that he was in, for it,

caused his joy to be thereupon increased.

When thy brother hath done an offence, whereto thou onely art privy, doe not at the first bring him to publike censure, but first deale privately with him, for his repentance, and reformation; and if hee shall receive the good counsell and admonition thou gavest him, thou hast gained thy brother.

And if hee shall neglect the advice and reproofe of them, make thy complaint to them who have the managing of the publike censures of the Church, that they may proceed against him accordingly. But if hee neglect or difregard those publike courses of his reformation, let him bee avoyded of thee as a man unworthy of thy conversation, or respect; no lesse, than as if hee were a meere heathen or publican; the one whereof religion makes odious, the other his trade of life.

See Tob# 20. 23.

The single prayers of faithfull suppliants shall not want audience and respect from God; but when they are doubled, by the conjunction of the hearts of more suitors, and the united forces of many servent desires, they cannot but be more effectuall; and shall receive a gracious acceptation from my Father which is in heaven.

For, so highly doe I respect the assemblies of my saithfull servants, that where any number of them shall be met together in a sincere desire to doe me service, I will be there present with them by my Spirit, for the

exciting, and directing, and accepting of their holy indeayouts.

I say unto thee; thou mayest not be too severely niggardly of thy remissions, to bound them within a set and small number; but must bee open-handed to a sree forgivenesse, though it be never so oft, where thou shalt see likely arguments of repentance; and hopes of amend-

22 I say not unto thee, untill seven times: but untill seventie times seven.

CAP. XIX.

NEither God, nor his servant Moses ever allowed this course of your frequent, and mis-grounded putting away of your wives, upon slight and unwarrantable occasions, onely God by Moses, because hee saw your cruelty and hard-heartednesse towards your wives, (to avoid further extremities,) gave order that since yee would needs put off your wives, upon undue causes, or else doe worse, yee should give them such a writing, as might testifie that this dismission of theirs was not for any crime by them committed, but upon som other dislikes. But if yee looke to the first institution of marriage, ye shall finde that from the beginning it was not so this liberty was not granted to the husband to put away his wise.

His disciples say unto him; If it bee so, that what distaste soever the wise give unto her husband, hee may not (save onely in the case of adultery) put her away, it is the best way for a man to avoyd this yoke of bondage; and not at all to marry.

Ye say it is the best way to abstaine from marriage; but all men are not capable of this resolution; but only they who by a special gift of God, have the power of continencie.

For, there are two forts of Eunuches: some of necessity, and some of will. Those which are Eunuches of necessity, are such, as either are borne such, or such as are made so by men, forceably. The other, which are voluntary Eunuches, are those, who hy the power of the holy Spirit, have subdued their suffull desires, and so brought their bodies is subjection, as that being freed from the inordinate heate of their unruly affections, they give themselves freely over to the service of God. He who findes himselse able by the helpeof prayer and abstinence to maintaine and receive this state and

8 He faith unto them, Moses because of the hard-nesse of your hearts, sufferred you to put away your wives: but from the beginning it was not so.

to him, if the case of the man be so with his wife, it is not good to matry.

- them, all men cannot receive this faying, fave they to whom it is given.
- 12 For there are some Eunuches, which were so borne from their mothers wombe: and there are some Eunuches which were made Eunuches which were made Eunuches which have made themselves Eunuches for the kingdome of heavens sake: he that is also to receive in let him receive.

giti

14 But Iclus faid; Suffer little children, and forbid them not to come unto me: for of fuch is the kingdome of heaven.

17 And hee faid unto him; Why callest thou me good; there is none good but one, that is God; but if thou wilt enter into life, keepe the Commandements.

20 The young man faith unto him; All thefe things have I kept from my youth up 1 What lacke I yet?

I lefus faid unto him; If thou wilt be perfect, goe and fell that thou halt, and give to the poore, and thou fait have treafure in heaven, and come and follow me.

24 It is easier for a Camell to goe thorow the eye of sneedle, than for a richman to enter into the kingdome of heaven.

28 Verily I fay unto yee, that yee which have followed me; in the regeneration, when the Son of man shall fit in the throne gift of continencie, let him receive ir.

For of them, and such as they are, so humbly and meekely affected, doth the kingdome of heaven confish.

Upon what ground is it that thou givest mee this title of Good; for herein thou affirmest a greater truth than thou art aware off. There is none good but one, and that is God, onely, he is truely and absolutely good, and he alone; so as, whiles thou callest mee good, thou implyest me to be, what I am, the true God: It is a great and good demand which thou hast made, how thou mayest come to heaven; although if thou knewest the exactnesse of the Law, and thine owne weakenesse, thou wouldest easily finde that it is not doing, that can bring thee thither, but believing; but, if thine aime bee to purchase heaven by thy workes, behold thy taske lies open before thee, keepe all the lawes and commandements of God; which if a man doe, he shall live in them.

Lord, if this bee all that is required of me, I am fafe enough; for all these have I kept exactly, and carefully, ever since I came to the yeares of discretion; having not fayled (in respect of any maine violation) in any of them; Is there no further matter then to be performed for the attaining of eternals life?

Alas young man, they selfe-love hath made thee apt to mistake thy selse, and thy condition; the truth is, there is no one of these commandements which thou hast not broken; for the law of God is Spirituall; and doth not onely reach to the outward act, but to the shward motions, and dispositions of the heart; but since thou standest upon thine owne abilities, and perfections, herein shalt thou give proofe of thy sincerite in loving God above all things, (which the Law requireth) goe thy wayes, sell that which thou hast, and give it to the poore, for the sake of that God, who shall remunerate this bounty of thine with better treasures in heaven; and when thou hast done, come and sollow me, as a true

and constant disciple.

There is nothing in the world more difficult, than for that man, who bath set his heart upon his riches, to enter into the kingdome of God.

Verily I lay unto you, yee that have followed mee in this mine humbled estate upon earth, shall in the day of the great restauration of all things, when the elect shall enter into a new life of unspeakeable glory; even in that great and dreadfull day, when the Sonne of man shall hit upon his throne of majeffy, to judge the quick and the of his glory, ye shall also dead, then shall ye my Apostles, (who are now despicable. and meane) have the honor to fit upon feverall thrones, to second and affift this awfull act of finali judgement, of the rebellious tribes of Ifrael.

As for those, who have not gone so faire, as to for sake, &abandon all things, but only some particular comforts, whether houses, or brethren, or fifters, or father or mother, or childre, or lands for my names fake, because they could not injoy any of these together with the prosession of my Truth, and Gospell, they shall receive (in lieu) thereof) that true and folid confolation, which shall be more unto them, than an hundred fold to many feverall favours, and bleffings here, and at last, everlasting glory and happinesse.

But let none of you, my Disciples, presume of his forwardnesseand precedencie of time, as if therefore hee should out-strip all others in the favour of his remune. ration: for many of those which are now (as in the fielt houre) called to the profession of my Gospell shall yet be cast behinde diverse others, which shall be later in time: and even those which shall come latest in time may be the first in dignity, and glory.

CAP. XX.

A S some great and carefull housholder that hath hi-red laboures at a fet rate into his vineyard; calling in other workemen at severall houses, at the later end of the day, is pleased to give an equal retribution to those that came latest into the vineyard, with those that came in first: making good his promise and agreement with the first, whiles hee is bountifull unto the latter; cannot be chalenged to have done any wrong to the first, in his liberality to the last: even so, God the great master of this earthly familie, having called some more early to the service and profession of his name, some later, if hee shall please to give a like gracious remuneration to all, cannot justly be excepted against since if some have cause

fit upon twelve thrones judgeing the twelve tribes of Ifrael.

29 And every one that hath forfaken houses, or brethren, or fifters, or father or mother, or wife or children, or lands for my nàmes fake, fhall receive an hundred fold, and thall inherite everlasting life,

30 But many that are first, shall be last, and the last shall be first.

-1,2,7,4,9,10,13,14.For the kingdome of heaven is like unto a man that is an houfholder, which went out earely in the morning to hire labourers into his vineyard: And whe he had agreed with the labourers for a penie a day, hee fent them into his vineyard: And hee went out about the third hours, and law others standing idle in the market place and faid unto them, goe yealfo into the vineyard, and whatfo-

ever is right I will give you, and they went their way; and when they came that were hired about the cleventh houre, they received every man a pennie: But when the first came, they supposed that they should have received more, and they likewife received every man a Bur hee aupennie . fwered one of them and faid, Friend, I do thee no wrong: didft thou not agree with me for a pennie? Take that thine is, and go thy way, I will give unto this last, even as unto thee.

21 Grant that these my two somes may sie, the one on thy right band, and the other on the lest in thy kingdomes

2: But Iesus auswered and said, Ye know not what ye aske: Are yeable to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I am baptized with? they say unto him, we are able.

23 And he faith unto them, Ye shall drinke indeed of my cap, and be baptized with the baptisme that I am baptized with; but to fix on my right hand, and on my left, is not mine to give, but it shall be given to them, for whom it is prepared of my Father. to magnifie his bounty, yet no man hath cause to complaine.

Lord, thou knowest I am thy kins-woman: and therefore worthy to be respected of thee before a stranger: two of my sonnes have attended thee thus long: we are perswaded that thou being the Messias, shalt restore a glorious temporall kingdome to Israel, grant mee this favour, that these two sonnes of mine may be chiefe Pecres under thee, and may be next of honour to thy owne person.

Iknow there are more hands in this suir, then thine owne: thy sonner have set thee on to move this. But yee knew not what it is, that ye sue for; yee thinke of raigning, and jollitie, and magnificence, but I must call backe your thoughts to sadnesse and suffering: much forrow must be indured by mee, ere I can raigne, and triumphineither is my soveraigntic such as yee fondly imagine, outward and earthly. Tell me then, have yee fully digested the expectation, and resolution of those crosses, and afflictions which ye must undergoe? can yee drinke of that bitter cup, wherein I shall begin to you? Can yee indure to be baptized in blood, as ye shall see mee to be? They say to him; Wee are resolved, both that wee are able, and to be willing to take part with thee in whatsoever measure shall be offered unrothee.

And hee faith unto them: as yeare my Disciples, and followers, ye shall indeed take part with mee in my sufferings, make account of smarting and bleeding for mee, and with mee hut as for that glory which ye sue for, know that it is mistaken my kingdome is spirituall, and my glory is, and shall be heavenly: there are indeed degrees of honour and happinesse above; but I came not now to dispose of them: my Father in heaven hath ordained and predetermined, before the soundations of the world, upon whom he will conferre these celestial

nonours

honours and precedencie, and eminence of glory; the end and purpose of my comming is, to purchase heaven for you and the rest of my Church: as for the principall roomes, and rankes of glory, there is a bold ambition, and curiositie in you to move for them, and it is no part of my commission to give you satisfaction therein.

When the other ten Apostles heard of this high, and ambitious motion, which was made for their two sellowes, the sonnes of Zebedee, they swelled with envie, and secret indignation, to thinke that these two should make such earnest suit, to outstrip all the rest of their society; and every one began to compare himselse with others, and to put himselse forward into a competition of the like honour.

But Jesus called them aside and rebuked them, saying, ye do utterly missake the matter; ye thinke belike that it is, & shall be in the governing of the spirituall kingdome of my Church, as it is in the temporall regiments, and courts of earthly Princes, ye dreame of secular soveraigntie, and rule each over other; but the case is quite otherwise here; here is no dominion to be exercised by any of you over the rest; as if ye were great Soveraignes, and your brethren base subjects, thus it is indeed in the government of earthly Princes.

But it shall not be so among you, my Apostles and Disciples: there must needes indeed be distinct orders in my Church: neither is it possible that there should be a meere parity without confusion; but this necessary inequality must be without a proud overlinesse, and insolent domineering over your brethren: all the ambition that I do allow amongst you, is, who shall be most serviceable to my Church, and most obsequious to the rest

of his fellowes.

CAP. XXI.

See Zachar. g. verse 9.

And they brought both the affe, and her colt, and put their cleathes upon them, and they fet him upon the affes colt thus clad, which had never beene used to the yoke, or carriage; and he rode thereon in great humility and homely state from Bethphage to Jerusalem.

O Lord do thou fave and maintaine, and prosper the kingdome of this true sonne of David; Blessed is this

24 And when the Ten, heard it, they were moved with indignation against the two brethren,

25 But Yeius called them unto him, and faid, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them?

26 But it shall not bee so among you: But who soever will be great a mong, let him be your Minister.

5,7. Tell ye the daughter of Sion, Behold thy king commeth unto thee, meeke and fitting upon an affe, and the colt, the foale of an affe, and brought the affe, and the colt, and put on them their cloathes, and they fet him thereon.

of David: Bleffed is hee

D 2 true

that commeth in the name of the Lord, Hosanna in the highest.

10 And when hee was come into Hierufalem, all the citie was moved, faying, who is this?

12 And Iefus went into the Temple of God, and cast out all them that fold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that fold doves.

13 And faid onto them, It is writen, my house shal bee called the house of prayer, but ye have made it a denne of theeves.

ng And when he faw a figge tree in the way hee came to it, and found nothing thereon, but leaves onely, and faid unto it, let no fruit grow on thee hence forward for ever; and presently the fig tree withered away.

you, if ye have faith, and doubt not, ye shall not only do this which is done to the figge tree, but also if ye shall say unto this mountaine; be thou removed and be thou cast into the sea it shall be done

true and onely Meffiah, which commeth unto us, in the power and authority of the God of heaven. O God, do thou in the highest heaven blesse and save him, and give happy successe to his rule over us.

And when hee was come into Jerusalem with this joyfull acclamation of the people, all the city was full of noise, and stirring: and as he passed the street with this attendance, the multitude seeing the traine, asked, who is this that is followed with such confluence of people, and such loud gratulations?

And Jesus went up (in this equipage) to the Temple of God; and did now (the second time) cast our all them that bought and sold cattell and doves, and other things useful for their sacrifices from the courts of the holy Temple; and overthrew the tables of those mony-changers, which were imployed in these bargains, and the seats of them that sold turtles, and pidgeons for their oblations.

And faid unto them: It is written by the Prophet Efay: My house is consecrated to holy devotion, to the use of prayer, and all other the sacred services of God; but now, well may the complaint of Jeremie be taken up: ye have made it a den of theeyes, in missimpleying it to your fraudulent bargaines, and griping transactions.

And when hee faw a figge tree in the way, hee came purposely to seeke that fruit which hee knew hee should not finde ripe and seasonable, that hee might hence take occasion to worke that exemplary miracle upon ir, which enfued; for when he found onely flore of leaves upon it, and no fruit, that hee might in this tree (hew how much bee hates, and will punish a formall profession (such as the Jewes made) of religion, without an answerable fruitfulnesse, he cursed the fig tree, and faid; let that which is thy fault, be thy punishment; thou bearest no fruit at all, whereas the nature of thy kinde is ever to have one fruit under another, alwayes fome, though not ever in a full maturity; fince therefore thou bearest no fruit at all, never maist thou more beare any fruit: and prefently the fig treeses blafted with that word of judgement, withered.

word of judgement, withered.

Verily I fay unto you, that which we have feene meto do, by my divine power, the fame shall ye doe by the power of your mitaculous faith; if ye can stedfassly beleeve, without wavering and doubts, we shall not one ly be able, by your command to remove the sappe from a tree, but ye shall be able to remove the greatest mountains, by your word, out of the place wherein it is, and to cast it into the sea.

The

The question you aske me, can proceed out of nothing but a wilfull cavillation; ye will see such divine power shining forth in my miracles, as may well convince you of the certainty of my mission, and authority from God himselse. But since ye will needes move this doubt, I shall give you a full resolution, out of your owne answer; if ye shall but tell me whence John, my fore-unner, had his warrant, and authority, both for his preaching, and baptisme; herein may ye give your selves full satisfaction; for if he were an holy Prophet (as ye all account of him) and served onely to make way for me, as his Lord and Saviour, and pointed to me, as that Lambe of God which taketh away the sinnes of the world; how can ye make any scruple of receiving mee, as sent from God, for the worke of mans redemprion?

Yee Priests, and Elders of the people, and ye Scribes and Pharisees are as the undertaking sonne, that promised well, but did nothing: Publicans and sinners are as the resulting sonne, which denyed to worke; and yet performed it in their conversion: therefore even Publicans and sinners shall enter into the kingdome of heaven, how ever now by you despised, when ye shall be

excluded.

See Esa 5.1.

And after that he had feene all the indignities that they had offered unto his fervants the Prophets, he refolved to fend his onely fonne Jesus unto them, whose divine miracles hee well knew might justly convince them of their dutie to him.

But when these wicked Jewes saw that the sonne of God was come personally amongst them, they said; come let ut kill him, and then there shall be none to challenge the inheritance and command of us: we may then live lawlessely without any controll.

Yethinke now that ye are utterly free from the danger of this accusation; and presume of your owne judgement; whereas he whom ye reject shall be approved that true Messas on whom the Church of God is built, according to that of the Psalmist.

See Pfal. 118.22.

24; 25. And Ielus anfwered & faid unto them, I will also aske you one thing; which if ye tell me, I in likewise will tell you by what authority I doe these things. The baptisme of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, if wee shall say from heaven, he will say unto us, why did ye not then believe him?

- 31 Whether of them twaine did the will of his father; They fay unto him, the first; Jesus faith unto them; Verily I say unto you, that the Publicans and the harlots goe into the kingdome of God, before you.
- 33 There was a certain housholder that planted a vineyard, and hedged it &c.
- 3 7 But last of all he fent unto them his forme, raying, they will reverence my forme.
- 38 But when the hinfbandmen faw the foune, they faid among themfelves, this is the heire, come let ut kill him, and let us feafe on his inheritance.
- 42 Jefus faith unto them, Did yeenever read in the Scriptures:
- 43 The stone which the builders rejected, the same is become the head of the corner.

44 And whosoever shall fall on this stone, shall bee broken; but on whomsoever it shall fall, it will grinde him to powder.

Christ is as a rocke every way as in regard of the use of that spirituall building, so in respect of the danger of opposing him: who sever will be dashing upon him, shall but split and breake himselfe in peeces; and if hee fall (in just revenge,) upon any that makes head against him, hee shall crush and grinde him to powder.

CAP. XXII.

Since the Jewes, my felected people will not obey these grations invitations, nor approve themselves worthy of this mercy; goe ye to the despised Gentiles, and call them to this spiritual marriage scass.

So those my Apostles, and Evangelists, went to call those that are without, the contemptible heathen, that lay by the high wayes, and hedge-rowes of the world, as unworthy of the house-roome of my Church, and gathered them; &c.

But though God vouchsafed to calleven the Gentiles to the sparticipation of the privileges of his Church, yet he will not abide that they should dishonour his holy vocation by their knowne filthinesse and pollution; the King of glory, the God of his Church, takes notice of his guests, and markes how they come dressed and habited to his spiritual seast; and if hee see a man, who prosessing Christ, shall notwithstanding continue in the old rags, and silth of his natural corruption; he cannot but bee highly offended with this soule hypocrisic and presumption; and after a sharpe exposulation, shall

For, thinke not that all who are outwardly called by the fweet invitations of the Gospell, are made partakers of grace and falvation. God callethall forts of men, and men of all forts, and they doe outwardly answer this voyce of God; but his inward and effectual calling,

adjudge that man to a just and heavie damna-

And the election of grace is but of few.

And they fent unto him their disciples, together with them which were of the faction, and clientage of Herod; messengers divided both in opinion and assection? the one part standing for the liberty of the Jewes, the other part for the impositions of Casar and Herod, saying; Master we know that thou are true, and without all respects to the persons of one side or other, teachest unpartially the way of God in sincerity and truth.

Tell

9 Goe yee therefore into the high wayes, and as many as yee shall finde, bid to the marriage.

you so those servants went out into the high wayes, and gathered together all as many as they found both good and bad,

11, 12, 13. And when

the Riffig came in to see the guests, he saw there a man which had not on a wedding garment, and he saith unto him; friend how camest thou in hither, not having a wedding garment? and he was speechlesse; then said the King to

the fervants, Binde him hand and foot, and take him away, and cast him into never darkenesse, there shall be weeping & gnashing of teeth.

14 For many are called, but few are chosen.

not he they fent out unto him their disciples, with the Herodians, saying; Master, we know that thou art true, and reachest the way of God in truth, neither carest thou for any man, for thou regardent not the person of men.

Tell us therefore; What thinkest thou of this point? Thou knowest that God hath imposed upon us a sacred tribute to bee paid unto himselse; now, our Romane usurpers require us to pay this very tribute unto their cosers; who doe justly challenge to be Gods sree people; now then, what saist thou? Is it lawfull for us thus to yeeld unto their exactions, and abdicating their just privileges, to pay this tribute unto Cæsaror not?

And Jefus, who knew the very fecret thoughts of their hearts, perceiving their wicked conspiracie against him, faid: Why doe yee thus feeke to intrap me, under a colour of respect and reverence to me, O ye hypocrites: Yethinke, yee now have mee in a snare; for if I say, it is not lawfull, yee Herodians are ready to accuse me as seditious; if I affirme it lawfull, ye disciples of the Phariies are ready to load mee with the envie of the people: But ye shall well see how easily I can avoid this net, yee have laid for me; Shew mee the tribute money. And they brought him a Roman penny (to the valew of seven pence halfe-penny of the present coine:) And bee faith unto them. Whose is this image and superscription, which is stamped upon this mettall? They say to him, Cæsars; then saith bee unto them; Yee have answered your felves, this very coine convinces you; yee frand upon your freedome from the subjection to the Roman empire; yet in this very stampe ye reade your owne subic ction; yee are mistaken if ye thinke that your spirituall interest in my Father or me, discharges you from obligations and duties to your earthly Princes; your foule doth or should be are the image of God, and therefore is justly claimed by him, as his; your coine is stamped with Casars image, to thew his claime unto such part of it, as pertaineth unto him. Give therefore unto Cæsar the things which are Cæfars, and unto God the things that are Gods.

Ye Sadduces doe erre grossely, and damnably in this your mis-conceit of the resurrection; and the ground of your errour, is your ignorance both of the Scriptures, which have clearly revealed the truth thereof, and of that omnipotent power of God, whereby onely this (otherwise impossible) worke shall be essected.

As for that abfurdity, which yee suppose would follow upon the certainty of a resurrection, compared with the Law of Moses; had ye any true insight into the state of heavenly things; ye would easily see, how it vanisheth of it selfe.

17 Tell us therefore, what thinkest thou, is it lawfull to give tribute unto Czsaror not?

18,19,20,21. But Ichus perceived their wickednesse & said; Why tempt ye me, yee hypocrites: shew me thetribute mony. And they brought unto him a pennie, and hee saith unto them; Whose is this image and superscription? they say unto him, Cæsars; then saith hee unto them: Render therefore unto Cæsar the things which are Cæsars; and unto God the things which are Gods,

29 Ielis answered, and faid unto them; Yee doe eme, not knowing the Scriptures, northe power of God.

30 For in the refurrection they neither marry nor are given in marriage, but are as the Angelis of God in heaven.

32 I am the God of Abraham, and the God of Ifaac, and the God of lacob: God is not the God of the dead, but of the li-

ving.

42,43,45. Saying, What thinke ye of Christ; whose fonne is hee; they fay unto him, the fonne of David,

he faith unto them, how then doth David in spirit call him Lord, faying, It David then call him Lord, how is he his fonne.

44 The Lord faid, &c. fit downe on my right hand, &c.

2 Saying the Scribes and the Pharifees fit in Mofes Coat.

3 And therefore whatloever they bid you obferve, that observe and the but doe not ye after their

For in the refurrection, and life to come there is no fuch matter as marrying, and giving in marriage; no more than there is now among the Angells in heaven; for the condition of the Saints shall then bee like unto that of the celestiall Spirits, equally free from all these earthly relations, and carnall refoeds.

Hee doth not fay, I was the God of Abraham, and Isaac, and Iacob: or, I am the God of Abraham that once was; but, as implying his owne eternall being, and the certaine being of those holy Patriarchs, he saith; Iam the God of Abraham, &cc. New God is not the

God of those that are not, and have no existence at all,

but of those that have a being; so as, ye Saddnees are in this palpably disproved, whiles yee grossely hold, that the foules of Abraham, Isaac, and Jacob, are urrerly extind, and have ceased to bee; they are, and expect the full accomplishment of that happinesse and glory, which God by vertue of his covenant hath affured unto them.

I shall need no other proofe of the Deitie of the Me-

diator then your owne mouthes, and your owne attelfation to this very Scripture. Ye grant that the Christ is, and must bee the some of David, according to the flesh as I am: this is assurance enough of his humanity; the truth of this deitie is sufficiently evicted by that title and compellation which David gives him, in calling him (by the direction of the unfaileable spirit of God) my Lord: how can be (being Davids sonne) be Davids Lord, if herein David meant not to acknowledge the Messias for his God.

See Psal. 110. verse. 1.

CAP. XXIII.

THe Scribes and Pharisees, which are the teachers and expounders of the law of God, however they fet false gloffes upon many precepts thereof, and corrupt it with their owne traditions, yet they do out of Gods law shew you how ye ought to live, what fins ye ought to avoid, what good duties ye ought to performe

Their counsels and doctrines carry in them much thew of holinesse, and austerity; but their practifes are full of loofenesse, and iniquity; whatsoever therefore they injoine you out of the law of God, that observe,

and do; but follow not the examples of their actions; for they say well, and do evill.

They do, in their many and strict traditions, impose heavie charges of busic and troublesome observations upon the people; but they themselves will be sure to ease their owne shoulders, and take the sreedome of a law-lesse kinde of licentiousnesse.

They make great oftentation of the outward fignes of holinesse; enlarging those parchment-guards, which they weareabout them, as containing the parcels, and monuments of Gods law; that they may be noted for great professors of sanctitie.

But do not ye arrogate to your felves any such power, or title, as may derogate from the absolute authority of him who is the word of the Father: Doe not ye take upon you to deliver any doctrine, as of your own head, but onely that which yee shall receive from your heavenly Master: Christ is your Father and Master to teach and command; yee are brethren to joyne toge-

So also verse 9. and 10.

ther in observance and obedience.

Whose unto you Scribes and Pharifees, hypocrites; for whereas by your office and profession; ye should by the key of knowledge open the kingdome of heaven unto men; ye doe contrarily defraud the people of the true understanding of Gods law, and by that meanes, doe as it were shot the gates of heaven, against both them, and your selves; your salse glosses & vicious practises exclude you; and by the impossibility of observing your many & vaine traditions, yee do in your judgement exclude others; and as for matter of faith, ye do neither believe in mee (the true Saviour) your selves, neither suffer others that would gladly embrace the truth of my Gospell, to cleave unto mee.

Ye leave no meanes un-attempted, ye spare no paines, nor cost to winne a Gentile, to your Jewish religion; and when ye have drawne him to you, ye do so fully corrupt him, that he is a much worse Jewe then hee was a Gentile; and ye doe more damne him by a sacrilegious pretence of religion, then he did before damne himselfe by an heathenish civility.

Wo unto you, ye blind guides, which lead Gods people into groffe and foule errours, by your false and abfurd expositions, whiles ye teach, that the gold of the Temple

workes, for they fay and-doe not.

4 For they binde heavie burthens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not move them with one of their singers.

y Bur all their workes they doe for to be feene of men, they make broad their Phylacteries, and enlarge the borders of their

8 But be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren.

garments.

Scribes and Phanifers; hypocrites: for ye that up the kingdome of heaven against men: for ye neither goe in your felves; neither infer ye them that are entring to goe in.

is For ye compasse sea and land to make one prosetyre, & when he is made, yee make him twofold more the child of hell, then your selves.

16 Woe sure you yee blindeguides, which lay, who foever shall sweare by the Temple, it is no-

1

thing; but who soever shall sweare by the gold of the Temple, he is a debter.

is more holy then the Temple it selfe: and therefore that if a man sweare by the Temple, the oath bindes not; but if he sweare by the gold of the Temple, now hee is bound to performe it.

So verf. 18.

VVhatloever the formes of your swearing be, it is God onely that is, and must be sworne by; and the creatures are only mentioned, as in relation to their maker; whoso therefore shall sweare by the Altar, sweares by that which is sacrificed upon it, and by that God to whom that Altar, and that Sacrifice is consecrated and offered.

Soalfo 21, 22.

VVoe to you Scribes and Pharifees, hypocrites, for ye are curious and ferupulous in performing small and trisling matters: but are carelesse and unconscionable in the maine points of Gods law: if it be for the tithe of a sew worthlesse herbes, or seedes, ye will rather over-run the precept of God; but the great duties of justice in your decisions of mercy to the helpelesse, of fidelity, and uprightnesse of carriage towards men, these are sleightly passed overby you. Those petty observations, (being that they are prescribed) doe challenge their due place, but so, that the greater and more important duties ought sirst and chiefly to be regarded.

Yee are all for the outfide; onely caring to appeare faire and glorious, without all regard to inward finceritie; as if a man should be curious in washing the outside of his cup, or platter; never caring whether it be cleane within; thus doe yee, being externally holy, but in-

wardly full of extortion, and excelle.

Thou blinde and hypocriticall Pharifee, doe thou by thy felfe, as any wife and cleanly man would do by his cup or platter, care first and chiefly that the inside bee cleane & bright, that so (if thou wilt) it may be scowred on both sides; thy owne safety calls thee to the respect of the inside: in the care of the outside, thou shalt onely regard the eyes of others.

VVoe to you Scribes and Pharifees, hypocrites; because yee professe much honour to the memory of the holy Prophets, and can be content to beautiste their tombes, as if yee were conscionable observers of that which they spake, and wrote in the name of the Lord.

20 Wholo therefore shall sweare by the Altar, sweareth by it, and by all things thereon.

23 Woe unto you scribes and Pharifees, hypocrites: for ye pay tithe of Mint, & Amile, and Cummine, and have omitted the weightier matters of the law, Indgement, Mercie, and Faith: these ought yee to have done, and not to leave the other undone.

25 For ye make cleane the oatfide of the cup, and of the platter, but within they are full of extortion and excesse.

26 Thou blinde Pharifee, cleanse first that which is within the cup, and platter, that the out-side of them may be cleane also.

29 Woeunto you Scribes and Pharifees, hypocrites, because yet build the tombes of the Prophets, and garnish the sepulchers of the righteous.

'n

In that yee are so busic in garnishing the tombes of the Prophets, staine by your progenitors, ye proclaime your selves to be the children of murderous parents; so as ye have no reason at all to boast of your pedigree.

But herein ye do too well approve your felves the formes of those wicked parents, in that ye imitate them in their bloody practises; persecuting and killing the righteous and innocent, now, as they did in their times before you, so as what they wanted of cruelty, is fully

made up by you.

That fince yee succeed in the bloodie crueltie of your predecessours, ye may also inherit their judgements; and may make your selves liable to the punishment of all the innocent blood, that hath beene shed by them, even from the blood of righteous Abel, unto the blood of Zacharias the sonne of Jojada, or Barachias, whom your progenitors cruelly slew in the court of the Temple, betwixt the entring in thereof, and the Airar.

How oft and how earnestly have I offered into thee, the meanes of thy salvation, and tendered unto thee my gratious protection, if thou would'st have approved thy selfe capable thereof? and thou hast wilfully cast off, and diffregarded all my mercifull profess made unto thee.

Behold your Temple, your City, your country shall be (by reason of your finnes) given over to utter spoile

and desolation.

For I say unto you: Hitherto I have lovingly and samiliarly conversed amongst you, as a gratious Redeemer, inviting you to your conversion; but now since ye have despited my mercy, I will depart from you, and ye shall no more see me, till you shall be forced to magnific me in the terrour of my judgement, and in the glory of my majesticall appearance.

CAP. XXIV.

Ell us these two secrets; When the time shall be of this miserable destruction of the the Temple, which thou foreshewest us: and what signes shall goe before thy comming to judgement, and the end of the world?

Both before the time of the destruction of Jerusalem, and before my second comming (with yee ignorantly imagine shall be together, and at once) there shall srife many impostors, who shall give out themselves for the

Messias and shall deceive many.

37 Wherefore yee be witnesses unto your selves; that ye are the children of them which killed the Prophets.

32 Fill ye up then the measure of your fathers.

come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias sonne of Barachias whom ye slew between the Temple and the Altar.

37 How often would I have gathered thy children together, even as a hen gathereth her chickensunder her wings, and ye would not?

38 Behold your house is left unto you desolate.

39 For I fay unto you, ye shall not see me henceforth, till ye shall say, bleffed is he that commeth in the pame of the Lord.

Jeffell us when finall thefe things be, and what shall be the figure of thy comming, and of the end of the world.

5 For many shall come in my mame, faying, I am Christ, and shall deceive many.

This

14 And this Gospell of the kingdome shall be preached in all the world, for a witnesse unto all nations, and then shall the end come:

rs When ye therefore fhall fee the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (who so readeth let him understand:)

16 Then let them which be in Iudea, fice into the mountaines.

19 And woe unto them that are with child, and to them that give sucke in those dayes.

your flight bee not in the winter neither on the Sabbath day.

as For then shall bee great tribulation, such as was not since the beginning of the world, to this time, no not ever shall be.

as And except those dayes should be shortned, there should no sless be faved; but for the elect sake those dayes shall be

shortened.

4 And shall shew great fignes and wonders, infomuch that (if it were possible) they shall deceive the very dect.

This Gospell, whereby the kingdome of Christ is both gathered, & erected, and governed, shall before my last comming, and the end of the world, be preached to all the nations of the habitable world: so as they shall have no excuse from their ignorance, but shall be fully convinced of the truth thereof.

When ye shall see the abominable pollution of the Temple (which is the just cause of the utrer desolation thereof;) yea, when yee (hall see the heathenish armies (consisting of idolatrous Pagans) according to the prophesse of Daniel (which I would have you diligently to peruse and consider) taking possession of the holy Temple:

Then, it is time for every one in Judea, to thist for himselfe, and to betake himselfe into the deferts, and mountaines for safety.

Their case shall be very miserable and desperate, whose necessary burdens sorceth their stay, or hindereth their speed of escape, namely those that are with child, or those who giving suck to their little infants must needs carry their deare charge in their armes.

But pray ye that this flight of yours, for your owne preservation, be not cast upon such a time, and season, as may be to the disadvantage, either of your life, or your conscience: that it fall not out in the deep of winter, when through the soulenesse of the way, or extremitie of weather ye cannot passe, to save your selves, or upon the Sabbath day, when (as men are informed and affected) the scruples of enthralled consciences forbid them to take laborious journeyes for their escape.

Except it should please God so to contrive it, that this siege and misery of Jerusalem, should receive a quick dispatch, it would make an end of all the inhabitants of Jerusalem; so as not so much as a remnant of them should escape; but God shall so otder it for his elects sake (who are therein) that this their extremities (though very grievous) yet shall be short.

The delutions of their figures and wonders thall be for throng, that the world shall be utterly carried away therewith: and (if it were possible that the very elect of God could be miscarried by them) they should also be deceived; were it not more of the grace and mercie of that powerfull God, who sustaineth them, and that infallible decree, whereby they are ordained unto life, than of any power or wisedome of their owne, they could not stand against these strong deceptions.

Wherefore

Wherefore if the disciples of these vaine impostors shall say, Behold the Messias now comne, and hee is in the desert, gathering of troupes for the restoring of his kingdome or, he is in this or that secret roome platting his affaires, believe it not.

For the returne of the Sonne of man shall be without observation, so as no man can fore appoint, or fore-expect the day; but shall bee suddaine and unlooks for; even as the lightning gives no warning when it comes, but suddenly flathes from the East to the West; so shall also the second comming of the Sonne of man be.

Wherespever the Sonne of man shall please to present himselfe, thither will be call unto him all men to be judged by him; so as all mankind shall flocke unto his judgement seate, even as the Eagles resort to the place, and subject of their repast.

When as my Church shall have endured that sull proportion of affliction, which I have set forth for it, immediately thereupon shall my last comming be in glory and majestie, and dreadfulnesse; for then the Sunne shall be darkened. &cc.

Then shall appeare those glorious and bright beames of sight, and heavenly splendour, which shall shine forth upon the very act of the appearance of the Sonne of man, as it were the opening of Heaven for his descent, &c.

And he by his almighty power shall send his holy Angells, who with a mighry sound shall summon together his elect (whose bodies have beene vanished into all the elements) and they shall from all the coasts of the earth be affembled together before him.

Take and learne this similitude of the fig-tree; looke as when yee see the branches of it, to put forth leaves, ye know that summer is comming on, & that the winter which kept in that juice and sap, is now past: so likewise when ye see the signes accomplished, which I have now premonished you of, know yee that the kingdome of God is neare to the full accomplishment thereof.

Doe not imagine that I have told you of things which are long hence to bee done; no, I assure you, that all these things which I have foretold, concerning the destruction of the Temple, and Jerusalem, and all the appendances thereof, shall be effected in your very time and fight; so as this present generation shall bee the witnesses of the sulfilling of every word that I have spoken concerning these matters.

16 Wherefore, if they shall say unto you. Behold he is in-the detert, goe not forth. Behold he is in the secret chambers, believe it not.

27 For as the lightning commeth out of the East, and shineth even unto the West; so shall also the comming of the Some of man be.

28 For wherefoever the Carkeile is, there will the Eagles bee gathered together.

29 Immediately after the tribulation of those daies, shall the Sunne bee darke ned.

30 And then shall appeare the figne of the Son of man in heaven.

31 And hee shall send his Angells with a great found of a trumpet, & they shall gather together his elect from the foure winds from one end of heaven to the other,

32 Now learns a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that fummer is nigh.

34 Verily I fay unto you, this generation shall not passe; till all these things be subsiled. 35 Heaven and earth shall passe away, but my words shall not passe a-way.

36 But of that day & house knoweth no man, no not the Angells of heaven, but my Father onely.

37 But as the dayes of Noah were, fo shall also the comming of the Son of man be.

40 Then shall two bee in the field, the one shall bee taken, and the other left.

43 But know this, that if the good man of the house had knowen in what watch the theese would come, he would have watched, and would not have suffered his house to bee broken up.

44 Therefore bee also ready; for in such an houre as you thinke not, the Son of man commeth.

45 Who then is a faithfull & wife fervant whom his Lord hath made ruler over his houshold to give them meate in due feason Know that my word can not faile & disappoint you; the heaven and the earth have their time fet, when they shall passe away, but the truth of my word is everlashing; and shall continue when this frame of the world shall be disloved.

But, as for the day and houre of my second comming, I would not have you to be curiously inquisitive into it; that is a secret, which is not disclosed to the very Angels of heaven, but reserved onely in the hidden counsell of my Father which is in heaven.

But I give you this generall intimation of the condition of the time; wherein it shall bee, that as it was in the daies of Noah, before the universall deluge swept away mankinde; so shall it bee in that time, wherein the Sonne of man shall come to judge the world in fire.

Soverse 38.39 .

This dreadfull comming of Christ shall not have the like issue unto all; to some it shall be terrible, to others happy; It shall make a perfect distinction betweene them whom the world made no difference betweene. Two shall be found in the field, about the same worke; one of them shall bee taken up to glory, the other shall bee (as a reprobate) leftto everlasting consustion.

So Verfe 41.

Yee are forewarned, and therefore faile not to watch. if the goodman of the house be informed before hand in what watch the theese will come, (though hee bee not told of the house wherein he is like to come) be will bee fure to stand upon his guard all that part of the night, and not suffer himselfe to bee surprised, and his house to be broken up.

So doe yee therefore, though the home bee not defigned to you, yet you heare that the Sonne of man will both furely, and fuddainely come to judgement; be yee therefore ever ready to receive him, when hever hee comes.

Whosoever therefore shall approve himselfe a saithfull officer in the samily of God; distributing to every one that measure of allowance which his master hath ordained; improving all his gifts and opertunities to the best service of God.

Bleffed:

Bleffed and happy is he, for being found to doing 1 fo he shall bee fure that his industry, and justice, and fidelity shall be recompensed with eternali glory.

Verily I say unto you; as an earthly master remunerates fuch a fervant with preferment and honour in his honfhold, committing the reft unto his over-fight and government; fo will the God of heaven toward him that is thus spiritually just, and faithfull, with an everlasting weight of gloty.

By the contrary expound verse 48,49,50,51.

CAP. XXV.

[7] Hiles men are here indifferently mingled together, their fate seemes all alike; all would bee thought to he as wife Virgins; but at the end of the world, it shall appeare what every one is. As the manner is that virgins meet the Bridegroome, and attend upon him till hee bee brought into the Bride chamber; So all that take upon them to professe the Name of Christ, make shew of a ready and forward attendance upon his person and ordinances.

But indeed many of them are but false and hypocri-

ticall, which will appeare in the islue. For as those virgins are foolish, who doe not furnish their lampes with store of oyle, which may continue their light, according to the occasion of their attendance: so those men are spiritually sortish, who doe not labour for true faith, and all other found graces of the Spirit, which may enable them to perfevere unto the end, and may make them capable of the glory of the heavenly

So verse 9, 10, 11, 12.

Bridegroome.

Unto one, the great master of the family, the God of heaven, hath given greater gifts, faculties, opportunities; to another leffe; but to all fome; with an intention that they should bee imployed to the honour and advantage of his name, who is the owner, and bestower of them,&c.

46 Bleffed is that fervant, whom his Lord when hee commeth shall finde to doing.

47. Verily I say unto you, that hee shall make him ruler over all his goods.

Then shall the kingdome of heaven bee likened unto tenne Virgins, which tooke their lampes, and went forth to meete the bridegroome.

2 And five of them were wife, and five were fooliffi. 3,5,6,8. They that were

foolish, tooke their lampes, & tooke no oile with them; while the Bridegroome tarried, they all flumbred, and flept. And at midnight there was a cry made, Behold the bridegroome Commeth, goe yee out to meet him.

gone out. 51 And unto one her gave five talents, to another two, and to another one, to every man accor-

And the foolith faid unto

the wife; give tis of your oyle, for our lamps are

ding to his feverall abilitie.

18 But he that had received one, went and digged in the earth, & hid his Lords money.

a4,75. Then he which had received the one talet, came & faid, Lord, I knew thee, that thou art a hard man, reaping where thou hast not fowen. & gathering where thou hast not strawed; & I was afraid, & went & hid thy talent in the earth: loe there thou

26,27. His Lord answered & faid unto him, Thou wicked & flothfull servat, thou knewest that I respe where I sowed not, & gather where I have not strawed. Thou oughtest therefore to have put my mony to the exchangers, & then atmy comming I should have received mine owne with using.

hast that is thine.

29 For unto every one that hath shall be given, & he shall have abundance: but from him that hath not shall be taken away, even that which he hath.

36 And cast we the unprofitable servant into utter darkenesse, there shall bee weeping and gnashing ofteeth.

33 And he shall fer the sheepe on his right hand, but the Goates on the left.

35 For I was an hungred, & ye gave me meat. But hee that had received the least measure and proportion of stocke from the hand of God; was carelesse in the improving it, and made no use at all of it, for the profit of his master.

As the idle and negligent fervant, when his businesses succeeds not, is ready to cast the blame upon his master, pretending his hardnesse, and straitnesse, and morosity; so is the unsaithfull and indiligent man apt to lay the fault upon his maker, when hee hath omitted his good services, and runne himselse into judgement.

I have given good proofes of my bounty to all my creatures; but if I were such as thou standerest mee, one that would bee willing to receive more than I give; Why didst thou not the rather take a course to increase that stocke which I committed unto thee; that so I might have received the advantage of mine owne gifts.

Whosever, through the effectual inoperation of Gods Spirit, shall improve those graces, and helpes which hee hath received, to the further honour of God; hee shall receive a further accession both of grace, and glory; and he that quencheth the Spirit, and suppressent the good motions thereof, and rejects those good meanes which are offered him, shall bee stripped of all those common favours which hee hath, and lose the hope of all that he might have arrained.

As that earthly Master would justly cast such an unprofitable servant out of doores, into the darknesse and cold, there to miscarrie, whiles himselfe and his thristic sollowers are entertained with good cheere, and light within; So shall the just God cast out such evill and unsaithfull servants from his presence, and thrust them downe into the darke pit of hell, where there is nothing but wayling and horrour.

And he shall set his elect and holy ones, as sheepe on the right hand; and the wicked and reprobate, as Goates on the left.

For ye have manifested the truth of your said (which only can give you just claime to heaven) by the smits of your good and charitable workes; when I in my poore members upon earth, was hungred, ye gave me meat, &c.

CAP. XXVI.

He Sonne of man is already, by Judas in his intended confpiracy with the high Priests and Elders, betrayed to death, and that to the death of the crosse.

Then assembled together both the high Priest of that yeare (for they were now growne annual) and the chiese fathers of all those priestly families, and the Scribes, and the Elders of the people; all which, conjoyned together, made up a persect Councell of the Jewes. &c.

In the house of Simon, who had beene a Leper, but being cured, retained still the name of his fore-past disease.

Then came to him a woman, noted for her zeale to Christ, even Mary Magdalene, having an alablaster box of very precious and sweet oyntment &c.

When Judas saw it, he grudged at it, and conceiving great indignation thereat, stirred up his sellow-disciples to murmure at this act of Mary, saying; What great pitty it is that an ointment of so great price should bee thus powred out in waste? There might have beene a great summe raysed upon it, which might have bin distributed to the poore, and have yeelded a long, and durable relecte unto them; whereas now it is spent to little purpose.

Yee doe willingly allow sweet balmes, and rich perfumes for the dead; behold, this woman hath herein reached beyond your conceit; she hath done this as her last office, towards my buriall. I am now sitting with you at supper, my thoughts are upon my grave; and this woman hath hereby made a bountifull and loving pre-

paration for those my last exequies.

I, who know the motions and the thoughts of all men, doe foretell you; that going into the City yee shall meet a man bearing a pitcher of water, follow yee that man, and say to him; Thus saith our master; My time is now at hand, wherein I shall both keepe the Passover, and be made an everlasting Passover for my Church; I have made choice of thy house to honour it with this my last feast, &c.

Even one of you my familiar and domestique attendants, who sitteth now with me, and dippeth his hand in the same dish with me and you; shall be so perficious as to be tray mee, and fell mee into the hands of my enemies.

3 And the Sonne of man is betrayed to be crucified.

3 Then assembled together the chiefe Priests; and the Scribes, and the Elders of the people unto the Palace of the high Priest.

6 In the house of Simon the leper.

7 There came unto him a woman, having an alablaster box of very precious owntment.

8,9. But when his difciples faw it, they had indignation, faying. To what purpose is this waste, for this oyunment might have beene sold for much, and given to the poore.

12 For in that she hath powred this ointment on my body, shee did it for my burials.

18 And hee faid, goe into the Citie to fach a man, and fay unto him, the masterfaith, my time is at hand.

23 And hee answered and faid, hee that dippeth his hand with mee in the dish, the same shall betray me.

E ;

Then

25 Then Indas which betraied him, answered & faid; Master, Is it I: hee faid unto him: thou hast faid.

26 Take, eate, this is my body.

of the new Tellament, which is shed for many for the remission of sinnes.

19 But I say unto you, I will not drinke hence forth of this fruit of the vine, until that day when I drinke it new with you in my Fathers kingdome.

31 All ye shall be offended because of mee this night; for it is written: I will smire the shepheard, & the sheepe of the flocke shall be scattered abroad.

32 But after I am rifen againe, I will goe before you into Galilee.

39 And he went a little further, and fell on his face, and prayed, faying, O my Father, if it be possible, let this Cup passe from mee, neverthelesse not as I wil, but as thou wilt,

Then Judas who was fecretly guiltie of this wickednesse, thinking that his silence might be an accusation of himselfe, durst boldly aske, as hoping to out-sace the matter; Master, is it I? Jesus said unro him; since thy guiltineshath taken the boldnesse to aske this question, doe not thinke that either thy secrecy, or impudence can carrie it away without notice: Thouast the man.

Take, eate, this bread is facramentally my very body; fo as, if yee doe worthily receive this element, yee doe therewith partake of mee; whiles your hand and your mouth take and eate this bread, your foules doe truely and really receive me, who am reprefented and exhibited, and conveyed into you, by and with this outward figue.

This VVine is facramentally my very bloud, whereby the new Testament is ratifyed, and sealed up to and with all my faithfull ones; which bloud of mine is now to bee shed for the redemption of mankinde, and for the remission of the sinnes of all penitents, and true believers.

It is a fare-well cup that I now drinke with you; for I will no more, in this mortall state, drinke, from hence-forth, of this fruit of the vine; but shall referve my selfe for a more comfortable draught, sweeter than all the new wine which earth can afford; of glory and happinesse, which I shall enjoy in my Fathers kingdome; whereof ye shall be biested partakers with me.

All yee shall be scandalized, and drawne into offence with that, which shall bee done unto me this night; for your hearts will faile you, and yee shall weakely yeeld to for sake mee, when yee see mee laid hold of, and carried away violently by mine enemies; so as in you shall bee suffilled that of the Prophet: I will smite the shepheard, and the shepe shall be scattered abroad.

But bee not dismayed with that, which shall befall mee; I must dye indeed, but I will rise againe; and when I am risen, will shew my selse to you, my deare disciples: and that ye may know where to make account of my presence; remember that I now tell you, I will goe before you into Galilee.

O my Father, when I looke to the grievousnesse of these instant sufferings, and the instrmity of this humane nature, which I have assumed: I could be well content to wish that (if it could bee) this bitter death, which now awaits for me; might by me becavoyded, and by thee removed. But when I cast mine eye to thise holy decree, and the necessitie of mans redemption, I doe most willingly submit my selle to thy will. Bee it not as humane nature could be content to wish, but as thy divine will hath everlastingly decreed.

If for my fake yee doe not finde cause enough to stirre up you; selves, and to shake off your drowsinesse, yet at least for your owne, becadvised to to doe; neither set your eyes onely be open to watch, but your heart also to pray; for yee are now in great danger to bee overcome with tentations of seare, and distrust; I know your minde is good, ye are willing enough to performe these good duties; but the natural infirmity of your sless, is ready to strive against these good motions; so as yee had need of my seasonable and earnest excitations.

Since my so serious admonition could not keepe open your eyes; Goe to, now sleepe on, take your rest if you can; behold, yee are now entring into a busic and periloustime: for now is the houre of my suffering at hand, and I the Sonne of man am betrayed by my wicked disciple, into the hands of the malicious Jewes.

Had an enemy done me this ill office, it would have become him; but for thee, my friend and familiar, to fell thy service to my betraying, how hatefull a thing it is? I doe well know thy errand; thou are comne to betray thy master with a kisse.

And behold, one of them which were with Jelus, even Simon Peter, out of his zeale to his mafter, drew forth his fword, & firetched out his hand, & smore a servant of the high Priest, called Malchus, & cut off his eare.

Put up thy sword; these are not the weapons that ye my disciples must fight withall: Peter thou does not herein fight for mee, so much as against thy selfe; for whosoever in a private revenge, being not thereto called, and authorized, shall smite with the sword, that man pulls upon himselfe the just revenge of God, and his Law; and must expect the same measure which his crueltie and presumption hath meated to another.

It is a great weakenesse and ignorance in thee, if thou thinkest it is for want of helpe, that I am salne into these malicious hands; no, I would have thee know, that if I would pray unto my Father in heaven for rescue, I could easily obtaine a mighty host of glorious Angells to deliver me: But then what would become of mankinde? or how should that he suffilled which the Scriptures have foretold concerning me, and that great worke of redemption, which must be wrought by me.

Whereas

41 Watch & pray that ye enter not into tempration; the fpirit indeed is willing, but the flesh is weake.

45 Sleepe ournow, and take your rest; behold the houre is at hand, and the Sonne of man is betrayed into the hands of sinners.

50 And Iesus said unto him; Friend, wherefore art thou come?

5 a And behold, one of them which were with Icins, firetched out his hand, and drew his fword, and firokes revance the high Prieff, and finote off his care.

ga. Then lefus hid unto him; Purupagaine thy fword into his place, for al they that take the fword shall perish with the sword,

53,54. Thinkest thou that I cannot now pray to my Father, and hee shall presently give mee more than twelve legions of Augels: But how then shall the Scriptures be fulfilled, that thus it must be?

61 And faid This fellow faid, I am able to destroy the Temple of God, and to build it in three dayes.

64 lesus faith unto him, Thou hast said: nevertheleffe I fay unto you, hereafter fhall ye feethe Sonne of man fitting on the right hand of power, and coming in the clouds of hezven.

68 Saying, prophecieunto us, thou Christ, who is he that fmote thee:

2 And when they had bound him they led him away, and delivered him to Pontius Pilate the Governour.

Then ludis, which had betrayed him, when hee faw that lice was condemned, repented himfelfe, and brought againe the thirty pieces, &c.

9 Then was fulfilled that which was spoken by Icremie the prophet, faying, And they tooke the thirtie pieces of filver, the price of him that was vahed, whom they of the Children of Mael did valuc.

Whereas Jefus had faid, If you shall destroy this living Temple of my body, I will within three daies build it up againe; these false witnesses, perverting his words, and mis-alledging them, as spoken of the materials Temple of Jerusalem, accuse him to have said; I am able to destroy this Temple of God, which you hold in so great honour and reverence, and can build it up again in three dayes.

Jesus saith unto him; I am indeed the Christ the Son of God; but it is not for you to judge of me by this now homely and contemptible appearance of mine, the time shall come when ye shall behold mee in another forme; ye who now looke upon me with fcorne, and contempt, shall then see me sitting gloriously on the right hand of Majestic and power; and comming in the clouds of hea. ven to judge both the quick and the dead.

They say thou art a great Propher; now shew thy skill; out of thy deep knowledge now tell us (thus hoodwinkt) who it is that fmites thee.

CAP. XXVII.

DUt, having not in their owne hands, the power of life Dand death, they bound him, and led bim away, and delivered him to the Roman Governour, Pontius Pilate.

Then Judas which had betrayed him, when he saw the proceedings, and iffue of this bufineffe, viz. that Jesus was condemned to die (whereas upon the fight, and knowledge of the continual miracles of Christ hee perhaps) supposed, that (notwithstanding this wicked transacting of his) his master would easily free himselfe from their hands; hee was stricken with a late remorfe; and brought againe the thirty pieces &c.

See Zachar. II. ver [e 12.

The testimony is plainly cited out of Zacharie, and yet is in ancient copies alledged under the name of Ieremie: which doubtlesse bappened by the writers mistaking of the abbreviations; Zgiu for Ific as I have feene it in a very old manuscript.

Now arthat feast of the Passover (for the honour of that solemnity) it was an arcient custome of the Jewes, in memory of their leaving loose from their Ægyptian thraldome, toler loose some one prisoner, whom they would choose, for what offence soever he was committed; which savour the Roman governours (to ingratiate themselves with the Jewish people) thought good to continue unto them.

Then Pilate, knowing that it was the Jewish manner, by washing of hands to signific and protesse their innocencie, tooke water, and in the presence of the multirude washed his hands, and made protessation of his clearenesse and freedome from the guilt of the innocent blood of Jesus Christ.

If there be any fault in fliedding the bloud of this man, wee doe willingly take it upon our felves : let it bee required of us, and of our children.

'And they fcornefully put upon him all the robes and ornaments of royaltie, in mockage and derifion i as first, they clad him with a fearlet robe.

Then for his crowne, they floutingly put upon his head a wreath of thornes platted together; and inflead of a Scepter, they gave him a reed in his hand; and in an open mockage, they bowed their knees to him, & jeeringly fabried him with the royali acclamation of, Haile King of the Jowes.

They gave into him (according as they were wont to doc unto condemned malefactors) a potion of sharpe wine mixed with myrrhe, and other bitter compositions, which he tailed of, but would not drinke.

All forts were ready to call their taunting, and opprobious speeches upon him; not onely the Scribes and the Priests, and the multitude, but even the very theeves had their mouthes open against him; for, one of those theeves that was crucified with him, scornefully upbraided his passion to him.

Now, from twelve of the clocke untill three in the after-noone, there was a darkenesse over all the land. God, by this, purposing to shew unto the world by this unusuall change of the course of nature, that there was a violence offered to the God of nature; which her abhorded; and the delinquents had cause to be stricken with remorie for:

And, about three of the clocke in the after noone, Jesus cried out with a loud voyce, in the words of the Prophet David, (his true and ancient type) My God, my God, why hast thou for sken me? which he did in a deepe sense.

the governour was wont to release unto the people a priloner; whom they would,

14 He tooke water & twalked his hands before the multitude, faying; I am innocent of the bloud of this just person: see ye to it.

Then answered all the people, and faid this blood be onus; scour chill dren.

as And they stripped him, and put on him a scarlet robe.

29 And when they had picted a crowned of thorns, they put it upon his head, searged in his right hand; and they bowed the knee before him.

34 They gave him whisger to drinke, mingled with gall; and when hee had rafted thereof, hee would not drinke.

44 The threves also which were crucified with him, call the lang is his teeth.

houre, there was derivenesse over all the land unto the ninth hours.

46 And about the night hours, lefus cried with a loudvoice, faying; Eli, Eli, Lammafabachthani; that is to fay, My God, my God, why why halt thou forfaken me?

47 Some of them that flood there, when they heard that, faid; this man calleth for Elias.

51 And the vaile of the Temple was rent in twaine from the top to the bottome; and the earth did quake; & the rockes rent.

52 And the graves were opened, and many bodies of Saints, which steps arose.

57 And came out of the graves after his refurrection, and went into the holy Ciry, and appeared unromany.

74 Now when the Centurion, and they that were with him watching Ielius, faw the earth-quake, and those things that were done, they feared greatly, faying; truely, this was the Sounc of God.

56 Among which was Mary Magdalene, & Mary the mother of James, and Ioles, and the mother of Zebedees children.

fense of his Fathers wrath unto mankinde, in whose stead he now under-went that which was due for the sinnes of the whole world: whiles he said (Why hast thou forsaken mee) implying that God had, for the time, withdrawne from him the sense and vision of his comfortable presence; and whiles he said, My God, implying the strength of his saith, whereby he did firmely apprehend the sure and gracious aid of his eternall Father.

Some of them that stood there when they heard him say Eloi, whether mistaking the likenesse of the word, or whether wilfully scorning him in this passionate expression of his griefe, said; This man calleth for Elias, &c.

And behold, that the Jewes might now understand, that by the death of this Sonne of God, all the Mosaicall ceremonies, and rites were at a sull end; the vaile of the Temple, which was before the holy of holies, rent in peeces, from the top to the bottome; and that they might see the God of heaven and earth suffered under their hands, as the heavens testified their interest in him by subduing their light, so did the earth by the quaking, and agitation thereof, and by the rending of her rocks.

Yea, the very graves were opened, and many bodies of the Saints which had long lien therein, now by the almightie power of their dying Saviour, arose.

And came out of their graves, to attend him, who was the first fruits of the dead; the Author of the happy resurrection of his chosen; and therefore upon the resurrection of this Sonne of God, the Lord of life, they arose, and went into the City of Jerusalem, and shewed themselves to many, whom they had beene formerly knowne unto.

Now, when the Centurion, (though a meere heathen) and the Roman fouldiers that were with him, faw the darkeneffe and the earth-quake, and the manner of Christs death, his patience, his mercy, his voluntary and sweet expiration, they were stricken with great feare, saying, This Jesus was put to death as upon pretence of blasphemie, for that he gave out himselfe for the Sonne of God: but all these things plainly shew that hee said nothing but truth; of himselfe: doubtlesse hee was no other than that he said of himselfe, the Sonne of God.

This while, there was no newes of his Disciples, they (except John onely) had withdrawne themselves; but many women, who had beene very ready to attend Christ, and to minister unto him, in his journey from Galilee to Jerusalem, shood within sight, though not very seare to his crosse; sadly beholding all that was done unto him.

Now there was Mary Magdalen, and that other Mary the mother of James, fitting over against the sepulcher, that they might take good view of the place where Jesus was laid, purposing to bring sweet ocots (when the Sabbath was over) for the persugaing and simbalming of his body:

Now the next day that followed the preparation day, being both the Sabbath day, and the day of the Passover, the chiefe Priests (now not regarding the sacred solemnity thereof, out of their malice to Christ)

came together to the Roman governour, Pilate.

Yee have a guard of fouldiers which out of the towre of Antonia, are defigued to this fervice, goe your way; fet fure watch upon the fepulcher, &c.

CAP. XXVIII.

IN the night after the Sabbath, when it was dawning, towards the morning of the first day of the weeke &c.

All power is given to me both in heaven and carth, as Mediator betwixt God and man: neither is this power at this time conveyed unto mee, which before I had not: but now, by this my glorious and triumphant refurrection it is manifelled to you and the world, that I

am invested with this power.

By vertue whereof, I give you my Apostles commission, and charge, to goe teach all nations of the world; adding to your doctrine the scale of holy Baptisme; whereby ye shall initiate all believers into my Church; Baptizing them, as by calling upon the name of God the Father, the Sonne, and the holy Ghost; one in essence, three in distinction of persons; so in the authority of the same one God; and into the profession of the faith, and religion of that one God distinguished by those three coerernall, and coequall, persons; blessed for ever.

And le, howfoever my bodily presence shall be subduced from you, yet in my spirit and infinite deitie, I will be ever present with you to protect and blesse you,

and my whole Church to the end of the world.

16 And there was Mary Magdalen, and the other Mary fitting over against the sepalcher.

that followed the day of the preparation, the chiefe Priests and Pharifees came together unto Pilate.

6; Pilaro faid onto them,

In the end of the 5abbath, as it began to dawne, towards the first day of the weeks.

18, All power is given unterme in heaven and in earth

in Goe yee therefore and reach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.

20 And foe I am with you-alwayes, even unto the end of the world, Amen.

THE GOSPELL OF St MARK.

CAP. I.

See Malach. 3. 1.

See Esay 40. 3.

meffenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wildernesse &c.

2 Behold, I fend my

5 And were all baptized of him in the river of Iordan confessing their somes.

6 And Iohn was cloathed with camels haire, and with a girdle of a skinne about his loynes: and hee did eate locusts and wilde boney.

8'I indeed have baptized you with waters but he shall baptize you with the fiely Ghost.

10 And freight way, comming up out of the water he faw the heavens opened, and the fpirit like a dove delcending upon him.

12 And immediately the fpirit driveth him into the wildernesse.
17 And Jesus faid unto

them, come ye after mee, and I will make you fishers of men.

12 And they were aftomined at his doctrine: for he ranght them, as one that had authoritie, and not as the Scribes.

34 And hee fuffered not the devils to speake, beNd as John preached unto them repentance, that they might be capable of the remission of their sinnes; so they accordingly practised it; for those that came to be baptised of him, presented themselves to him with an humble consession of their sinnes.

See Matth. 3.4.

See Matt. 3.21.

Set Matth. 3. 16.

See Matth. 4. 1.

See Metth, 4. 196

See Math. 7.21.

And he suffered not the evill spirits to prosesse their knowledge of him: because he would not have him who

15

is the father of lies, to flander and difgrace the truth by | canfe they knew him, his tellimonie.

See Matth. 8.4.

In fo much as Tefus, who purpofely founded the confluences, and applaules of the people, found it not fit for him to enter openly into the city any more, &c.

CAP. II:

See Matth. 9. 2.

See Matth.9. 6.

See Matth. 9. 9.

See Math. 9. 15.

Hunger, or whatfoever bodily necessity dispenseth with the rituall observations of the law; as ye may well fee in the example of David, who when he had need, and was thereupon driven to feeke reliefe of Abiathar the high priest, went into the Temple of God; and made no scruple to eate of that shew-bread which was confecrated to facredule, and therefore was not lawfull to be eaten of any but the Priests onely, &c.

CAP. III.

See Matth. 11.24.

See Mailh. 11. 26.

44 Offer for thy eleanfing those things which Moles commanded for a tellimony unto them

45 Infomuch that Icfus could no more openly enter into the citie, but was without in detert places: and they came to him from every quarter.

3 Sonne, thy finnes be forgiven thee.

10 But that yee may know that the Son of man hath power on earth to forgive fins, he faith to the

ficke of the palite. 14 Sitting at the receit of cultome, 19 Can the children of

the bride-chamber fast, while the bridegroome is with them. 25, 26. And he faid unto them, Have yee never

read what David did when hee had need, and was an hungred, hee and they that were with him: How hee wene into the house of God in the dayes

of Abiathar the high

Priest, and did eate the thew-bread, which is not

lawfull to eate, but for the Pricits?

22 He hath Beelzebub, & by the Prince of the de-

vils casteth hee out devils. 26 And if Saran rife up against himselfe, and be di-

vided, hee cannot stand, but hath an end.

, 5 And hee could there

doe no mighty worke; lave that he laid his hands upon a few ficke folke, and healed them.

8,9 And comminded them

that they should take nothing for their journey, lave a staffe onely, no scrip, no bread, no mony in their purfe; but bee shod with fandals, and not put on

10 In what place foever yee enter into an house. there abide till yee depart

Al Shake off the duft un-

der your feet for a testimony against them: verily I say unto you, it shall be more tolerable for Sodome and Gomorrha in the day of judgement, then for that

ka And announced with

20 For Higged feared

& Why walke not thy Disciples according to the tradition of the Elders, but cate bread with un-

7 Howbeit in vaine doc they worthip me teaching for doctrines the commandements of men.

I fa man shall fay to his father or mother, it is Corban; that is to fay, a gift by whatfoever thou mightest be profited by

15 There is nothing

oyle many that were fick;

and healed them.

Iohn, &c.

waihen hands

two coats.

citie.

from that place.

And hee could not abide to doe any great miracles ! there among them, because of their infidelitie.

CAP. 7.

See Matth. 10. 9, 10.

See Matth. 10.11.

See Manh. 10. 14.

And as a figne extraordinarily appointed by God for the miraculous cure of the difeated, they annoynted the

fick with oyle, in very great multitudes, and healed them. For Herod had an awfull and reverent conceit of John, knowing that he was a just and holy man.

CAP. VII.

See Matth. 15. 2.

See Matth. 15.9.

See Matth. 15.5.

See Matth. 15. 11,

F 2

from without a man, that entring into him, can de-The file him,&c.

me: &c.

26 The woman was a Greeke, a Syrophenician by nation.

The woman was a Gentile; borne in those coasts of Tyre and Sidon which were in Syrophenicia.

CAP. VIII.

See Matth. 16.6.

And hee looked up and faid, I fee a weake confused glimmering, of men walking, which seems to mee like unto trees.

See Matth. 16. 23.

33 Get thee behinde me Satan; for thou favou-

15 The leaven of the

24 I fee men as trees

Pharifees.

walking.

me Satan; for thou favourest not the things that be of God; but the things that be of men.

CAP. IX.

Sec Math. 16. 28.

you, that there bee fome of them that fluid heere, which shall fior take of death, till they have seene the kingdome of God come.

r Verily I say unto

13 Elias is indeed comne, & they have done unto him whatfoever they

19 O faithleste generation, how long shall | be with you? how long shall stell

29 This kind can come forth by nothing, but by prayer and falting.

37 Whofoever shall

receive one of fach chilidren in my name, receiveth me: Sewholoever receiveth me; receiveth Sec.

19 Forbid himnor, for there is no man which shall doe a miracle in my name, "that, can lightly speake evill of me. See Matth. 11.14.

See Math. 17.17.

See (Matth, 17. 21.

See Matth. 18.5.

Forbid them not; there is no reason to inhibit them that are well affected to us: If they make use of my name in ejecting devills, it appeares they have an honourable conceit of my power; at least they cannot open their

mouthes in diffrace of me, who doe improve, my name to miraculous purpofes.

Neither is it for you to fet your felves against them, that make no opposition to us : for, of those that are against us is on our part. lookers on, such as make no head against us, doe in a fort make for us, in that they opposeus not. It is not to be expected that all should follow our traine; in this common hostility of the world, those that doe not attend us, yet if they fide not against us, are worthy to bee favourably entertained.

40 For hee that is not

Sec. Matth 18. 6.

See Matth. 1.29.

That yee may avoyd that unquenchable and eternall fire, see and provide carefully that yee may be seasoned with the fire and falt of Gods Spirit: for as no facrifice of the Law is accepted of God, unlesse it bee first leasoned with falt, and so passe the fire: so no soule can hope to be graciously received of him, which is not wrought upon by the wholesome acrimony of due mortification.

See Matth, 5. 13:

Have in your selves the true seasoning of faith, of wisedome, and of all holy graces, which may make you favoury unto God; and have peace outwardly with others.

CAP. X.

See Matth. 19.8.

shall offend one of these little ones that believe in mee, it is better for him that a millione &c. 4? And if the hand offend thee, cut it off: it is better for thee to enter into life maimed than ha-

42 And wholoever

49 For every one shall bee falted with fire, and every facrifice shall bee falted with falt

ving two hands to &c.

50 Salt is good, but if the falt have loft his faitnesse, wherewith will you feafon it.

so Have falt in your felves, and have peace one with another.

56 For the hardnes of your heart, hee wrote you this precept, but from the beginning of the creation, God made them male and female.

left hand, in thy glory. 38 Yeknow not what yeaske: Can yee drinke of the Capthat I drinke of, and bee baptifed with the baptisme that I am baptifed with ? 40 But to fit on my right hand, and on my left hand, is not mine to give,

kingdome of God.

lait fielt.

pared.

them.

64

heaven.

42 Ye know that they which are accompted to rule over the Gentiles, exercife Lordship them : and their great ones exercife authority upon

CAP. XI.

See Matth. 21.9.

9, 10. Hofahaa, bleded is hee that commeth in the nume of the Lord, bleffed

Sec

See Matth. 21.19.

See Matth. 21. 12.13.

See Matth. 21.21.

See Matth. 21, 24, 25:

CAP. XII.

See Isag 5. 1. & Matth. 21. 33.

See Matib. 21, 42.

See Maith. 22.15. 17,18,19.

See Matth. 22, 29.

See Matth. 22.30.

13 And sceing a sigge

tree afaire off, having leaves, hee came, if haply hee might finde any thing

thereon, &c.

15,17, And lefts went into the Temple, & began to

cast out them that sold & bought in the Temple, and overthrew the tables of the money changers, and

the scales of them that &c.

23 For verily I say unto you, that whosever

shall say unto this mountains, be thou removed, & be thou cast &c.

29,30. I will alfoaske of you one question, and answer mee; and s will tell you by what authority I

doe these things, The bap-

tilme of lohn, was it from howen, or of men? Anfwer me.

ted a vineyard, and fer an hedge about it; and digged a place for the winetar, and built &c.

read this Scrippine, The flome which the builders rejected, is become the head of the comer?

13,14,15. And they fent

unto him certaine of the Pharifees, and of the Herodians, to catch him in his words. And when they were come, they fay, &c. Shall we give, or fhall we

shall we give, or shall we not give? &c.

14 Iolus answering, said unto them. Doe yee not therefore erre, because ye know not the Scriptures, neither the power of God?

25 For, when they shall rife from the dead, they neither marrie, nor are gi-

See ven in marriage &c.

C A P. 13.

26, 27. I am the God of Abraham, the God of 1sac, & the God of 1sac, b.

Hee is not the God of the dead, but the God &c.

33 And to love him with all the heart, & with all the understanding, and with all the soule, & with

all the strength, & to love his neighbour as himfelse, is more than all whole burnt offerings, and facrifices.

35 How fay the Scribes that Christ is the Sonne, of David?

4 Tell us' when these things shall bee, and what shall be the signe when all

these things shall be &c.
6 For many shall come
in my name saying; I am
Christ: and shall deceive

many, to And the Gospell must first bee published among all nations.

14 But when ye shall fee the abomination of deforming spoken of by

Daniel, &c.

16 And let him that is
on the house top, nor goe
downe into the house, &c.

17 But woe to them that are with child, &c.

18 And pray yee that your flight bee not in the winter.
20 And except that the

Lord had shormed those dayes, no sless see.
22 If it were possible,

even the Elect.

24 The Saune shall bee darkened, and the moone shall not give her light.

27 And then shall hee fend his Angels,& shall gather together his elect &c. See Matth. 22, 32,33.

And to love that God with all the heart, and to have all the powers, and faculties of the foule; even the understanding, and will, and affections, given up unto him, and to his sincere service; and for his sake to love a mans neighbour truly & unfainedly, as himselfe; this si more acceptable to God, than all the legall sacrifices, and and burnt offerings in the world.

See Matth. 22. 42, 43.

CAP. XIII.

See Matth. 24.3.

See Matth. 24.5.

See Matth. 24. 14.

See Matt. 24. 15,

See Matth. 24.16.

See Matth. 24.19,

See Masth. 42.20.

See Matth. 24. 22.

Sec Matth. 24. 24.

See Matth. 24.29.

See Matth. 24.31.

But

But howfoever, I have given you many prefages; and certaine fore-tokens of that great day; yet, the particular time and hours the reof is fo referved in the fecret counsell of God the Father, as that the bleffed Angelis of heaven know it not: no, the very Sonne of man, as he is man, hath it not disclosed unto him.

32 But of that day and that hours knoweth no man, no not the Angells which are in heaven, neither the Sonne, but the Father.

CAP. XIIII.

Sa Matth 26. 8,9.

See Matth. 26. 12.

See Mattb. 26. 18.

Su Muth, 26.23.

Sec Matth. 26. 26.

See Matth. 26.28.

See Matth. 26.29.

See Masth. 26. 3L

See Matth. 26. 32.

fome that had indignation within themselves, and said, why was this waite of the ointment made?

She hath done what the could, there is come aforehand to anoint my body to the burying.

ty and there had meete you a man bearing a pitcher of water, follow him.

18, 20. Verily I fay unto you, one of you which eateth with mee, thall betray me. And hee answered and faid unto them, it is one of the twelve than

dippeth, &c.

12 Take este; this is my body.

24 This is my bloud of the new Teeffament which is thed for many

you, I will drinke no more of the fruit of the vine, until that day that I drink it &c.

27 All ye shall bee offended because of methis night; for it is written, &c.

28 But after that I am rifen, I will goe before you into into Galilee,

'36 And hee faid, Abba Father, all things are posfible unto thee, take away this Cup from me; neverthelesse not that I will,

38 The spirit truly is ready, but the slesh is weake.

but what thou wilt.

4) Sleepe on now, and take your rest, it is enough, the houre is come, &c.

47 And one of them that shood by drew a fword, and smote a fervant of the high Priest, and

our off his eare, 58 Wee heard him fay, I will deftroy this Temple that is made with hands,

&c.

52 And ye shall see the Songe of man fitting on the right hand of power, and comming in the clouds of heaven.

6 Now at that fealt he released muo them one prisoner whomsoever they desired.

17, 8. And they cloathed him with purple and platted a crown of thoms, and pur, are.

• 23 And they gave him to drinke wine mingled with myrrhe, but hee received it not.

25 And it was the third houre, and they crucified him.

And when the fixt hours was come there was darkenelle over &c.

29 And when the Centurion, which stood over against him, saw that he so cryed out, and gave up the ghost, he said, truly this, &c.

O Father, I know all things are possible to thine absolute and Almightie power; when I consult with humane infirmitie, I could incline to wish the removall of this bitter passion; but those weake volitions are not now for mee; I doe, and shall willingly submit mine humane will, to thy divine will and pleasure.

See Matth. 26.41.

See Matth. 26.45.

See Matth. 26. 51,

Ste Matth. 26. 6t.

See Matth. 26.64.

GAP. XV.

See Math. 27, 15.

See Matth. 27.25,26.

See Matib. 27.34.

Dividing the day into foure quarters (three houres to each quarter) it was in the third of them, wherein they crucified him.

See Maih. 27.46.

See Matth. 27.54.

CAP.

CAP. XVI.

See Matth. 28. 1.

And during this infancie of my Church, and this first plantation of my Gospell, these miraculous signes shall be done by them that believe in mee: In my name, &c.

THE GOSPELL OF St LVKE.

CAP. I.

Was moved by the inflinct and direction of the boly spirit, having had full and infallible notice of all things, which were done from the very first intimation of the conception of Christ, till now, to digest and set them downe in due order, &c.

Whereas King David had long fince (for the avoyding of confusion in the holy services of the Temple) forted all the Priestly tribe into source and twentie rankes; and had by lot designed to them the severall courses of their ministration; Zachariah the Priest, was one of the successors of Abia in his division, upon whom the eighth course sell, and as his time came, ministred accordingly; and his wife was also of the same boly tribe.

And they were both holy and confeionable persons, fincere and upright in their carriage before God and men, walking inoffensively in the wayes of Gods law.

As there were diverse severall imployments in the offices of the Priests, in their courses; the lot of Zachariah was now to burne incense in the Temple, upon the Altar, which was fet for that purpose in the outer roome of Tabernacle thereof.

leeves in ny name shalt &c. They shall rake up ferpents, and if they drinke any deadly thing, it, &c.

2 And very early in the

morning, the first day of the weeke they came &c. 27,18. And thete signes

thall follow them that be-

3 It feemed good to merito, having had perfect understanding of things, from the very first to write unto thee in order.

5 A certain Priest named Zacharias, of the courie of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

6 And they were both righteous before God, walking in all the commandements and ordinances of the Lord blameleffe.

9 According to the costonic of the Priefts office, his lot was to burne incense when her went into the Temple of the Lord.

And

that And the whole multitude of the people were praying without at the time of incenfe.

in the fight of the Lord, and shall drinke neither wine nor strong drinke, and he shall be filled with the holy Ghost, even from his mothers wombe.

18 And Zacharias faid unto the Angel, whereby shall! know this; for I am an old man, and my wife well stricken in years.

20 And behold thou shalt be dumbe, and not able to speak, until the day that these things shall be performed, because thou beleevest not my words.

22 For he beckoned unto them, and remained speechlesse.

34 And hid her felfe five moneths, faying,

25 Thus hath the Lord dealt with me in the daies wherein he looked on me, to take away my reproch among men.

34 Then faid Mary to the Angel, how shall this be, feeing 1 know nor a

man,

And the multitude, as not being allowed to come under the roofe of the Temple, flood in the outer court (whence they might fee the boly actions performed within by the Priests) praying all the time that the incense was offered, that so the incense of their devotions might answer to the sweet savour of that materials incense, which ascended up (in their fight) towards heaven.

For hee shall not onely be great in the reputation of his holinesse with men, but in the acceptation and savour of God; and hee shall in a Nazaritish austerity, be conscrated to God; not drinking wine, nor strong drinke, but be sadly devoted to the holy service of God; and shall be stilled with the holy Ghos; even from his birth.

It is a strange and unlikely message that thou deliverest unto mee. What signe dost thou give mee whereby I may be assured of its for sure, in course of nature this cannot be; I am an old man, and my wise is stricken in yeares; wee are therefore both unapt to beget, or to beare a sonne.

Since thou defireft a figne; behold, thou shalt feele, and finde this manifest figne in thy selfe; that very tongue that defireth it, shall be tyed up; thou shalt be dumbe, and not able to speake from this houre, till the birth of that some of thine; because thou believest not my words, &c.

He made figures unto them of his owne speechle fresse, and of that heavenly vision, which hee had scene, so as all the people, with much wonder apprehended this extra-

ordinary worke of God in Zacharias.

Out of an holy bashfulnesse at this strange worke of God, and at the wonderment of her neighbours; shee kept close for five moneths.

Thus marvelously hath the Lord dealt with mee beyondall hopes, in this conception of mine, whereby hee hath taken away from mee the reproch of barrennesse.

Then said Mary to the Angell, as partly wondring at the speech, and partly inquiring into the manner of the performance of so strange a worke; Thou hast told mee a great and marvellous thing, that I shall now instantly conceive the Messiah, the sonne of the living God; but tell mee how this shall be essected: How shall I that am a weake vessell of sless, conceive him that is the sonne of God? or how shall I who ama virgin, being onely espoused to an husband, not yet therefore capable of the knowledge of a man; how shall I in this condicion become the mother of such a sonne?

Be not thou curious to inquire into the manner, how

35 And the Angel an-

this worke shall be effected; For the spirit of God, the infinite and effentiall power of the highest, shall no lesse secretly then wonderfully worke this blessed conception in thee; of thy substance (by him sanctified) framing that sacred body, which the sonne of God shall assume to himselse.

And this is the fixt moneth of the conception of her,

that was ever formerly reputed barren.

For with God (howfoever things may seeme to weake and ignorant mortals) nothing is impossible; the conception of aged Elizabeth, the conception of a pure virgin, without the touch of man, are easily saisable to his omnipotence.

Behold Lord, I have beene taught from thy Prophets, that a virgin shall conceive, and be the mother of him that is Immanuel, God with us. If I (howfoever unworthy) be designed by thee to this wonderfull honour, I do blesse thy name for this great mercy, and do gladly yeeld my selfe over to thy holy will, and pleasure. Let this gratious worke of thine be accordingly wrought in mee.

And Mary arole, in those dayes, and partly for the surther confirmation of her faith, by the sight of that, which was affirmed by the Angel concerning her cosen Elizabeth, and partly for mutual congratulation of these great workes of God; went up from Nazareth to the hill-countrie of Juda, to visit Elizabeth.

The babe by the extraordinary, and powerfull motion of the Spirit of God, leaped in the wombe of his mother; as in a miraculous presention of the Deitie of that Saviour, whose fore-funner hee should be into the world. And Elizabeth was suddenly inspired with a Prophericall power; and by the instinct, and vertue thereof, said,

All the powers of my will and affections agree together in magnifying the goodnesse of the Lord towards mee; And the facultie of my understanding, (in the apprehension of this great mercy of God) stirres up all the rest to praise and glorisse him.

Hee hath approved his almighty power in this supernaturall worke, which he hath wrought in mee: he hath, according to his gratious wont, chosen so poore and humble accreature (as my selfe) to exalt to this maryailous honour, whereas those that are high in their owne conceits, hee hath consounded, and disregarded.

fwered and faid unto her, the holy Ghoft shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing, which, shall be borne of thee, shall be called the Son of God.

36 And this is the fixt moneth with her who was called barren.

37. For with Godnothing shall be unpossible,

38 Beheld the handmaid of the Lord: be it unme according to thy word: and the Augel departed from her.

39 And Mary arole in those dayes, and went into the hill countrie with haste into a citie of Inda.

41,42. The babe leaped in her wombe, and Elizabeth was filled with the holy Ghoft, and the fpake out with aloud voice, and faid. Bleffed are thou among women, and bleffed is the fruit of thy wombe.

45,47; And Mary faid, My foule doth magnific the Lord, and my fpirit hath rejoyced in God my Saviour.

51 Hee hath shewed strength with his arme, he scattered the proud in the imaginatio of their hearts.

So also verse 52.

Thou

61 And they faid unto her, there is none of thy kinred that is called by this name.

63 And heeasked for a writing table, and wrote, faying, his name is John: and they marveiled all.

69 And hath raifed up an home of falvation for us, in the house of his fervant David.

78 Through the render mercy of our God, whereby the day-fpring from on high hath visited us.

79 To give light to them that fit in darkenesse and in the shadow of death, to guide our feet in the way of peace.

80 And was in the deferts till the day of his shewing unto Ifrael.

And it came to passe in those dayes, that there went out a decree from Cesar Augustus, that all the world should be taxed:

2 And this taxing was first made, when Cyrenius was governour of Syria.

7 And the brought forth her first borne fonne, and wrapped him in fwadling

Thou knowest it is the usual manner to call the children by the names of some of the ancestors, or neare kinred of the familie; Why wilt thou alter the custome? what reason hast thou, since none of thy kinssolke is so called, to appoint this name to be given to thy sonne?

And he made figues to them againe, that they should bring him a writing table; and therein he wrote, His name is John.

Sec Pfal. 132. 17.

Through the bowels of the tender compassion of our God towards mankinde, out of which hee bath sent his son, (as the morning sunne rising from the East) to visit his people, by his gratious presence with them.

To give true light of knowledge, and comfort, to those, who are naturally overwhelmed with the darkenesse of ignorance, and aversenesse from God; and thereby in danger of everlasting death, and to set us in the true way of rest and evernall happinesse.

And lived obscurely in the desert, until it pleased God to call him forth for the discharge of that his publique sunction, in teaching and baptizing his people.

CAP. II.

And it came to passe when John was borne, that there went out a publick edict from Augustus Cesar the Roman Emperour, that all the nations which were under the Roman dition, and jurisdiction, should assemble in those cities, whereto their tribes and families appearained, and there be inrolled, as well, for the number of their persons, as for the rate of their tribute, and taxation, which they were to pay unto the Roman State.

So verse 3.

And this univerfall taxing was first made, when Cyrenius was governour of Syria, to which Judea pertained as a province; which being of a levie of money to be paid to Rome, was more proper for him to meddle with, then for Herod the Tributary king of Judeà.

And the brought forth her onely fonne, and wrapped him in swadling cloathes, and laid him in a manger, be-

caule

cause the meanenesse of her husband Joseph, and the concurse of people was so great, that no place could be obtained for their lodging in the Inne.

And as the place of Christs birth was poore and homely, so were the persons to whom it was first manifested, being but poore sheepheards: yet there was not more meanenesse in them to whom this wonder was first revealed, then there was glory in the revealer; for loc, the Angeli of the Lord came upon them, and with a

plorious brightnesse shohe round about them, &c.
Neither did God content himselfe with the restimony of one Angell alone, but together with that one
heavenly messenger, there was a whole host of blessed
spirits, praising God, and saying,

Now upon the birth of the Saviour of the world, let all praise and glory be given to God in the highest heaven; let there be an happy peace & reconciliation of man to God; let there a mercifull acceptation, and respect of God to man: Yea Lord, glorious is the praise of thy mercy; sirme and comfortable is the peace of thy redeemed, unspeakeably gracious is thy good will towards men.

And when the fortieth day was come, which in the law was appointed for the purification of the woman, after her child-birth; Joseph and Mary (belides the errand of that due ceremony) brought him to Jerufalem, to prefent him to the Lord in his Temple.

Which they did out of a carefull respect to the law of the Lord; requiring that every first borne male should be consecrated to God in memory of his preservation of the first borne of Israel in Egypt, when the eldest of every Egyptian familie was stricken by the hand of God.

Valting long for the comming of the Messiah which should be for the comfort and salvation of Israel, and he was by the holy Ghost indued with the gift of Prophesie.

And it was revealed to him by the same spirit of God, that though he were very aged, and looked long for his dissolution, yet that hee should not die till he had with those his bodily eyes seene the Messiah, the Lord of life and glory.

And by the direction and conduct of the same holy Spirit, her came into the Temple at the very time, when the perents of Jesus brought him thither &c.

O Lord, how long have I longed for this day; my life had beene tedious unto mee, if it had not beene for the hope of this fight; and now, that mine eyes are bleffed with the fight of my Saviour; now thou givest mee a sweet and joyfull passage, out of this transitory life; thou

cloathes, and laid him in a manger, because there when rooms in the lane.

p. And so, the Angell of the Lard came upon them, and the glory of the Lord shore roundahous them.

Man, with the Angelb-a mistingle of the heavenly hoste praising Gost, and saying,

14 Glory to God in the highest, & on earth peace, good will towards men.

of her purification according to the law of Moles were accomplished, they brought him to emission to prefeit him to the lard.

the law of the hord, Every male that openeth the wombe, shall be called holy to the Lord.

25 Waiting for the confolation of Ifrael: and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, ther he should not see death before hee had seene the Lords Christ.

37 And he came by the Spirit into the Temple, and when the parents brought in the child Iesus.

29 Lord, now lettest thou thy servant depart in peace, according to thy word.

G 3

haf

34 Behold this child is fer for the fall, and rifing against of many in Ifrael: and for a figue which thall beetpoken against.

34,35. Yea a fword shall peince thorow thy owne some (also) that the thoughts of many hearts may be revealed.

a6, 37. And had lived with an husband feven yeares from her virginity, And shee was a widdow of about fourescore and foure yeares, which departed not from the Temple, but served God, with fashings and prayers, night, and day.

38 And spake of him to all them that looked for redemption in Ierusalem.

40 And the child grew & waxed strong in Spirit, filled with wisedome, and the grace of God was upon him.

49 Wift yee not that I must be about my Fathers businesse?

half made good thy promife to me, and now make good thy falvation.

Thinke not that nothing shall follow upon the birth of this divine child, but wellfare and glory, and advancement to all men; and especially to Israel; but know, that as hee shall worke the happinesse of many, so hee shall be the occasion of the fall of many also; yea as his mercy shall save those that are the true sonnes of Israel, so his

justice shall reject and condemne the wicked, and unbeleevers; Neither looke that hee, shall be applauded of all; yea, rather, he shall be as a common marke, whereat the arrowes of contumelie, and reproch shall begenerally shot, through the world; and his name and religion shall be sure to receive opposition, and contradiction, every where; and thereby men shall begined, and occa-

fion thall bee given them, to thew either the truth, or fallehood of their hearts, towards his name and profession.

And thou, O bleffed virgin, howfoever thou shalt

finde just cause of unspeakcable joy in such a Sonne, yet thou shalt not bee without many forrowes, and heart, breakings for those things which shall befall him; and those great indignities, and hard measures which shall bee offered unto him.

After the time of her virginity, thee had lived feven yeares in wedlocke with her hulband, and had from the decease of her hulband, continued a widdor for the space of about sourcescore and source yeares; and thee spent her time, most-what, in her devotions, and attendance upon Gods publique services in the Temple; giving herselfe to religious and pious exercises, of fathing, and prayer, continually, upon all occasions.

And spake of him, to all them which looked for the comming of the Messiah, for the redemption of Israel.

And Jesus, the Sonne of God, who had taken upon him the condition of our humanity, did accordingly subject himselfe to the infirmities, and growthes thereof; as therefore hee would grow in statute of body, so also in respect of his humane soule, he grew, and increated in the qualities, and graces thereof, in wisedome, and knowledge; so as, according to the proportion of his age, the free gists of the Spirit were augmented in, & upon him.

Did ye not know, and consider, that howsoever I am ready to give all due respects to thee, as my mother, according to the slesh, and to Joseph, as my reputed father, yet that I have another Father (even the great and

glorious

glorious God of heaven) whose businesse I must goe about; and it in comparison of his services, I doe seeme to neglect you, it is not for you to thinke much of it.

See verf. 40.

5 and Icius increated in wifedome, & stature, & fayour with God and man,

CAP. III.

Vinder the high-priesthoood both of Annas the father in law to Caiphas, and of Caiphas, some in law to Annas, ruling successively; so as John preached in the severall yeares, wherein they succeeded in government to each other.

See Isag. 40.3,

4.

Ste Matth. 3.7:

· See Matth. 3, 8,

Ste Matt. 3. 10.

9.

Bee wee so charitably affected, as that yee can be well contented to part with what soever is superfluous to you, for the reliefe of the necessity of those that want.

Doe not grate on the subject, in exacting more tribute, and larger sees than the law bath appointed for you.

Annas and Caiphas being the high Priest, the word of God came unto John the Sonue of Zacharias in the wildernesse.

4 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his pathes straight.

5 Every valley shall be

filled and every, &c.

7 Oh generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to lay within your felves, We have Abraham to our father; for I say unto you, that God is able fac.

9 And now also the axe is laid unto the ro te of the trees: every tree therefore,&c.

to Hee that hath two coats, let hint impart to high that hath mease, let him do likewile.

13 Exact no more than that, which is appointed you.

G :

See

16 I indeed baptile you with water, but one mightier than I commeth, the latchet of whole &c.

17 Whose fanne is in his hand, and he will thorowly purge his floore, and will gather the wheate, &c.

22 And the holy Ghest descended in a bodily shape like a dove upon him, &c.

23. And Iclus himselfe began to bee about thirtie yeares of age, being (as was supposed) the some of Joseph.

1' And was led by the spirit into the wildernosse.
4 It is wiritten that man shall not live by bread alone, but by every word of God.

in the power of the Sprit into Galilee, and there went out a fame of him,

&c.
18 The Spirit of the
Lord is upon me, &c.

23 And hee faid unto them; yee will furely fay unto mee this proverbe: Physician heale thy selfe: what feeter wee have lieard done in Capenia un; doe also here in thy country.

30 Butthee passing thorow the midden of them, went his way. Set Matth. 3.11.

See Matth. 3. 12.

Sec Matth. 3.16.

And Jesus himselse was now entring into the thirtieth yeare of his age; being (as was supposed) the sonne of Joseph, but indeed the Sonne of the onely true God, who gave slesh unto him by the miraculous power of his Spirit, of the substance of the virgin Mary; which Mary was the espoused wife of Joseph; and her naturall sather was Heli, the sather in law to Joseph; which Heli was the naturall sonne of Matthat, &c.

CAP. IIII.

See Matth. 4. 1.

See Matth. 4.4.

And Jesus who in all his motions, and actions was directed, and led by the holy Spirit; returned by the power of the same Spirit into Galilee, after his baptisme,

Sec Efay. 61. 1.

Yee are ready to take up this prover be against mee; Physician heale thy selfe: Sir, begin with your owne, ere you looke to the winning of others with your miracles; you have done wonders in Capernaum, why doe yee not gratific your owne country rather with your miraculous workes?

But he by his divine power restraining their violence, and delivering himselfe from their hands, went away from them.

CAP. V.

OH Lord, I am not worthy to have the honour of thy presence in this ship of mine; for I am a sinfull man, and therefore depart thou away from me.

See Matth. 4. 19.

Set Matth. 9. 6.

See Matth. 9.9.

See Matth. 9.13.

See Math.9.15.

See Matth. 9. 16,

17.

CAP. VI.

Surely, the very not doing of good, when we may, is evill; to forbeare the giving cure to this diffrested man, would come justly under this taxation. Tell mee therefore, whether is it lawfull to doe good on the Sabbath day by healing this man, or evill by refusing to heale him, &c.

See Matth. 5.3.

Who bee to you that pamper your felves; with plenty of all earthly delicates; feafting your felves without feare; for the time shall come wherein ye shall bee held short of all worldly comforts; and bee pinched with extremity of want.

See Matth. 5. 39.

8 When Simon Peter faw it, he fell downe at Icfus knees, faying; depart from me, for I am a finfull man, (O Lord)

10 From henceforth

thou shale eatch men.

24 But that yee may know the Son of men hath power, &c.

27 Sitting at the receit of cultome.

32: I came not to call the righteous, &c. 34 Can yee make the

children of the bridechamber fall whiles the Bridegroome is with them? 36 No man putteth a prece of a new garment

upon an old, &c.

37 And no man putteth new wine into old
bottels, &c.

9 Is it lawfull on the Sabbath daies to do good, or to do evill, to fave life?

20 Bleffed are ye poore, for yours 13 the kingdome of heaven.

25 Woe beeunto you that are full, for yee thall hunger: wo unto you that laugh now, for yee thall

mourne and weepe.

29 And unto him that finiteth thee on the one cheeke, offer also the o-

See ther, and him, &c.

A Paraphrase upon the

CA P.7.

See Matth. 7.1.

CAP. VIL

See Matth. 8. 9,

IO.

See Matth. 11. 2.3.

See Math. 11.72

8.

See Math. 11. 11.

Su Math. 11. 16,

18,

17.

19.

And behold, a woman in the City, who was noted for an infamous offender, hearing, &c.

She findes that her finnes are many, and that those her many finnes are (upon her repentance) for given to her; and in the sense of that mercy from me her Saviour, shee loveth much.

That faith of thine, which hath moved thee to have

is not a greater Prophet than, &cc.

31 Whereunto then thall I liken the men of this generation, and to

what are they like?

32 They are like unto

children fitting in &c. 33 For John the Bap-

tift came neither eating bread, nor drinking wine, and yee fay he hath, &c. 34 The Sonne of man

is come eating and drinking, and yee fay, behild a gluttonous man, and a wine, &c.

25 But wisedome is justified of all her children.

3y And behold, a woman in the City, which was a finner.

to thee, her finnes which are many, are forgiven, for the loved much; but to

the fame loveth little,

50 Thy faith heth faved thee, goe in peace.

whom little is forgiven,

have recourse unto me for mercy and forgivenesse, hath delivered thee from the danger of all thy sinnes, and put thee into the state of salvation. Goe now away in the peace of a good conscience, and bee comforted in God, who hath remitted thee.

CAP. VIII.

MAry, called Magdalene, who had beene possessed with many devills, which were ejected by his power.

And other faithfull Matrons, who in a thankefull acknowledgment of Christs mercy to them, (according to the usuall manner of those countries) attended him in his journy; and being wealthy ministred to him of their

See Marth. 5.15.

fubstance.

See Matth. 10.26.

See Matth. 12.49,50.

What speakest thou of a meere bodily touch A know many doe thus touch me without any sensible effect; but now I seele a touch of faith, which hath so wrought upon me, as to setch vertue from me.

Sec Matth. 9. 24.

CAP. IX.

See Matth. 10.14.

Sec Matth. 16.28.

Mary, called Magdalen, out of whom went feven devills.

3 And many others which ministred unto him of their substance.

putteth it under a bed, but &c. 17 Nothing is secret, that shall not be made ma-

16 No man when hee hathlighted a cindle, covereth it with a veffell, or

mar that not be made manifelt; neither any thing hid &c: 21 My mother and my brethren are these which

heare the word of God.

46 And left faid, forme
body hath touched me, for
I perceive that vertue is
gone out of me.

52 He faid, weepe not, thee is not dead, but fleepeth.

s Shake off the very dust from your feet for a testimony against them.

27 But I tell you of a truth, there be some standing here, which thall not take of death, till they

See feethe kingdome of God,

33 Malter, it is good for us to be here, and let us make three Tabernacles,

41 O faithlesse and perverse generation! how long shall I be with you,

and fuffer you, &c?

50 For, hee that is not against us, is with us.

51 When the time was come that hee should be received up, he stedfastly set his face to goe to

lenusalem.
53. And they did not receive him, because his

face was as though hee would goe to Ierufalems 55 But hee turned, and rebuked them, and faid; yeeknow not what man-

ner ipirit ye are of.

58 Foxes have holes and birds of the aire have nelts but the funne of than &c.

60 Let the dead bury their dead; but goe thou and preach the kingdome

of God, 62 No man having put his hand to the plow, and looking backe, is fit for the kingdome of God.

I After these things the Lord appointed other seventy also, and sent them two an two before his face, into every city and place whither he himselfe would come.

1 The harvest truly is great but the labourers are few, &cc.

4 Carry neither purie, nor feriginor,&c.

See Matth. 17.4.

See Math. 17.17.

See Marke 9. 39.

When the time of his suffering drew neare, hee put on firme resolutions (not withstanding all the malice and practices of his enemies) to goe up to Jerusalem.

And they of that Samaritan village (professing to beare a great hatred to the Jewes) resused to lodge him and his; because they saw great reason to thinke they were Jewes, and that their errand was to goe up to Jerusalem.

Yee doe not well consider whence this so uncharitable motion comes; from what temper, from what spirit; surely not from the spirit of meckenesse, which would best become you; but from a fiery and furious spirit of rash and mil-governed zeale, which transporteth you.

See Matth. 8. 20.

Sec Maith. 8. 22,

If then doe once put thy hand to this husbandry of God, it is not for thee to cast backe thy thoughts upon the world; for whoseever shall so doe, makes & shewes himself unsit for this spirituall imployment in my Church.

CAP. X.

A Free these things were done, and that Jesus was returned from Galilee to Judea, hee appointed (besides the twelve which had together with himselse preached the Gospell in Galilee) seaventie Disciples also, and sent them two and two, before him, into every citic of Judea, whither he would come after them.

See Matth. 9. 37.

See Math. 10, 10.

See Matth. 10.11.

See Matth. 10.14.

See Matth. 11. 21.

See Matth. 11. 23.

He faid unto them, I faw the power of fatan fenfibly abated, and fuddenly dejected by this your preaching of the Gospell; even as when hee first fell downe from heaven, and was suddenly cast downe to hell.

Behold, I give you power over all whatfoever creatures are in their nature hurtfull unto men, whether by their poyfon, or by their teeth, or fling; and over whatfoever the malice of devils might use to your harme and offence, so as nothing that men, or noyfome creatures, or devils can do unto you shall be able to hurt you.

Yet, be not you puffed up with this wonderfull priviledge; neither thinke that you have so much cause to rejoice in this powerfull command over the tincleane spirits, as in this great mercy of God towards you, that he hath from eternitic ordained you to everlasting life.

See Matth. 11.25.

But he willing to have taken occasion hereby to brag of his owne answerablenesse to the law of God, in that hee had beene kinde and loving to his neighbours that dwelt by him; said unto Jesus, And who is my neighbour?

The one was a Priest, and therefore by his very place, professing examples of holinesse and charity; the other was a Levite, of the same broly Tribe, consecrated to the service of God; and both of these were Jewes, and therefore native country-men to this wounded traveller; yet they passed by him without regard; The Samarican was a stranger in blood, and in religion faulty and opposite; an enemic in profession; yet in his compassion, did charitable offices to the relecte of this distressed man; tell me now, thou which art wont to measure neighbourhood by vicinity of place, which of these three was

neighbour to the man which fell among the theevess

7 And in the same house remaine cating and drinking such things, as, &c.

of your citie which cleaveth onns, wee doe wipe, &c.

13 For if the mightic workes had beene done in Tyreand Sydon, which have, &c.

is And thou Capernation, which are exalted to heaven, shalt be thrust downered hell.

18 And hee faid unto them, I beheld fatan, as lightning, fall from heaven.

you power to tread on ferpents, and feorpious, and over all the powers of the enemie, and nothing shall by any meanes hart you.

20 Notwithstanding in this rejoyce not, that the spirits are subject unto your but maker rejoice, because your names are written in heaven.

21 I thanke thee, O Father, Lord of heaven and earth, that thou, &c.

29 But hee willing to justifie himselfe, said nato Iesus, And who is my neighbour?

36 Which now of these three, thinkest thou, was neighbour pato him, that fell among the theeves?

 \mathbf{H} ee

38 Now it came to passens they went, that hee entred into a certaine village and a certaine woman named Martha received

him into her house.

40 But Martha was cumbred about much serving, and came to him, and said; I ord dost thou not care that my sister hath left me to serve alone? bid her

therefore that shee helpe

me.

41 And Ielus anlwered and faid unto her, Martha, Martha, thou art carefull and groubled about many things.

47 But one thing is needfull, and Mary hath choicn that good part.

3 Give us day by day our dayly bread,

4 And lead us not into temptation, but deliver us from evill.

He entered into the village of Bethanie, to the house of Lazarus, and Martha, and Mary his fifters, and Martha, as the elder lifter, and the busier huswife, intertained him and his followers in her house.

and his followers in her house.

But Martha, as being very busily intentive upon the provision for him, and his familie, and finding the worke too laboursome to lie upon her hands alone, came to Jesus, and faid; Lord, it is for thy sake, that I gladly take this paines; and should not grudge it, and more unto thee, were I but able to compasse it; but thou sees I want helpe whiles my sister sits here, shill hearing that good counsell from thee, which some other time might be more seasonable, let it please thee therefore to com-

mandher to give me her aide for this necessary service.
And Jesus answered, and said, Martha, Martha, I do well see thou art sovingly carefull to give us all kinde, and liberall intertainment, and therefore bestirrest thy selfe about many businesses, which thou sindess requisite to the making of that good cheer, which thou providest.

But when thou hast all done, these bodily provisions, and intertainments, are but matters of the bye; outward complements and ceremonies of kindnesse; it is the good of the foule, which is the maine matter that is to be regarded; I must tell thee therefore, though I must thankfully acknowledge thy friendly respects to me, in this labour of thine, yet I cannot but more commend thy sisters diligent, and holy attention to this heavenly doctrine which hath beene delivered to her; she hath done that which is both more pleasing to mee, and more profitable and happy for her selfe, in laying up those instructions, and comforts, which shall sticke by her soule for ever.

CAP. XI.

Give us that provision of maintenance for this present life which may be fit and requisite for it; and be pleased to proportion thy gifts to our necessities, we doe not distrustfully cast forward, and crave the supply of a large store for the time to come; but wee begge of thee a sufficiencie for the present day, desiring to depend ever upon thy gratious providence, furthe daily remains of our competent provisions.

Do thou not give us over into the hands of Satan, our spirituall enemie, so tempt us, for weeknow our owner the sales and a successful to the sales and a su

weakenelle

weakenesse and disabilitie to resist him, and whensoever it shall please thee, for our triall, and thy glory, to give way to that tempter to assault us, give us the issue, together with the temptation: shew thy selfe strong in our weaknesse, and let not that evil one prevaile against us.

See Matth, 12, 24.

See Math. 12 .26.

See Matth. 12.27.

See Math. 12.43. &c.

It is indeed a great honour and happinesse to her, that

is my mother, according to the flesh, that she should be chosen out of all women-kinde, to beare and nourish the Lord of life: yet her chiefe happinesse consistent not in this, but rather in that her right and interest, which shee hath in me by her faith, this is that happinesse wherein all ye my faithfull disciples may also communicate with her; Blessed are they that heare the word of God, and do carefully and conscionably retaine, observe, and pra-

See Matth. 12.39.

Sife ir.

See Matth. 12. 40.

See Matth. 12.41.

See Mattb. 5. 15.

See Matth. 6. 22.

See Manb. 23.25.

See Matth.23, 23.

ry He castern out devils through Belzebub the chiefe of the devils, 18 If Satan also be divi-

ded against himieste, how shall, ecci 20 But if I with the finger of God cast out devils, ec.

24. When the uncleane spirit is gone out of a man, &c.
25 And when hee com-

meth hee findes it swept, and garnished, &c. 28 But hee faid, year ather blessed are they that heare the word of God and keepe it.

29 This is an evill generation, they fek a ligne, and there shall no figure be given, &c.

30 For as Ionas was a figne &c.

31 The Queene of the South shall rise up in the judgement with, &c.

33 No man when hee hath lighted a candle, putteth it in a &c.

34 The light of the body is the eye; therefore when thine,&c.

30 Now doe ye Pharifees make cleane the outfide of the,&c.

42 For ye tithe Mint, and Rue, and all manner of herbes, and passe over Judgements, and the love

H

See of God,&c.

46 For yee lade men with burdens grievous to be borne, and yee your selves touch not the burdens with one of your fin-

47 For ye build the Sepulchers of the Prophets, and your fathers killed

48 Truly, yebcare witneile, that yee allow the deeds of your fathers, for they indeed, &c.

50 That the blood of all the Prophets, which was fined from the foundation of the world,&c.

52 For yee have taken away the key of knowledge: yee entred not in year felver.

The leaven of the Pharifees which is hypocrifie.

2 For there is nothing covered that shall not be revealed, neither hid, that

6 Are not five sparrows fold for two farthings, and not one of them is forgotten, &c?

to And wholoever that! speake a word against the Sonne of man, it shall be torgiven him,&c?

2 1 So is he that layeth up treasure for himselfe, and is not rich towards God.

49 I am come to find fire on the earth, and what will I, if it be already kindled?

Set Math. 23. 4.

See Matth. 22.29:

Set Math. 23.30.

See Matth. 23.35.

Set Mattb. 23. 13,

CAP. XII.

See Mastb. 16.6:

Set Matth. 10.26.

See Math. 10.29.

See Matth. 11.31.

Loe even such a foole, and so fraile and uncertaine, yea, so sure of the revenging hand of God, is that man, whose heart is set upon these earthly riches, without all care of procuring true grace, which onely is able to enrich his foule.

The issue of my Gospell shall be such, as if I had come purpolely, to fet divisions in the bosomes of men, against themselves, and with one another for the corruption of men will be firred, and disquieted with the powerfull preaching thereof, and will be ready to raile broiles in the world; and then onely doth my word prevaile, and

worke

worke effectually, when it is followed with such successes Francorrier for ebut earnestly wish this holy successful wish this holy successful wished in the hearts of men for the opposing, and wasting of their inward corruptions.

So also verse ; 1.

I have been already baptized with water, but there is another baptisme that I must undergoe, even a baptisme of blood, and how am I pained with the expectation thereof, longing to be past that extremitie of suffering which is ordained for mee, for mans redemption.

See Matth. 16.3.

See Matth. 5. 25.

CAP. XIII.

And behold, there was a woman upon whom Satan, by the permission of God, had inflicted a grievous bodily infirmitic for the space of eighteene yeares together, whereby she was so bowed together, that she could not lift herselse up.

So verse 161.

See Matth. 13. 31. 32.

See Matth. 13.33.

Inforce your felves to use all diligent and vehement indeavours to enter into the kingdome of heaven; ye shall finde much difficultie and opposition in your artaining thereto; resolve therefore to buckle with all the troubles and daungers, that shall lie in your way; else ye shall never be able to compasse it; for there are many, I say unto you, which will heartlessly wish for it; and faintly move towards it, and yet shall faile of entring thereunto.

When once the oportunities of this present life, (which is the time of grace,) are past, in vaine shall ye

tifine to be baptized with, and how am I first med till it be accomplished.

can discerne the face of the skie, and of the earth but how sec. \$8 When thou goest with thine adversary to the Magnitrate, as thou art in the sec.

56 Ye hypocrites, yee

it And behold there was a woman which had a spirit of infirmitie eighteene yeares, was bowed together, and could inno wist lift up her felfe.

19 It is like a graine of multard-feede which a man tooke, and cast into his garden, &c.

21 It is like leven, which a woman tooke and hid in three measures of meale,&c.

24 Strive to enter in at the firait gate, for many I say unto you will seeke to enter, in and shall not be able:

25,26 When once the master of the house is rifen up, and hath that to the

doore, & ye begin to stand without, and to knocke at the doore, saying; Lord, Lord, openium us, & he shall answer and say unto you, I know you not whence you are; then shall ye begin to say, wee have casen & drinke in thy presence, and thou &c.

in And they shall come from the East, & from the West, & from the North,

that faxe, behold I salt out devills, and I discures to day & to morrow, and the third day I shalt bee perfected. Mevertheless I must walke to day and to morrow, and the day following: for it cannot bee that a Prophet perish out of Ierusalem.

34 How often would I have gathered thy children together, as a house?

15 Bleffed is hee that fhall eate bread in the lengdome of God.

21 Goeout quickly into the streets, and lanes of the City, and bring in &c.

23 And the Lord faid unto the fervant, goe our into the high wayes, and hedges, &cc.

26 If any man come to mee, and hate not his father, and mother. & wife, and children, & bretkren, and fifters; yes and his ownelife also, hee cannot be my disciple.

then hope to challenge favour, or respect from God for these outward privileges which yee have due above other nations.

See Math. 8.11.

I know that subrile Tyrant, who hath shed the binted of my fore-runner, is hunting after my death also; but tell him from me, that my times are set in the eternall counsell of God, wherein I shall doe these miraculous workes of ejecting devills, and healing diseases; and when my prefixed time is accomplished, for my labours, and sufferings, I shall in spight of the opposition of earth and hell, be persected, and injoy my sull glory. But in the meane time I must do my appointed services; and make account to yeeld my selfe over (when my day is come) into the hands of mine enemies in Jerusalem: for it cannot be (so is that City inured to the bloud of Gods messengers) that a Prophet should bee suffered to die essential.

See Matth. 23. 37.

CAP. XIV.

EE are here at an earthly feast, where we partake of transitory, and perishing delicates; but how happy are they which shall bee admitted to taste of the heavenly provisions, in the glorious kingdome of God.

See Matth. 22.9:

See Math. 22, 10.

If any man come to mee, and cannot bee contest for my fake to neglect, and diffregard his father, and mother, sec. and his very life also, if they fland in opposition to me, or offer to hinder him from enjoying me, he cannot bee worthy to beare the name of my disciple.

Wholoever

Whosever will enter into the profession of Christianity, must make account of the worst, and utmost that it can cost him: and set it downe with his owne heart to undergoe resolutely all the difficulties that shall or can encounter him; even as a man that goes about to build a tower, or to meete some potent enemy in the field, will because to fore-cast the cost, and perill of that enterprise, lest at last being overtaken in his reckoning, he give over, or be soyled with shame.

See Matth. 5, 13.

CAP. XV.

See Metth. 18. 13.

The finner that goes on in a course of wickednesse, may well be given for lost, by Angels and men: when such a one therefore repenteth, and converteth unto God, it must needs be much more cause of joy to all that tender the glory of God, than the inossensive proceeding of those, which gave no cause of searc of their miscarriage.

So verse 8,9,10.

It is with God, and the two forts of men in the world (the finfull, and professedly righteous) as it is with the father that had two sonnes. The yonger, which was wild, and debauched, would needs spend his patrimony riotously; and at last, being pinched with want, returnes home to his father, miserable, but penitent; and is graciously (though unworthy) received to favour, with much joy for his recovery. The elder keepes on an harmelesse, and inossensive course; (and though well accepted alwaies) yet is not so much rejoyced in, at any

H 3

28, 19, 31. For which of you intending to build a tower, fitteth not downe first, and counteth the cost. whether he have fufficient to finish it, lest happly after hee hath laid the foundation, & is notable to finith it, all that behold it be gin to mocke him;or, what king going to make warre against another king, sitteth not down first. & confalteth whether he beable with ten thousand, to meet him that commeth against him with twenty thoufand.

34 Saltingood but if the falt have loft his favour, wherewith shall it be feafoned?

o And when he commeth home, he calleth together his friends & neigh bours; laying unto the, &c. I lay unto you, that

likewise joy shall bee in heaven over one sinner that repenteth, more than over ninty & nine just persons, which need no repentance.

11,12,13,60c. And hee faid; A certaine man had two formes, And the yonger of them faid to his father; father, give mee the portion of goods that faileth to me; and he divided unto them his living. And not many daies after, the yonger forme gathered all together, & tooke his jour-

one

ney into a farre country, and there, wasted his substance with riotous living. one time, as his unthriftie brother, which was accounted but as dead, and loft, by his wife and lowing father. Right fo it is with God in his carriage towards civill, and well ordered persons, on the one fide, and those that are reclaimed from a feud and scandalous life, on the other &c.

CAP. XVI.

And the Lord commended the witty device, and cunning shift, which the unjust steward had made for himselfe; as it is commonly seene, that worldly-minded men are more suttle in the contriving of their affaires to their owne advantage, than Gods, children are in the projecting and managing of better businesses.

And I say unto you; Learne this wir of the unjust sleward, so to order and dispose of these worldly riches (which are seldome other than unduly gotten by their owners) as that ye may make to your selves many triends by them; that upon this charitable, and advantagious improvement of them, yee may reape the comfort, and benefit of them, at your departure hence, and may be received into everlasting habitations.

See Matth. 6. 24.

See Matth. 11. 12,13.

See Mattb. 5. 18.

Heare yee this historicall parable. There was a certaine great rich man, who was sumptuously arrayed, and delicately fed every day, being altogether given to his pleasure, and jollity.

His mifery was great, yet hee begged no other supply of it, than that which was granted to the dogs, unasked, even the very crummes that fell from the table; yet these being denyed him, he lay comfortlesse at the rich mans gate; ready, as it were, to give up the Ghost, infomuch as the very dogs came forth to him, as to an helpfesse, and dving man, and fell to licking his uncerous forces.

8 And the Lord commended the unjust fleward, because hee had done wisely: for the children of this world are in their generation wifer than the children of light.

make to your felves friends of the Mammon of unrighteoufnes, that when ye faile, they may receive you into everlasting habi-

tations.

13 No fervant can ferve two mallers, for cither, &c.

16 The law and the Prophets were untill John, fince that time, &c.

17 And it is easier for heaven and earth to passe, than one &c.

19 There was a certaine rich man, which was cloathed in purple, & fine linnen, and fared fumpuroufly every day,&c.

21 And defiring to bee fed with the crums, which fell from the rich mans table; moreover the dogges came, and licked his fores.

And

And was carried, by the Angels of God, into that place of rest and hapmesse, where Abraham the sather of the saithfull, injoyeth the blessed participation of the glory of God and his Saints; and was there placed in the bosome of that glorious Patriarch at the suil table of heaven.

So verfe 13.

Besides that, God by his unchangeable decree, hath fet such a distance betwirt this place of rest, and that of torment, as that, there is no possibility of passage from the one to the other

Thou callest mee father, and therefore professes thy selfe, and thy brethren to bee of my nation, Jewes. Being Jewes therefore, they have the guidance and information of the law, and the Prophers; and if their inside-lity be such, as that they will not believe so cleare evidences, as there are offered unto them: surely, neither will they bee convinced by the Testimony of one rises from the dead.

CAP. XVII.

See Math. 18.7.

See Matth, 18. 6.

So likewise ye; if yee could perform all that is commanded you, yet yee must be forced to say; Alas Lord, we can challenge nothing from thee; it was our duty to do all that which we have done, we cannot hope to raise any advantage to our selves by our utmost endeavours.

See Matth. 24. 27.

See Matth. 14.40.

See Mattb. 24 28.

22 And was carried by the Angels into Abrahams bofome; the rich man also dyed, and was buried.

26 And besides all this, betweene us and you, there is a great gulfe sixed, so that they which would passe from heace to you,

3x And hee faid unto him, if they heare not Mofes and the Prophets, neither will they bee perforded though one sofe from the dead.

- that offences will came, bas wormed from, &c.
- thim that a millione were hanged about his,&c.
- ye shall have done all chose things which are commanded you, say, we are improfitable servants, we have done that which was our duty to doe.

24 For as the lightning that lightneth out of the one part under heaven, &c. 31 In that night he which shall bee on the house top, and his fluste in &c.

37 Wherefoever the body is, thither will the Eagles bee gathered together.

CAP. XVIII.

7 And shall not God avenge his owne Elect, which cry day and night, unto him, though he beare long with them?

8 I tell you that hee will avenge them speedily: neverthelesse when the Sonne of man commeth, shall hee sinde faith on the earth?

14 I tell you, this man went downe to his house, justified, rather than the other; for every one that exalteth himselfe, shall be abased; and hee that humbleth himselfe, shall be exalted.

ne good: none is good fave one, that is God.

22 Yetlackeft shou one thing: Sell all, &c.

as It is rafter for a camell to goe thorow a needles eye, than for a rich.

you, there is no man that hathleft house or parents, &c.

8 Behold Lord, the halfe of my goods, I give to the poore, and if I have taken any thing from any man by false accusation, I restore him fourefold. If the very unrighteous Judge yeelded so farre to the importunity of the poore widdow, as to satisfie her desire; how much more shall the holy & mercifull God bee moved by the importunate prayers of his Elect; to revenge them upon their enemies; though hee doe yet sorbeare them with long patience.

I tell you that he will furely take speedy vengeance on them: hee will not slacke the time as men count slacknesse, but will come in his determined season to execute justice on their cruell persecutors; whose rage shall bee so great, and so prevalent, that there shall scarce be any faith sound upon the earth, when the Sonne of man commeth.

Itell you, this Publican, how finfull, how despised soever, returned home with better acceptation from God, than that other proud Pharisee, that stood upon points of his owne justification and holinesse.

See Matth. 19.17.

See Matth. 19. 21.

See Matth. 19.24.

See Matth. 19.29.

CAP. XIX.

Behold Lord, thy presence and power hath so wrought apon me, that now I doe professe for thy sake, to renounce the world; and doe therefore make my will of that estate which I have; some good part of my substance I know to be lawfully gotten, as being lest to bee for my patrimony; or honestly raised; howsoever, some other part of it hath beene increased by extortion, and injustice.

justice. I would gladly give all to the poore, were it not that I must reserve some for just restitution. One halfe therefore I give to the poore, and out of the other halfe, I am ready to restore sources fold to any man, whom! have wronged by unjust exaction, and salse accusation.

Behold, Zachens; thou losest not by the bargaine: for, instead of this transitory riches, which thou thus disposest of, thou does this day receive the tender of salvation, which shall bee both to thy selfe, and thy samily: see yee, my disciples, what an happy change this man hath made: for, whereas before hee was an alien from the common wealth of Israel, now hee is become a some of saithfull Abraham.

See Matth. 25. 14,15:

See Matth. 25. 18;

SH Math. 25,24, & 25, &c.

See Maih. 27. 29.

See Matth. 21. 12,13.

CAP. XX.

See Matth. 21.44.

g And Jesus said untahim, this day is salvation tome to this house, for so much as he also is the some of Abraham.

ta' And hee called his ten fervants, and delivered them ren pounds, and faid unto them, occupie till I come.

20 And another came faying, Lord; behold here is thy pound which,&c.

21 For I feared theebechiles thou are an auftere man allou taken see.

26 That unto every one which hath fliall be given, and from him that hath not, even, even,

45,46 And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying unto them; It is written, my house is the flouse of prayer, but ye have made &c.

18 Whofoever finall fall upon that from , fhall be broken; but on, &c.

22 Is it lawfull for us to give tribute unto Cefar or no. 25 Give unto Cefar the

things which be Cefars, and unto God the things which be Gods.

34.25.26. The children

34,35,36. The children of this world marry, and are given in marriage: But they which shall be ac-

counted worthy to obtaine that world, and the refurrection from the dead neither marry, nor are given in marriage: neither can they dieany more, for they,&c.

41 How say they that Christ is Davies some.

21 Then let them which are in Judea flee to the mountaines, and let them which are in the mid@ of

which are in the midst of it, depart out, &c. 23 But woe unto them that are with child, and to

them that give,&c.

25 And there shall be signes in the Sun, and in the Moone, and in the starres,

and upon the earth, &c.
29 Behold the fig-tree,
and all the trees.

32 This generation shall not passe away till all be fulfilled.

34 And take heed to your felves, left at any time your hearts be overcharged, with furferring and drunkennesse, and cares of this life, &c.

See Matth. 22. 17.

Sec Matth. 22. 20, 21.

See Matth. 22, 29,30,31.

See Matth. 22. 43.45.

CAP. XXI.

Sec Matth. 24. 16.

See Matth. 24. 19.

Sec Matth. 24. 29.

See Matth. 24.31.

See Matth. 24. 34.

See Maish. 24.35.

Cap. XXII.

Then Satanby a strong temptation possessed himselfe of the heart of Judas, being one of the domestique attendants of Christ.

See Matth. 26.19.

See Matth. 26.28.

Set Matth. 20.25.

Simon, Simon, Satan, that malicious adverlary of mankinde, hath earneftly fixed for permission to put you to an exquisite and full tryall, as wheat is tried in the fanne, not for the purging and cleanling of you, but for your otter despersion and destruction; ye shall be in danger of his strong assaults: but for thee Simon, whose temptation shall be strongest, and perissmost, I have prayd for thee, that, however thou shalt be hardly laid at, and thy saith may waver and stagger, by the power of those onsets, yet that it may not utterly faile, and be either wholly, or finally lost.

But now, ye will have neede of all the provisions, that yee can make, whether of mony or weapons; for there will be too much occasion of the use of both, both in respect of your destitution, and that violence, which

will be offered to mee.

See Matth. 26.39.

CAP. XXIII.

YE women of Jerusalem, ye senothing now in me that doth not aggravate misery; and therefore ye (not considering my inward grounds of assurance and comfort) spend your selves in teares for me; but sorbeare this weeping of yours; and reserve your teares rather for

to Indas, furnamed Ifcariot, being of the number
of the twelve.

18 For I fuy unto you,
I will not drinke of the
fruit of the vine, until the
kingdome of God faall

3 Then entred Satan in-

20 Likewise also the cup after supper, saying, this cup is the new Testament,

&c.
25 The Kings of the Gentiles exercise Lordship over them, and they

that exercise authority up-

on them are talled bene-

factors.
31,32. Simon, Simon, behold, Satan hath defired to have you, that he may fift you as whear, but I have prayed for thee that thy faith faile not; and when thou art converted frengthen the breakser.

36 But now, he that hath a purse, let him take it, and lakewise his scrip, and hee that hath no sword, let him sell his garment and ony one.

42 Father, if thou be willing, remove this cup from me, &c.

28 Daughters of Iesulalem, weepe not for me, but weepe for your felves, and for your children.

thole

29 For behold the dayes are comming, in which they shall fay, bleffed are the barren, and the wombe that never bare, and the paps which never gave fuck.

11 For if they doe thefe things in a greene tree, what shall be done in the

drie.

42 And he faid unro Iefus, Lord remember mee when thou commett in thy kingdome.

43 And Jesus faid unto them, verily I say unto thee, To day, thou shalt be with me in paradife.

5 Why feeke ye the living among the dead?

16 But their eyes were holden that they should not know him.

31 And they faid one to another, did not our heart burne within vs, whiles he talked with us by the way, and while hee opened to us the Scriptures?

those grievous miseries and calamities, which are ready to feize upon you, and your children.

For ere long, the dayes (hall come, wherein it shall be griefe enough to the mother to thinke, that she hath children, which must be exposed to so cruell slaughters; and stall envie, and blesse those that are barren, and

childleffe. I am as a greene, and fappy plant, this people is a feare and drie tree; It is the feare wood, and not the greene and juicie, that is for the fire: If then the hardest measure of death be inflicted upon mee, how much leffe shall the vengeance of God forbeare those whom their horrible finnes have made fit matter for his wasth, and displeasure.

Lord, howfoever I am now justly dying for my offence; and howfoever thou are new in a despicable, and forlorne condition, ready to yield up thy life also, yet I know and fee by the eyes of my faith, that there is a glorious kingdome prepared for thee, whereof after thy diffolution thou shalt receive the happy and everlasting possession: O then remember thou mee in that glory of thine, who am now a just partner in that shame and paine which thou unjustly sufferest, even after my death, I may be capable of happinesse with thee; Remember me when thou comest into thy kingdome.

Since thy faith hath looked thus through my fifferings, to my enfuing glory, be thou affured, that I who have wrought this confidence in thee, will crowne it: Comfort thy felfe therefore in thy death, with the certaintie of thine immediate happinesse: This very day shall thy soule be received up into glory with mee; This day shalt thou injoy my presence in that happie para-

CAP. XXIV.

dife of heaven.

7 Hy doe ye feeke for a living man in the graves of the dead?

But God did so worke upon the senses of these two men, that their eyes were held from being able to difcerne him: so as they tooke him for a stranger.

Did wee not feele an extraordinary working of his Spirit within us, whiles he talked with us by the way?

Why are ye affrighted, as if it were some spirit that appeared into you, let all your senses search and trie me; handle mee, and convince your selves of the truth of my humane body; a spirit is an immateriall substance, and hath not sless and bones, as ye see and seele me to have.

Not out of any necessity, or use of nature, but to give unto them a more full proofe of his true humane body, now raised up from the dead, hee tooke that fish, and

hony combe, and did eate before them.

and my feet that it is I my felfe: handle me, and fee, for a spirit hath not slesh and bones, as ye see me have.

43 And he tooke it, and did eate before them.

DEC PROPERTY DESCRIPTION DE LA PROPERTY DE LA PROPE

THE GOSPELL OF St IOHN.

CAP. I.

N and before the beginning of the world, the Sonne of God who is the eternall, and effentiall Word of the Father, had a true and perfect being, and that word was coeternall with God the Father, and the holy Ghost, and that Word was in essence one and the same with God the Father, and the holy Spirit.

The same Word (though hee appeared not to the world, until the fulnesse of time) yet was from everlating with God the Father, and of one essence with

him,

He was the Almighty Creator of all things; for the Father made all things by him; neither is, nor was there any thing that had a being in the world, but from and

by him, and his omnipotent power.

He did not onely give a being to the creature, at the first, but he also gave, and doth still continue the life, and preservation of those things which he hath made, and as he hath both given and preserved a life to the rest of his creatures, so to man especially, hee hath pleased to give such a life, as is joyned with the light of understanding and knowledge, whereby hee may come to the sight and acknowledgement of him who is the author and giver of all good to him:

- the Word, and the Word was with God, and the word was with God.
- 2 The fame was in the beginning with God.
- 3 All things were made by him, and without him was not any thing made that was made.
- 4 In him was life, and the life was the light of men.

5 And the light shineth in darkenesse, and the darknesse comprehendeth it not.

6 There was a man fent from God, whose name was John.

7 The same came for a witnesse, to beare witnesse of the light, that all men through him might believe.

8 Hee was not that light, but was fent to beare witnesse of that light.

g That was the true light, which lighten every man that commeth into the world.

and the world was made by him, and the world knew him not.

owne, and his owne received him not.

ta But as many as received him, to them gave hee power to become the fonnes of God, even to them that believe on his name.

not of blood, not of the will of the field, nor of the will of man, but of God.

41 And the Word was made fieth, and dwelt amongstus, and we beheld It is true indeed, that the faculties of mans knowledge, and understanding, are now so overspred with darkenesse of ignorance and misconceit, that hee cannot rightly apprehend and conceive the things of God; yet the meanes of this divine knowledge are offered, and held forth unto him; howsoever the indisposition of mans depraved nature is such, that he dorn not intertaine them, and make use of them accordingly.

There was a man fore-ordained and fent from God, to be the harbinger of that some of his into the world, whose name was (as it was fore-appointed by the Angel) John.

The same came purposely to beare witnesse of the truth of that Saviour, who is the light of the world, that through his testimony all men might be won to a beliefe in Christ their redeemer.

This John was indeed a great and holy Prophet, but he was not that light, which God had fore-promifed should shine forth into the world, for their redemption, and salvation; but was onely sent to give restimonic to that Messiah, whose fore-runner he was.

That blefsed Messiah is hee, which was the true light that shined from heaven; and from whose beames every man in the world that hath any glimpse at all of right understanding, receiveth his illumination.

He was for a time visibly here in the world, and though by his divine power the world was made, yet (so as he was shrouded in the state of a servant) the world did not know, not acknowledge him.

He came to his owne creature man, and that in mans owne shape; hee came to his owne peculiar people, the Jewes, (having taken sless from one of that nation) yet, his owne creature man, his owne countrymen, the Jewes received him not.

But to so many of mankinde, as did by a true faith receive him, to them he gave this blessed priviledge, that whereas formerly they were aliens from God, and enemies to him, now, they should become the sonnes of God, heires of salvation.

To them, I say, which are truly regenerate: who befides their naturall birth from their earthly parents, of whom they received flesh, and blood, have been borne againe, and from the Spirit of God have received a new life of grace; which no meanes of nature could possibly convey into them.

And as this subflantial! Word of the Father was from all eternitie, one Spirit with him and the holy Ghost, so

in the time appointed by the determinate counsell of God, he came into the world; and tooke flesh upon him; and dwelt among us men, in a plaine, samiliar, and sociable manner; yet so, as wee that were his inward and domesticall followers, and faithfull disciples, beheld (in that meane condition of his) many evident demonstrations of his glory and majesty, even such glory and majesty as was meete for the onely begotten Sonne of the Eternall Father.

For we that are of our felves emptie of all good, have from his infinite bountie, received all the good gifts that we injoy, and those spirituall graces which were without measure in himselse, bath he pleased in a due proportion to communicate unto us, in those severall measures and

And if your thoughts flye backe to the ancient courses of Gods savour to his people by the hand of Moses, as is, under and hy him, grace were conveied to men; yet know, that howsoever the Law was indeed given by the hand of Moses, yet as the truth of those promises which were shadowed out in the Law is accomplished, and sulfilled in Jesus Christ, so the grace and power of performing all those good duties which the Law requireth, is onely given by Christ, and wrought by his Spirit.

God is in his nature and effence altogether invisible, as being an infinite Spirir; no man hath ever, or can with mortall and bodily eyes, see him; wee could never of our selves hope to attaine unto the knowledge of him; the onely begotten Sonne therefore who is one with the Father, hath graciously revealed and declared the knowledge of him to the world; hee being the perfect image of his Father; by being himselfe manifelted in the sless, hath manifelted God the Father that once.

I had no knowledge of him by any outward denotations; but the same God that sent me to baptize with water, gave me this charge, and revelation concerning him. That man upon whom thou shalt see the Spirit of God descending from heaven, in the forme of a dove, and remaining for some time, upon him, the same is that Messiah, whose forerunner thou are; here it is onely, that together with the outward element of water, can give the holy Ghost, both in the sanctifying and miraculous graces thereof.

I know thee already, Simon, who thou art, even the fonne of Jona, an obscure father; but out of my fore-

his glory, the glory as of the only begotten Son of the Father.

16 And of his fulnefle have all we received, and grace for grace.

ty For the law was given by Moles, but grace and truth came by lesis Christ.

18 No man hath scene God at any time: the onely begotten Sonne which is in the bosome of the Father he hath declared him,

33 And I knew him not: but he that fent me to baptize with water, the fame faid unto me upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which taptizeth with the holy Gholt.

42 And hebroughthim to Iesus, and when lesus beheldhim, he said, Thou

knowledge

art Simon, the some of Iona; thou shalt bee called Cephas.

46 Can there any good thing come out of Naza-reth? Philip faith unto him, come and fee.

51 Hereafter, yee shall see heaven open, and the Angels of God afcending, and descending upon the Sonne of man.

F Teffis Rithunto her, Woman, what like I to do with thee? Mischoure is not yet come.

6 And there were fer there fixe water pots of flone, after the marner of the purifying of the Jewes, containing two or three firking apeece.

rs This beginning of miracles did Iess in Cana of Galilee, and manifested forth his glory, and his disciples believed on him:

knowledge also of what thou shalt be; both of that saith which I will give thee, and of that service wherein I shall imploy thee; I will give thee from henceforth a new name: thou shalt be called Cephas, or Peter &c.

Is it possible, that either Galilee; or, therein the obfence village of Nazareth, should yeeld any such eminent good thing as that Messias of whom thou speakest; wee have learned to expect him out of Berhleon; and how is it then that thou namest him of Nazareth?

Hereafter yee shall see more cleare demonstrations of my divine power; for ye shall know, and finde, that the command of heaven is mine; so as, both I onely open it to all believers, and doe thence familiarly command the ministration of Angelis for the attendance of mee and mine; and at the last, yee shall see heaven open, and me the Sonne of man, comming in a glorious and dreadfull manner, to Judgement, with all the attendance of thousand thousands of Angels.

CAP. II.

Hou, who arimy parent according to the flesh, mayest justly looke for all due respects from me, in all
earthly occasions; but when it comes to divine matters,
the businesses of my heavenly Father; it is not for thee to
interpose thy selfe; the will of God is knowne to me,
and the times are in his most wise and eternall counsels
set, when my miraculous workes shall be done; it is not,
as yet, proper; and seasonable for me, to doe that which
thou requirest; but when I see my meet season for this
act, I will accordingly effect it.

And there were fixe large vellells of flone, for the receit of water, for those frequent washings, which the Jewish traditions had brought into use; each of them containing two or three fixing; so as the measure of them was great, and farre more than the proportion of that quantitie of liquor which the present necessitie

might feeme to require.

This was the first of those miracles which he wrought, with intention of the publike notice of the world, for the manifestation of his glory, in the execution of this publike office of the Messias, and his disciples, upon the sight hereof, believed in him.

See Mutth. 26.61.

Many beleeved in him, but Jefus did not relie upon their fidelity, because thee knew all the hearts of men; and therefore well understood, who were truly affected to him, and who were false and hollow; notwithstanding their pretences of reverence, and kinde respects to him.

CAP. III.

The same man, being on the one side, desirous to hold his reputation with the Jewes; and especially them of his own sea; soon the other side, one who secretly honoured Jesus, and willing to be his disciple, came to Jesus by night; and said; Master, how soever the envie of thing enemies is ready both to denie thee thy due, and to cast sale imputations upon thee, yet wee doe well know thou are a teacher sent from God; for it is not possible for any man to doe those miraeles which thou does, but by a divine power.

Thou hast indeed given a true confession of mee; but this is not enough; without a reall change wrought in thy soule; let me therefore most certainely assure thee, that except a man bee regenerate and borne answ, he is not fit for that spiritualitise, and holy profession, which is required of the children of God.

Except a man bee borne against by the effectuall working of Gods Spirit, as by the Author of this new birthy and, (in the ordinary course of Gods proceedings, in his Church) by the water of Baptisme, as the signe appointed by God in the Sacrament of our regeneration, hee cannot enter into the kingdome of heaven.

Wee receive nothing of our flethly parents, but a corrupt nature; neither can they convey any thing into us, but what they have; if wee will have any goodnesse, or grace, it must be wrought in us by the Spirit of God; which onely can bring forth effects like it felfe, spirituall and holy.

Let it not seeme so strange a thing unto thee, as if it were past thy beleese, that I said, Yer must be borne againe.

It is not for us to measure the workes of God by our owne concest, & comprehension; Howpossible is it, that

19 Islus answered and faid until them, deftroy this Temple, &c.

24 But Jefus did not commit himfelfe unto them, becanfe he knew all men.

If the fame came to less by night, & faid into him, Rabbi; weeknow that thou are a teacher come from God: for no man can doe these miracles that thou doest, except God be with him.

- 3 Jehns answered, and faid unto him; verily, verily, I say unto thee, except a man beborne againe, hee cannot see the kingdome of God.
- rily, verily, I say onto thee, except a man bee borne of water, and of the Spirit, heecannot enter into the kingdome of God.
- of the flesh, is flesh; and that which is borne of the Spirit, is Spirit.
- 7 Marvell not that I faid unto thee; Yee must be borne againe.
- 8 The winde bloweth where it lifteth, and

I

w

thou hearest the sound thereof, but can't not tell whence it commeth, and whither it goether is every one that is borne of the Spirit.

Ir Verily, verily, I say unto thee, We speake that we doe know, and testifie that we have seene, and ye receive not our witnesse.

earthly things, and ye beleeve mot: how shall yee believe, if I tell you of heavenly things?

13 And no man hath afcended up to heaven, but he that cause downe from heaven : even the Sonne of man which is in heaven.

14,15. And as Moles lifted up the Serpent in the wildernesse; even so must the Sonne of man be lifted up: that who sever beleeveth in him, should not perish, but have eternall life.

to condemne the world, but that the world through him might be faved.

i Het that beleeveth on him, is not condenned, but he that beleeveth not, is condenned already. wee may bee borne againe by the Spirit of God, and yet can give no account of the manner how it is done. Even in naturali things we see it to be thus: the winde bloweth at uncertainties from al coasts, thou hearest the sound &c. How much more is it so in the supernatural workes of God; his Spirit moves where and how it pleaseth, and no man can understand the secret operation thereof.

Both my selfe, and the Prophets that have beene ber fore mee, speake that which weeknow to bee the truth of God; and testifie that which both hee hath revealed to us, and which wee have experimentally selt in our selves, but yee that are carnally minded, and worldly wise, finde no savour in our words, and believe not our winess.

And if, while I have onely discoursed to thee of these principles of Christianity, which both our inlighted reason, and experience can easily make good, thou believest not; but sindest such disticulties, both inapprehension, and assent, what likelihood, year possibility, is there that thou shouldst believe me, when I shalt cell thee of the greatest mysteries of salvation, and of those high and incomprehensible matters of another world?

These are things whereof no man can tell thee, but he that hath beene in heaven; and no man hath beene there to see them, but hee that is now comme downe from heaven: even that Sonne of man (that talketh with thee) who in respect of his Deitie is still in heaven.

And as the brazen Serpent was erected by Moses in the wildernesse, for the cure of those Israelites, that were stung with the stery serpents, there; So must the Sonne of manbellisted up; on the crosse, that all they, who are envenomed by that old serpent the Devill, and stung with the conscience of their sinnes, looking up unto him, by a true faith, may be e healed, and live for ever.

It was not the end, and intention that God had in fending his Sonne into the world, that the world hould be condemned for not believing in him; but his holy and gracious drift, and purpose therein was, that the world of mankind should by him bee saved, in that by a lively faith, they apprehend that all fassicient Redeemer.

Wholoever believeth inhim; how great foever his unworthinesse, and iniquity bee; yet shall not come into condemnation: but hee that believeth not, is in a certaine way of inevitable condemnation; and is left without all tentedy, in a state of exempt death, &c.

And:

And this is that which brings just condemnation upon the world of unbeleevers; that, whereas the Sonne
of God is comme into the world, and hath sent his Gospell, the meanes of mans salvation abroad, into the
world; yet, that men are so wedded to their owne corruptions, that they had rather to continue in their ignorance, and their knowne sinnes, than embrace the truth
of God, and suffer the word of God to have his sull efsect in them; in which condition, whiles they doe still
persist, it cannot be otherwise, but they must needs hate
that good word of God, whereby their wickednesse is
controlled; for every one that doth evill hateth the light,
&c.

And there hee tarried with them, and by the hands of his disciples, baptized many.

It is strange that ye should still move these questions, after yee have had so sull information from mee; but I well see it is not in the meanes; except God teach the heart from heaven, by his Spirit, all our instruction prevailes not; ye your selves can beare me witnesse, that I did alwaies disclaime this honour, and said still; I am not the Christ whom ye expect, I am onely his servant, & messenger, which am sent before to make way for him.

It is he who is the true, and onely Bride-groome, and husband of his spouse, the Church: this honour is proper to him therefore to injoy her, whom hee hath chosen, and betrothed to himselfe in truth, and righte-ousnesse; as for me, and all other his faithfull servants, wee are the friends and attendants of this blessed Bridegroome, and therefore (as our duty is) wee wait upon him, and hold it to be our greatest joy, and glory, that we heare his voice, and that wee see the happy successe

I came but to notifie him unto the world, which when I have done, I doe most gladly give way and place to him, my God, and Saviour. His glory shall increase every day, more, and more, in that hee shall be knowne for the Sonne of God, by his irrefragable miracles; my name and honour shall decrease every day, (by the growth of his) in that the world shall sinde themselves mistaken in reputing mee the Messias, whom they shall now know to be onely a servant to this Christ, whom I

of this his spirituall marriage.

fore-runne and proclaime.

It is he that commeth from above, and therefore justly hath this preeminence, that hee is above all; as for me, and such as I am, we (how soever our mission is from above) are but from the earth, weake, earthly cteatures;

19,20. And this is the condemnation, that light is come into the world, and men loved darkenesse rather than light, because their deeds were evill: for every one that dothevill, hateth the light.

22 And there he rarried with them, and baptized.

27,28. Iohn answered and said: a man can receive nothing, except it be given him from heaven. Ye your selves beare me witnesse, that I said, I am not the Christ, but that I am sembetore him.

bride; is the bridegroome: but the friend of the bridegroome, which fidudeth and heareth him; rejoyceth greatly because of the bridegroomes voice; this my joy therefore is fulfilled.

30 Hee mult increase, but I must decrease.

3t Hee that commeth from above, is above all, hee that is of the earth, is earthly, & speaketh of the earth; hee that commeth from heavelt is above all.

33 He that received his testimony, bath set to his seale, that God is true.

34 For he whom God hath fenr, ipeaketh the words of God: for God giveth nor the Spirit by measure unto him.

4 And he must needs goe thorow Samaria.

10 If thou knew estable gift of God, and who it is that faith to thee; Give me to drinke, thou wouldest have asked of him, & he would have given thee living water.

unto him; Sir, thou halt nothing to draw-with, & the well is deepe; from whence then halt thou that living water.

12 Art thou greater than our father Iacob?

drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall bee in him a welf of water, springing up into everlasting side.

and being full of infirmities, speake as we are; when we speake, as of our selves, wee speake nothing but earthly things; but he being of the eternall substance of the Father, is farre above all finite creatures, and therefore justly challengeth all answerable respects from us.

He that hath beleeved, & received this infallible testimony, which Christ giveth to himselfe from his Father; hath seconded the truth of God, and is so graciously accepted of him, that hee is pleased to hold himselfe honoured by his subscription to, and obsignation of his divine truth.

For this Sonne of God, whom the Father hath feat into the world, speaketh onely the words of God; for God hath not in any finite measure communicated the graces of his Spirit unto him, as he hath done to us, men; but hath indued him with an infinite proportion thereof, as in whom the Godhead dwelleth bodily:

CAP. IIII.

SAmaria lay right in his way from Judea to Gallice.

If thou knewest what a gift it is, that God hath beflowed upon the world, in giving his Sonne to and fir it; &, if thou couldst conceive that it is the same Son of God that saith unto thee, Give mee to drinke; thou wouldest rather have begged of mee, and I would have given thee those spiritual waters of heavenly Doctrine, and divine grace, which arise from that living sountaine, and spring forth to exercial life.

The woman scottingly replied unto him: Sir, you talke of living waters; where are they? These that are here before you, for ought I see, are out of your reach: the well is deepe, and you have nothing to take them up with; What doe you therefore tell me of other living waters better than these? whence should you have

Are you a greater, and better man than our father the holy Parriarch Jacob, &c.?

But who foever drinketh of this spiritual water, receiving into his soule my heavenly Do strine, and those holy graces of sanctification, which I give to all mine, shall never have cause to complaine of thirst any more; for that Spirit of mine which I shall give him, shall not only refresh him for the present, but shall continue his un-

fpcakeable.

speakeable comforts, till he shall be possessed of eternall life.

The woman still scorning him, said; Sir, It were a good matter to light upon this soveraine water; that thou talkest of; where is it? or how should I come by it? I pray thee bestow some of it upon me, that I may save this labour of drawing, and trouble of thirsting any more.

Thou hast had five husbands in succession, one after other; and now, thou livest in an adulterous manner, with one to whom thou wert never married; so as this man is but thy husband in pretence, not truly & lawfully, &c.

Sir, I perceive by this speech of thine, that thou art a Prophet, and canst tell strange, and absent, and surure things: Tell me then, what saies thou to the maine question, that is betweene us Samatitanes, and ye Jewes, concerning the worship of God; were worship God in the Temple built upon this mount Garizim, and we have by our fathers beene taught so to doe; yee contend that Jerusalem is the place where men ought to worship.

Jesus saith unto her; Woman, this circumstance of place shall not bee long stood upon; Believe mee, ere long there shall bee no strict limitations of place at all; so as that Gods wership should bee confined to mount

Garizim, or to ferufalem:

Yee Samaritans, having mingled your religion with manifold hiperstitions, and soulce errous; have no true ground for the worship of God, neither indeed doe yee know what yee worship. Wee Jewes worship God according to the prescript of his owne Law, (in regard of the maine substance of religion.) Hereintherefore we goe beyond you Samaritans, that with the Jewes as his peculiar people hath God made that his covenant of grace and salvation; and that of their sless and bloud is that Messias, which bringeth salvation to the world.

But the time is now at hand, when men shall not bee so straitly confined to places, and co-outward rives, and ceremonies; but, the true worthipers of God shall list up purchands, every where, and without regard of these legall observations, that worthip God the Father, in Spirit and each; inwardly, and finderely. For God takes pleasure insuch suppliants, not regarding those that are altogether for outward formalities.

We men, that are buildeln; it is no marvell if we bee pleased with outward and carnal rates; but as for God, he is a Spirit; and therefore multinoods like that service,

15 The woman faith anto him; Sir, give mee this water, that I thirst not, neither come hither to draw.

18 For thou haft had five husbands, and hee whom thou now haft, is not thy husband, in that faideft thou truely.

19, 2c. The woman faith unto him; Sir, I perceive that thou art a Prophet; our fathers worshiped in this mountains, and ye say, that in Ierusalem is the place where men ought to worship.

21 Ielus faith tinto her, Woman, beleeve me, the houre commeth when yee thell neither in this mountame, nor yet at femfalem, worship the Father.

know not what we know what we worthip; for falvation is of the lewes,

23 But the house commeth, and now is, when the true worshipers shall worship the Father in Spirir, and in truth; for the Father seeketh such to worship him.

God; they that worthip him; must worthip him; which ritand truth.

25 The woman faith unto him; I know that Messias commeth, which is called Christ: when hee is come hee will tell us all things.

35 Say not ye, there are yet foure moneths, and then commeth harvest? Behold I say unto you, lift up

your eyes and looke on, &c. 56 And he that reapeth receiveth wages, and gathereth finitum o life eternall, that both hee that foweth, and hee that reapeth, may rejoyce together.

37 And herein is that faying true: one foweth, and another reapeth.

138 I fent you to reape that, whereon yelleflowed no labours other men laboured, and ye are entred into their labours.

After this there was a feast of the lewes, and lesus went up to Ierusalem.

4 For an Angell went downe at a certaine feafon into the poole, & troubled the water, &Ci

17 Bur Ielus aniwered them, my father worketh hitherto and I worke.

which is most agreeable to his nature, spirituall; those then that would worship him to purpose, must worship him not formally, but in truth; not outwardly, but in spirit.

I, that am a woman, and a Samaritan, yet have beene fo farre instructed in that part of religion which is common to us, with the Jewes, as that I know the Messias is now upon comming, even hee that is called the Christ; and that hee when he comes, will tell us all things.

It is meet and requisite that I should take all oportunities of doing my Fathers will, even as when the corne is ripe, and the cares are white to the harvest, men neglect

no time to reape it, and gather it in.

Wherein also yee my Disciples ought to imitate my seasonable care, and diligence, for your owne comfort and happinesse; for as in the harvest, he that reapeth, and gathereth in the corne, receiveth wages accordingly; so yee that labour in this spiritual harvest, shall be sure of the reward of eternall life; that so both those that have begun this good worke, and ye that finish it, may rejoice together in your happie successe.

Many hands are imployed in this great service, according to that usuall faying. One soweth, and another reap-

eth.

I sent others before you, both the ancient Prophets, and John Baptist, and my seventic Disciples, to sow the seeds of Evangelical doctrine in the heatts of men; and now ye are sent to perfect those good beginnings which they have made; So as yee shall reape the fruit and comfort of that good counsell, and holy labours, which have beene bestowed by others.

CAP. V.

Not long after this, was the Jewish feast of Pentecost, at which time, and upon which occasion, Jesus (according to the law) went up to Lorusalem.

For an Angell went downe, at some scasons appointed by God (though not fixed, and foreknowne by men) and in testimony of his descent, and presence, moved, and troubled the water of the poole; whosever then first, &c.

But Jesus answered, and said, It would be very injurious in you, to thinke, that the divine workes of God my beavenly Father, or those of mine, whereby I ap-

prove

prove my Deitie to the world, are any violation at all of the Sabbath days rather, that day ferves to fer forth and celebrate these wonderfull workes, both of him and mee.

Yee fixe your eyes upon mee, as a meere man, and looke no further then the flesh that you see; but herein ye are fouly deceived; it is the power of my invisible Godhead, whereby I doe these wonderfull workes; for I and the Father are one indivisible essence, and our acts are no lesse inseparable; The Sonne can doe nothing without the will, and act of the Father; and even as hee is man, can doe nothing, but what he seeth agreeable to the will and purpose of his heavenly Father.

For God the Father loveth the Sonne (even as man) and enableth him to all his wonderfull workes which he doth, and will by his power and authority cause him to produce greater workes than yee have yet seene, that ye

may yet more be aftonished with wonder.

For the Father (as by himselfe immediately) judgeth no man, but hath committed the power and managing of this worke unto the Sonne; so as the Father by the Sonne judgeth the world.

Ye looke upon mee as a mere man, not knowing or considering that relation which I have to the Father, and that Deitie which is veiled under this sless: know yee therefore that (in that humane state which I have affirmed) I can of my selfe do nothing, but according to that I am directed, by that powerfull and all-wise Godhead, from the information whereof I judge, and my judgement is just, because I seeke not to please my owne will (as man) but the will of my eternall Father, which hath sent mee.

If I should yeeld you this, that my testimony concerning my self is not to be admitted; (as indeed amongst meere men that rule is but just and equall) ye know that we have no reason to presse this upon mee; for there is another that beareth witnesse of mee, &c.

Yee fent unto John to know his judgement of mee; ye had not fent to him, if ye had not afcribed too much to the authority of his testimony, and behold, ye know that he bare witnesse to the truth; and pointed unto mee as that Lambe of God, which taketh away the sames of the world.

But it is not any humane testimony that I stand upon, neither is it the approbation of any mortal! man, that can adde any thing to mee, but I speake this for your conviction, that ye may be induced to acknowledge the truth, and be saved.

John

19 Then answered Iesus and faid unto them, verily, verily I say unto you, the Sonne can do nothing of himselfe, but what he seeth the Father doe: for what things soever hee doth, these also doth the Sonne likewise.

20 For the Father loveth the Sonne, and sheweth him all things and hee will shew him greater workes than these, &c.

22 For the Father judgeth no man: but hath committed all judgement unto the Some.

30 I can of mine owne felfe do nothing; as I heare I judge: and my judgement is just, because I feek nothing owne will, but the will of the Pather which had felt me.

31, 32. If I beire witnesse of my selfe, my wirnesse is not true; for there is another that beareth witnesse of mee.

73 Ye fent unto Iohn, and he bare wirnesse unto the truth.

34 But I receive not teflimony from man, but these things I say, that ye might be saved. 35,36. Hee was a burning and a shining light: and ye were willing for a season to rejoyce in his light: but I have greater witnesse than that of John: for the workes which the Father hath given mee to sinish, &c.

37 And the Father him felfe which hath fent mee, hath born wimeffe of me, ye have neither heard his voice at any time, nor feene

his shape.

38 And ye have not his word abiding in you: for whom he hath tent, him ye beleeve not.

39 Search the Scriptures, for in them yee thinke ye have eternall life, and they are they which teltifie of

40 And yee will not come to me, that ye might have life.

41 I receive norhonomifrom men.

42 But I know you, that yee have not the leve of God in you.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his owne name, him ye will receive.

44 How can ye believe which receive honour one of another, and feeke not the honour that commeth from God onely.

John was indeed a zealous and holy man; one that gave great light to Gods Church in his time, burning with fervent affections, and thining with heavenly doctrine, and exemplary fanctimonie, and ye were willing for a feafon, to professe your hearty respects to him, and your thankfull and glad acceptance of his doctrine.

But I rest not in his testimony; I have greater wit-

nesse.&c.

And the Father himselse, which hath sent mee, hath borne witnesse of mee, both in that voice which was heard from heaven in my Baptisme; and in the attestation of his Prophets, and in all the types and signies of his law. But as for you, ye have nothing to doe with that eternall Father of mine, ye have no notice of him at all, either by his voice, or any whatsoever representation hee hath made of himselse.

Ye have not given that respect and beleefe to his word, which yee ought; for that Messiah whom the Law and the Prophets do so clearely set forth, and commend unto you, as sent from God, yee do wilfully reject.

Search the Scriptures, for yee professe to make high account of them; and do justly thinke in them to finde eternall life; and they are my witnesses. I desire no other

testimony but theirs.

And yet, though by them ye be directed unto mee, as the enely fountaine of life, yet ye will not come to mee by a true faith, that ye might have life from me.

Do not thinke that I fet forth my selfe unto you, as if I assected to be honoured by you; no, it is not reputation,

and honour from menthat I regard.

Much leffe from you, whom I know to be altogether you of the love of God.

For if ye did love God, ye would gladly receive mee, who am come to you in the name and authority of that my heavenly Father; but now ye receive me nor; whereas, if a false Prophet shall come in his owne name, and of his owne head, ye will be apt enough to intertaine and sollow him.

But ye are ready to say; were the matter so plain as you pretend, why should not wee believe, as well as others? we are sure that wee know more then the common sort, why should wee not equally imbrace that truth which appeareth unto us? Let me tell you, it is your pride and ambition that lyes in your way: This grace of saith is given to the meeke and humble; as for you Scribes and Pharisees, ye are all for your owne vaine glory; all yee care for, is to be honoured of each other, and to surpasse each

each other in titles and reputation with men; not regarding that true honour which commeth from God onely.

Ye shall one day give an account, before the Tribunall seat of God, of this stiffe incredulitie of yours, but do not thinke that I shall neede to be your accuser there; no, there is one that shall rise up to accuse you; even hee whom yee unjustly pretend and challenge for your Patron, Moses.

There will need no other conviction of you, then the writings of Moses, who hath given therein abundant testimonie of mee; so as had yee but believed Moses, yee

would have beleeved mee.

But if yee beleeve not his writings which ye confesse to be so authenticall, and beyond all exception; how is it like yee will beleeve my words which yee are ready to sleight, and prejudge.

CAP. VI.

Hen Jesus perceived the inclination of the people, that they (being perswaded he was the Messias, and supposing that he must therefore be a temporall king over Israel) would goe about to force him to receive this honour from them; he withdrew himselfe; and departed agains into a mountaine himselfe alone.

Hee caused the ship by an extraordinary speed, to

come to land.

Which bread of life the Sonne of man shall give unto you: for him hath God the Father designed to this office of his Mediatorship, and hath given abundant proofe of his concurrence with him in this great worke.

Then faid they unto him; Dost thou thinke that wee have not a due care of attaining eternall life? yes doubt lesse, wee slacke no indeavour that might further us thereunto; what worke is there that may be acceptable to God, or is required by him, which we are not willing, and forward to performe?

Verily I fay unto you; it was not the true heavenly bread that Mosesgave you; that was but a bodily food, for the nourishing of the present life; but the bread, which my Father giveth you, is truly heavenly, and nou-

risheth the soule to an eremall life.

For that bread, which my Father gives for the feeding of his Church, is his onely Sonne which K commeth

45 Do not thinke that I will accuse you to the Father, there is one that accuseth you, even Moses in whom ye trust.

46 For lad ye beleeved Moses, ye would have beleeved me: for hee wrote of mee.

47 But if ye beleeve not his writings, how shall ye beleeve my words.

- 15 When Jefins therefore perceived that they would come and take him by force, to make him a King, hee departed againe into a mountaine himselfe alone.
- 21 And immediately the ship was at the land whither,&c.

27 Which the Sonne of man shall give unto you: for him hath God the Father fealed.

28 Then faid they unto him. What shall weedee, that we might worke the workes of God?

32 Then Iesus said unto them, verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread, from heaven.

33 For the bread of God, is hee which commeth

downe from heaven, and givethlife unto the world.

35 And Jefus faid unto them, I am the bread of life: hee that commeth to me shall never hunger.

26 But I faid unto you, that yee also have seeme me, and beleeve not.

- 37 All that the Father giveth mee, thall come to me, and him that commeth to mee 1 will in no wife call out.
- 38 For I came downe from heaven, not to doe mine owne will, but the will of him that iene me.

59, 40. And this is the Fashers will which hath fent me; that of all which he hath give me, I should lose nothing, and this is the will at him that fent me, &c.

44 No matican come to me, except the Father, which hath fent me, draw him:and i will raise him

up at the last day.

45 It is written in the Prophers, and they shall be taught of God: every man therefore that, &c.

46 Not that any man hath seene the Father, save he which is of God, hee hath seene the Father. commeth downe from heaven into the world; and

giveth a spirituall life to all beleevers,

I am that true bread of life, which nourisher the fould everlastingly; see that comment to me by a lively faith, and partaketh of mee, shall never have cause to complaine of spiritual hunger, &c.

But I have told you (to your just shame and rebuke) that your incredulity is so much the more hatefull; for that having had so cleare manifestations of my divine

power, yet ye beleeve not.

But it is not in the power of your perverlenesse, to make my word and miracles inesseduall; for (however incredulous ye prove your selves) yet all that the Father giveth to mee, thall and will believe in mee; and him that doth by a true faith lay hold on mee, I will in no wise abandon and cast off,

Which gratious preservation of mine elect children comes within the compasse of the very intention of my comming downe from heaven; for I came downe thence to do(not my owne will, but) the will of my Father that sent mee.

And this is the will of my heavenly Father that sent me, that all mine should be infallibly raised to life, and that every one which knoweth the Sonne, and select the power of his Spirit, and beleeverh in him, may cer-

tainly come to everlaiting life, &c.

Doe not murmur thus against my, person, as if this imagined impossibilitie of descending from heaven lay on my part; and not rather on your owne; the truth is, that all the desault is in your unbeleese; and this unbeliese is naturall to you, and deeply fixed in your corrupt disposition; insomuch as no man can come to mee, by the foot of a true saith, except my Father which sent me, inlighten his understanding, and powerfully incline his will, and affectious thereunto; and that man, whom he shall so worke upon, shall be sure that I will persect his salvation, and raise him up to glory, at the last day.

Every one that hath duly received the doctrine of my Gospell, and hath essectually learned the same, is there-

by wrought to believe in mee.

As no man can come to mee, but by the grace, and lively inoperation of my Father, fo none can attaine to the perfect knowledge of the Father (and reveale the fame to mankinde) but onely that Sonne of his, who is of the same essence with him; hee hath, in a manner incommunicable to any creature, seene that eternall Father.

Yee speake of the bread which your fathers did eate; I tell you, I am that true bread of life, which was figured by their Manna.

That Manna which your Fathers did eate of in the wildernesse was such, as could not preserve them from dying; but such vertue shall ye findein mee, who was pre-

figured by that Manna, as that who foever feedes on mee

shall never dye.

Your Manna as it had no life in it selfe, so it could give none; I am that true life giving bread, which came down from heaven; if any man seed on this living bread, hee shall live for ever; Neither shall yee need to goe seeke sarre for this bread: for the bread that I will give, is this very slesh of mine, which I will offer, upon the crosse, for mans redemption, this is it which your soules shall seede on, whiles by the meanes of this humanitie of mine, is conveyed unto you all my righteousnesse, and the suil efficacie of my Deitie, for the quickening of them to life everlasting.

The Jewes therefore, missaking the words of Christ, as literally spoken, of a carnall and bodily manducation, argued with themselves; How can this be made good, which hee speaketh; how is it possible that this man should give us his slesh to eater or how should that slesh

be bread?

Then Jesus knowing their secret murmurings, said unto them; Never thinke it so strange, that I have told you concerning the eating of my stesh; for I tell you yet againe, except yee do so, by a true and lively faith communicate of my sless and my blood, as that you are incorporated thereinto, yee can have no spirituall life in you.

Whosoever thus partaketh of my fleth; and my blood, as that he hath this spirituall communion with me, that man hath already a true right to eternall life, &c.

For my fiesh is indeed a true spiritual meat, and my blood is a true spiritual drinke, whereby the soule of the true beleever is really nourished to eternal life.

He that thus partaketh of my flesh and blood, becommeth one with mee, and I with him: neither is there any other way, or meanes of his happy communion with mee.

Do not fixe your eyes too much upon this visible humanitie of mine, but know that this power of giving life; is derived to mee from that my living Father in heaven, which bath sent mee, and hath given meethis life of the Sonne of God manifested in the sless y vertue

48, 49, 50. I am the bread of life; your fathers did eate Manna in the wildernesse, and are dead, this is the bread which commeth downe from heaven, that a man may eate there-of, and not die.

which came downe from heaven, if any man eate of this bread he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Iewes therefore ftrove among themselves, faying, how can this man give us his flesh to eate.

73 Then Iesus faid unto them, verify verify I say unto you, except ye care the field of the Some of man, and drinke his blood, ye have no life in you.

54 Who so eateth my flesh and drinketh my blood, hath eremall life, &c.

55 For my flesh is meat indeed, and my blood is drinke inceed.

56 Hee that cateth my fleth, and drinketh my blood, dwelleth in mee, and in him.

hath fent me, and Flively cheFather: so he that eateth mee, even he shall live by me.

K 2

whereof

58 This is that bread which came downe from heaven &cc.

fo Many therefore of his disciples, when they had heard this, said; this is an hard faying, who can

peace ie 5

61, 62. When Iclus knew in himfelfe that his disciples murmured at it, hee said unto them, deth this offend you? what and if ye shall see the Sonne of man, ascend up where hee was before.

63 It is the Spirit that quickeneth, the fielh profiteth nothing : the words that I speake unto you, they are Spirit, and they are life.

66 From that time many of his disciples went backe, & walked no more with him.

70 Islus aniwered them, have I not choicn you twelve, and one of yours devill. whereof, it is, that as he gives life unto mee, fo I doeal fo give a spiritual life to who soever shall thus partake of me.

See verse 48,49,50.

Many therefore of his Disciples, when they had heard these words, taking them in a carnall, and literall sense, said; This is an hard and harsh doctrine; who can tell what to make of it, or how to take it?

The disciples made no open complaint of this their exception, and scandall; but when lesus, the searcher of hearts, knew in himselfe, that his disciples murmured at his doctrine, he said unto them; Doe ye stumble at this saying of mine, I doe well know that the ground of your offence is the meane estimation of this humanity of mine; by the power whereof yee measure by your outward senses, making no difference betwixt me, and other men; what will yee say then, if ere long your eyes shall be witnesses of another manner of condition of mine, than you thinke of; if you shall behold me (the Sonne of man) ascending up by the power of my Deity into heaven, to take a repossession of that glory which I eternally enjoyed there.

Ye are ready to mistake my words, of a sleshly kinde of eating my body; wherein ye doe grossely erre: sortic is not my slesh, considered simply of it selse (without respect to the Spirit) that can availe you to this happy nourishment; but it is the Spirit of the Almightie, and eternall Godhead, (whereto this body is inseparably united) which gives this soveraigne vertue unto it. And even so is it also in my Doctrine; it is not the outward sound of my words, wherein ye are to rest, and to seeke comfort; but it is the inward and spirituall sense of them; thus taken, they shall bee sound to have sweet-

nelle, and life in them.

From that time forth, many of thosehis fashionable disciples, taking this unjust offence at his holy Docarine, went away from him, and followed his traine no more.

Whiles the rest are gone, ye twelve sticke dose unto me; and indeed I have singled you out to the honour of a more neare attendance upon mee; yet even this small number of yours must be abated; for, how soever yee all make faire professions, yet one of you is a very devill in his heart, and will ere long manifest his wickednesse in act.

CAP.

CAP. VII.

I Is kinfemen therefore said unto him; what does thou here in this obscure comer of Galilee; Go thy waies up to the famous and frequent City of Jerusalem, where all the confluence is of the Tribes of Israel, and Proselytes from all parts, that thou maiest winne; and confirme thy disciples with thy miracles.

It is not yet a seasonable time for me to goe up to Jerusalem; ye may goe when you please; all times are alike to you. The world is your friend, and savours you in your designes; but mee it bateth, because I reprove the

wickednesse of it.

No man spake openly in his approbation, and defence; for feare of the censure of the Jewish Rulers; which had decreed to excommunicate any man that should professe respectuate him.

I doe not deliver the do ctrine which I teach, as my owne, but as my heavenly Fathers, which hath feut me.

If any man shall, with a simple and bonest heart, yeeld himselse over to doe the will of my Father, according to the measure of that he knowes, God shall incourage and blesse that man with surther light; so as hee shall fully know whether my Doctrine be of God, or of my selfe:

I have done one charitable and miraculous worke on the Sabbath day, namely the cure of a palife man, and ye

are all wondering, and yet mutinying at it.

Under the Law of Moles, ye were injoyned circumcision, (nor that Moles was the first instituter thereof, but God to our father Abraham) and yee doe without scruple practice it accordingly, even upon the Sabbath day.

Looke feriously into the true state, and ground of things: and doe not judge according to fancy, or ourwardappearances, but esteeme of things as they really

atc.

Is it out of guiltinesse that our Rulers are thus silent? Doe they know indeed that this is the very Christ? If they doe so, sure we thinke they mis-know him; for we have learnt that when the Messias comes, no man shall know, or declare his generation; but for this man, wee know his kin ited and pedigree.

- 3 His brethren therefore faid unto him, depart hence, and goe into Indea, that the disciples also may see the workes that thou doest.
- 6,7. My time is not yet come; but your time is alway ready the world cannot hate you, but me it hateth; because I testisse of it, occ.

13 Howheit no man fpake optimy of him, for fearers the leaves.

scare of the lewes.

16 Ichis answered them; My doctrine is not mine, but his that sent me:

- 17 If any man will do his will hee thall know of the Doctrine, whether it bee of God, or whether I speake of my selfe.
- 21 I have done one worke and ye all marveile.
- gave unto you circumcifion, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumcisea man.

24 ludge not according to the appearance but judge righteous judgements

it?

If kethboldly, and they fay nothing unto him. Do the Rulers know indeed that this is the very Christ? Howbeit weekow this man whence he is: but when Christ commeth, no man knoweths whence hee is.

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18 Then cried Iefus in the Temple as hee taught, faying; ye both know me, and yee know whence I am, and I am not come of my felfe, but hee that fent mee is true, whom yee knownot.

29 But I know him for I am from him, and he hath

fent me.

32. Then faid Teins unto them, yet a little while am I with you; and then I goe unto him that ient me.

34 Ye shall lecke me, and shall not finde me and where I am, thither yee cannot come.

37 In the last day, that great day of the feast, Icsus stood and cried laying; If any man thirs, let him come unto me and deinke.

38 He that beleeveth on mee, as the Scripture hath faid, out of his belly. thall flow rivers of living water.

30 The holy Choft was not yet given, because that lefter was not yet glo-rified.

48,49: Have any of the Ruless, or of the Pharifees beleeved on him? but this people who knoweth nor the Law are curfed.

Yee mutter secretly that ye know me, and the place of my birth, and my parentage; but yee are utterly mistaken; for I have a Father in heaven, whom yee know not; I came not of my selfe, but my Father is he that ferr me, who is the God of truth, of whom ye, after all your presences of knowledge, are utterly ignorant.

But I doe perfectly know him, as I have good realon; for both I am from him by eternall generation, and by him fent into the world to doe this great works of redemption.

Ye feeke to lay hands on me; but know that my time is fet; it shall not bee long ere I put an end to this your contempt and perfecution; and departing from you, shall returne to my Father that fent me.

Then yea my perfecutors thall feeke mee in vaine, for ye shall not finde me; I shall be quite out of your reach;

and where I am, thither can ye not come.

In the last day of the feast, which day they called the Great Hosanna: Jesus stood and tooke occasion by their solutions for their factifices, and libations, to speake of better waters; and cried, saying; If any man thirst spiritually, let him come to mee, and drinke.

Hee that beleveth in mee, shall (according to the frequent promises, every where in the Scriptures) be abundantly blessed; and shall not onely have much comfort in himselfe, but shall have such store of grace, and heavenly consolation in his heart, that hee shall be able to yeeld forth abundance of it, unto others.

The mirroulous and fanctifying gifts of the holy Ghoft worg not asyst fo fully given, asthey were after-

wards, when Jefus was received up into glory.

Meseshis man such as you pretend, doe you thinke that the Rulets, and the Pheristes; mental lister judgement than your selves, would not have discerned and acknowledged him? They know the Law, & according to that, judge infallibly; but this ignorable multimate that hath no infight into the Law of God, lies open to miss rable seduction appearant rates and is therein accurate.

CAP. VIII.

fay not; but am ready to fecond Moses herein; in the meane time, doe not yee prosecute that in her, whereof your selves are guilty; she hath well deserved to be stoned; but who shall be her executioners? If any of you be innocent, let his hand be first upon her.

Howfoever thou hast deserved, it is not mine office to passe sentence of condemnation upon thee; since therefore thine accusers are sent away by their owne guiltinesse; it is not for me to prosecure thee; Goe thy waies, repent thee of this great wickednesse; and take heed thou be not miss carried into this sin any more.

Howfoever, in the ordinary course of humane proceedings, it is true that no mans testimony is to be taken concerning himselfe, yet in this case of mine; who am a divine person, exempted from all possibilities of errour; God in the stess, it is savre otherwise. Being such a one, though I doe beare record of my selfe, yet the record cannot but be true; for I, and I onely know whence I came, even from the bosome of mine extratal Father; and whither I am returning; even to the repossession of that gloty; but ye (sudging onely according to the outward appearance) know neither of these.

Ye prelume to judge according to your carnall affections; and follow your outward lenfes in the judgements yee passe on me; and, in the meane time, will not endure me, who doe not challenge, or execute that power which

I might, in judging you:

Not that I doe discissine, or forsake that right; but make use of it when I see it meete; and whensoever I do judge any man, my judgement is true, and altogether infallible; and such, as whereby ye may be convinced, according to your owne rules; for I am not sione; the Pather that sent me, is with me, and testificth with me, and some

I am now thereby going away, and removing from the earth; and then, in vaine shall ye seeke for help from mee, whom yee have despited; imploring the aid of the divine power of that Messias whom yee have rejected; justly therefore doe I cash you off, and suffer you to die in your somes; barring you out from my presence; for, whither I goe, yee shall never becallowed to come:

Then faid the Jewes; what meanes this threat of his departure, whither we shall not come to him. Will have

7 Heerhar is without firme among you, let him first cast a kone at her,

in And Isins filld into her, neither doe I condemnethee; Goe and fin no more.

14 Ielis answered and taid unto them; though I beare record of my felfe, yet my record is true; for I know whether I came; and whither I goe, but ye cannot tel whence I come, and whither I goe,

15 Yee judge after the flesh, I judge no man;

if And yet it judge, my judgement is true, for I am not alone, that fent me.

gaine unto them, I goe my way, & yee shall seeke me, and shall die in your fins i whither I goe, ye cannot come.

22 Therfaid the lewes, will be kill himfelfe? be-

Killi

canfe hee faith, whither I goe, ye cannot come.

23 And hee faid unto them, years from beneath, I am from above.

24 For if ye beleeve not that I am hee, ye shall die in your sinnes.

25 And I efus faith unto them, even the fame that I faid unto you, from the beginning.

26 I have many things to fay, and to judge of you, but he that fent me is true, and I speake to the world those things which I have heard of him.

27 They understood not that hee spake to them of the Father.

28 Then faid Ielus unto them, when ye have lift up the Sonne of man, then shall ye know, that I am he, and that I doe nothing of my selfe.

29 And he that fent me is with mee; the Father hath not left me alone, for I doe alwaies those things that please him.

31 Then faid Jefus to those lower which beleeved on him, if ye continue in my word, then are yee my disciples indeed;

kill himselfe? if hee doe, he shall indeed goe alone, wee list not to follow him on that condition.

It is to no purpose to speake to you of heavenly things; ye cannot be ecapable of my Doctrine; yee are altogether earthly and sensuall; and savour nothing but earthly things; I am from heaven, and my Doctrine is accordingly, &c.

For if yee believe not that I am the Sonne of God, the true Mellias, that should come to fave the world,

ye shall die in your sinnes.

I am not one that is fudenly, and inexpectedly flarted forth into the world; but, that very Meffias, who from the beginning of the world, was foretold, and fore promiled to mankinde.

If I minded to take advantage of your wickednesse, and insidelity, I have matter enough to accuse and condemne you for; but that is not my errand for which I came; onely I must tell you, these contempts, and this unbeleese of yours will not bee let goe unpunished; for my Father, that sent me, as he is truth it selfe, so hee will certainely make good that which I have delivered to the world, from him, and, that which hee hath spoken to the world by mee.

All this while, their understandings were so blinded, that they did not perceive that hee spake unto them, concerning God the Father, and that dreadfull judgement of his, before which they must appeare, and receive the due sentence of their obstinate unbelocite.

When ye have lift up me, the Sonne of man, to the croffe, and have failned me to that tree of shame, and curse, whereon I shall suffer an ignominous, and paineful death, ye shall then know, both by the miraculous signes which then shall appeare to the world, and by the wonderful consequences of my glorious resurrection, and ascension, that I am that Messas, whom ye have expected; and that I am not a meete man, as yee now suppose, and that I doe nothing of my selfe &c.

The eternall Father that sent me, hee is inseparably with me; hee hath not lest me alone; His Godhead is mine; I am one with him, and therefore I can doe nothing but that which is perseasly pleasing unto him.

I, who know your hearts, doe well see, that upon these words of mine, yee doe now beleeve in mee; but, take heed that this faith of yours bee not unsteddy and temporary; see that yee continue constant in the profession of my same, and then ye shall indeed bee my Disciciples.

And

And then yee shall have the truth of God further revealed unto you; and this divine Evangelicall truth fhall so worke with you, that it shall blesse you with the liberty of the Sonnes of God; making you free from the bondage of finne, and Saran, under which yee are now held.

What tellest thou us of freedome? tell this to the forlorne heathens, who are borne to fervitude; as for us, we are the feed of faithfull Abraham, and that not of the bond-woman, but of the free: wee scorne the imputation of bondage; and abhorre the very name of it? why doest thou then tell us of being made free?

Indeed yee challenge a naturall freedome, but yee are morally flaves and vaffalls; howfoever yee pleafe your selves, ye are servants to a base Master, even Singe; for who foever yeelds himselfe over to the commission of finne, as ye doe, is no other than a flave and vaffall unto

inne. Yee brag of your privileges, and liberty, but how long will this last? yee are in Gods family but as Ismael was in Abrahams; ye may challenge, and usurpe a kinde of liberry, and immunity; but it shall soone bee at an end, as his was; the truth is, ye are fervants of finne, and not Sonnes of God and, it is not for a fervant to make account of a perperuall claime to the house, or stay in it; if ye be once the adopted Songes of God, yee may challenge a roome in his house, but as yee are, yee have none.

Neither shall yee attaine to this happy condition of spirituall freedome, unlesse the Sonne of God doc invest you with it a your owne indeavours will but inthrale you more, his grace and mercy must onely worke your deliverance.

Iknow ye are Abrahams feed, according to the fieth, but what will this availe you, whiles yee are firangers from the fairh of Abraham, this istoo plaine, in that ye feeke to kill mee, in whom Abraham beleeved, a wickednelle, which ye could never yeeld unto, if yee had given place to that faving word of mine, which hath beene delivered unto you: that very contempt of yours hath drawne upon you this hatefull finne of your mutderous intentions against me.

My Doctrine is fuch as I have received from my heavenly Father, and therefore holy, and divine: your pradifes are fisch, as ye have received from that true father of yours, whom ye will bee very unwilling to acknow-

ledge.

32 And we thall know the truth, and the truth thall make you free.

33 They answered him, Wee bee Abrahams feed, and were never in bondage to any man, how fayelt thou , ye shall be made free?

3 4 Telus aniwered them. **Verily, verily, I fay u**nco you, wholoeuer committeth finne, is the fervant of finne.

35 And the fervant abirtesh not in the house for ever : but the Some 4bideth ever-

36 If the Sonne therefore thall make you free, ye fhall be free indeed.

37 Eknow that yeare Abrahama feed, but yee feeke to kill mee, because my word hath no place in you.

38 I speake that which I have seene with my Father: & ye do that which yee have feede with your father.

Wee

41 Wee be not borne of fornigation, we have one Father, even God.

43 Why do yee not understand my speech? even because yee cannot heare my words.

44 Ye are of your father the devil.

44 When he speaketha lye, hee speaketh of his owne: for hee is a lyar and the father of it.

51 If a man keepe my faying hee shall never see death.

56 Your father Abraham rejoyced to fee my day; and he saw it, and was

glad.
57 Then faid the Iewes
unto him, thou art not yet
fiftie yeares old: and haft

thou feene Abraham?

58 Icins faid unto them,
verily verily I fay unto
you, before Abraham was
I am.

for then tooke they up flunes to call at him: but Iesus hid himselfe, and went out of the Temple, going through the midst of them, and so passed by

asked him, faying Mafter, who did finne, this manjor his parents, that hee was borne blinde?

We could not be true-borne, if wee had any other father then that one, whom we challenge; being the sonnes of Abraham, it must needes follow that wee are the Sonnes of God; Onely God therefore, who is the Father of faithfull Abraham, is the Father of us who are his true children.

I have spoken plaine enough to you; why doe ye not understand my speech? the fault is in none but in your selves; ye are so carried with prejudice, and disaffection, that yee will not apply your mindes to listen unto that, which I deliver unto you.

Pretend, and professe what ye will, I must point you to your true father, Ye are of your father the devill, &c.

Hee is both a practifer of lies himselfe, and the author and cause of them in others; when he arters lyes, he doth but his kinde; if at any time he let sall a truth, that is but stolne, and usurped; his proper worke is both to lie, and to move lies in others.

If a man keepe my faying, hee shall be furely freed

from everlasting death.

Your father Abraham by a lively faith foresaw this comming of mee, the Messias, and lived in that saith of his; and in that spirituall life rejoyced with joy unspeakable and glorious.

Thou canst not so boast of age, as to make thy selfe neare fiftie yeares old; thou appearest to be much short of that; and hast thou lived so long as to have seene Abraham?

I rellye, O ye fond Jewes, my being is not to be meafured by my comming in the flesh; I am that God, which was and is from everlasting; Abraham had his being in time, mine is from eternitic, your fathers knew mee by the name of I AM, I am still so to you, yesterday, and to day, and the same for ever.

But Jesus withdrew himselfe from them, and by his secret power so avoided their hands, as that they were not able (in his passage through the midst of them)

to stay, or touch him.

CAP. IX.

The one that all punishment that is inflicted upon man, is for sinne; the other, that every mans soule bath formerly

formerly had a being in some other body; and hath passed from one to another; Now therefore, (these things presupposed) tell us, whose sing it is that is punished with blindenesse in this man; was it his owne, whiles hee was in some other body, or was it his parents: for which hee is now thus from his very birth, blinde and mise-rable.

Howfoever ordinatily these outward afflictions are the just punishments for sinne; yet in this case it was not the respect to the sinne of any man whomsoever, that is the cause of this mans blindenesse; but the respect that God hath to his owne glory, that hereby occasion might be taken, to shew forth his great power and and mercy in his cure.

Whiles it pleafeth my heavenly Father (that fent me) to give mee opportunitie of life, I must doe these great workes that hee hath designed mee unto; the night of death comes now shortly and fast on: then it will be no season to worke in this kinde any more.

The Sunne hath his daily courfe, which when he hath finished, hee then withdraweth his light, and then the night succedeth; whiles my bodily presence is in the world, I am that true Sunne that inlightneth the world; but this Sunne of mine shall set; and then ye shall not expect from meeony more this visible and sensible illumination; that I should show forth my Fathers glory by my personall miracles.

Goe, and wash in the poole of Siloam, which is by interpretation, Sent: no other poole but that shall cure thee: neither could that doe it, but by my institution: it is my fending that gives that vertue, that successe, to these waters.

Do not so wrong God, as to rob him of his glory, in ascribing that to a sinfull man, which is due onely to his glorious name: Never say that this maneured thee thus; hee is a sinner, we know for he is a Subbath breaker: God hath done it sure by some other meanes.

It is a strange thing, that yee who prosesse so much knowledge should be ignorant in so great and important a matter. I am but a simple man, yet I can easily see, and boldly affirme, that such a miracle as this is, cannot be wrought any other way than by a divine hand: and can a man be sent from God with such supernaturall power, and yet ye not know whence he is?

Never tell me (as ye doe) that this man is a finner: we know and have bin fo infiructed by you, that God gives not to finners such wonderfull graces, as this, to be able

3 Iefus answered, neither hath this mansumed, nor his parents; but that the workes of God should be made manifest in him.

4 I must worke the workes of him that sent me, whiles it is day: the night commeth when no man can worke.

5 As long as I am in the world, I am the light of the world;

7 Go wash in the poole of Siloam (which is by interpretation Sent he went his way therefore, and washed and came seeing.

24 Give God the praile, we know that this man is a finner.

30 The man answered and faidunto them, why herein is a marvelous thing, that yee know not from whence he is, and yet he hath opened mine eyes.

ye God heareth not finners, but if any man be a worfhiper of God, and doth
to his will

33 If this man were not of God hee could doe nothing.

34 They answered and said unto him, thou wast altogether borne in sinnes, and dost thou teach us? and they cast him out.

39 And Ielus faid, for judgement I am come into this world, that they which fee not, might fee; and that they which fee, might be made blinde.

40 And some of the Pharisees which were with him, heard these words, and said unto him, are we blindealso?

4: Ielus faid unto them, if yee were blinde, yee should have no sinne: but now ye tay, wee see, therefore your sinne remaineth.

I Verily, verily, I say unto you, hee that entreth not by the doore into the sheepfold, but climbeth up some other way, the same is a theese and a robber.

to give eyes to a man that never had them: yea, this is a thing that transcends all finite powers; and therefore do not cast so wrongfull an imputation upon him that hath done so great things for mee, &c.

If this man were not of God, in an extraordinary manner, as sent from him, assisted by him, it were not

possible he should do such wonders.

Thou ignorant and prefumptuous sellow; God had set a marke upon thee in thy very birth; therein proclaiming to the world, that thou hadst beene a suner in thy former estate, ere thy soule entered into this body of thine; and does thou take upon thee to teach us who are Masters in Israel? And they excommunicated him from their Synogogues.

I am come to fet right those things which are consused and disorderly in the world: and therefore, in much mercy, to illuminate those that are spiritually blinde; and inno lesse justice, to give those up to blinde ignorance, and spirituall darkenesse, which are fondly, and proudly misconceited of their knowledge and wisdome.

What dost thou strike at us in this speech of thine? canst thou not hold up thine owne reputation without disgracing of us: others, wee know, are blinde and ignorant enough, but dost thou cast this aspersion upon us?

If ye were blinde in your owne conceit: or were fo indeed, for want of those helpes which are afforded unto others, your sin should be the lesse, and your fault should be both the more excusable, and more easily remedied: but now ye stand upon the opinion, and oftentation of your quicke sightednesse, ye make your selves uncapable of redresse, and can looke for no other, but that your proud contempt of Gods ordinances shall be required of you.

CAP. X.

VErily, verily, I fay unto you: There are many that challenge to themselves the titles of your spirituall pastors, which indeed are no better then wolves to waste, and destroy the slocke. The Church is as a sheepesold, I am the doore of that sheepsold, by which every lawfully-called pastor must enter; if any man will be climbing up, over the walls, and endeavouring to enter by undue and unwarrantable meanes, upon the charge of the Church, that man is no other than a thiefe and a robber.

Buc

But he that is duly and lawfully called by mee, hee is the true sheepheard of his Church.

To him, God the Father (who is the porter of this spirituall doore) gives willing entrance and admission; and the people of God who are his sheepe; do willingly hearehis voice: and hee is familiarly, and intirely acquainted with them, and leades them forth to the greene pattures of heavenly doctrine, and to the waters of com-

Hee leades them the way to heaven by wholfome do-Arine, and holy example; and they follow him in both: for they are so instructed as that they can discerne his doctine from errour, and herefie:

So verfe 5.

I am that doore of my Church, through which every one that hopes for true comfort in this holy function must enter; and by whom every one that would attaine falvation must necessarily passe:

So verfeg.

All that have heretofore taught any doctrines contrary to mine, or that have indeavoured to draw away the hearts of men, to the beleefe of those doftrines, which have not had a reference to mine, (as if men could bee faved against, or without mee) shortly, all that ever have taught in their owne name, they are deceivers and robbers; but those that are my true and faithfull people, did not give any regard to them.

He that is not the true thepheard, but takes upon him that calling, for the advantage of an outward commodi ry, who doth but tend another mans flocke for an hyre, will not adventiure his life for their fafetie; but when hee feeesa danger comming, will run away, and shift for himselfe, leaving his sheepe to the mercy of the wolfe,

&c.

Ye my chosen people of the Jewes are now my known, and noted flocke: but I have other sheepe also besides you, even the Gentiles, which are not of your fold; but shall have a fold of their owne, a more samous Church then yours: these must I ere long bring home out of the waste deserts of the world: and they shall heare the voice ofmy Gospell: and by the power thereof shall be united into one body of the Church, with you; so as Jewes

2 But he that entreth in by the doore is the sheepheard of the sheepe.

3 To him the porter openeth, and the Theepe heare his voice, and hee calleth his owne Theepe by name, and leadeth them

4 And when he putteth forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voice.

7 Then faid Iclus unto them againe, verily, verily, I fay unto you, I am the doore of the sheepe.

8 All that ever came before mee are theeves and robbers: but the theepe did not heare them.

18 But hee that is an hireling, and not the freepheard whose owne the sheepe are not feeth the wolfe comming, and leaveth the sheepe, and fieeth,

τ6 And other sheepe I have which are not of this fold: them also I must bring and they shall heare my voice, and there shall be one fold and one theep. heard,

17 Therefore doth my Father love me, because I lay downe my life that I might take it agains.

18 This commandement have I received of my Father.

26 But ye beleeve not, became yee are not of my sheepe, as I said note you.

34 Iclus answered them: Is it not written in your law; I faid yee are gods?

35 if hee called them gods, unto whom the word of God came.

36 Say ye of him whom the Father hath tandlified and fent into the world, thou blafphemest, because I said, I am the Sonne of God?

37 If I do not the works of my Father, believe me not.

and Gentiles shall make up one holy Catholick Church, under me their one onely head.

Howfoever, the love of my Father to me, as his cternall Sonne, is infinite every way, and not capable of the limits of time, or measure; yet as man, and as Mediator between him and man, he love the for that deare propension of love, which hee sees in me to mankinde; that I am (for the redemption thereof) so eheerefully ready to lay downe this life of mine; which yet I shall not utterly forgoe, and lose; but onely lay it downe for the time, and soone after take it up againe, in my glorious resurrection.

All the whole carriage of this great bufinesse both in the voluntary resigning, and the reassuming of my life, is that, which is determined by the eternall, and most wise, and holy decree of my Father.

Ye beleeve me not, because, howsoever yeemake an outward profession to be within the fold of the Church: yet in truth, ye are not that which yee pretend, though ye carry the fleeces of sheepe, yet yee are wolves within, and whiles yee continue such, how can yee beleeve my words, how can ye do other then persecute mee?

Why are yee offended at this? It is onely your ignorance that is guiltie of a scandall herein, were yee rightly informed, yee would understand how justly I doe challenge this honor; but in the meane time there was no cause ye should stumble at this title which is in the holy Scriptures imparted to men in authority; for is it not

written in the Pfalmes, I have faid yeare Gods?

If God himfelfe in his Scriptures, call them gods, upon whom it pleafeth him to put rule and command over others, honouring them with fo high a stile: and withall, ye will grant that the authority of the Scripture is facred, and inviolable.

Say ye of mee, whom the Father hath fet apart, to be the mediator betwist himself, and mankinde, and whom he hath fent into the world to be the Saviour thereof: Thou biasphemest, because I said, I am the Sonne of God? I tell you, this word of yours is no other then an high, and hainous biasphemie against God; and that claime of mine is most just, and irrestragable.

That ye may be throughly convinced hereof, do but looke upon the workes that I doe; if the miracles that you fee come from mee, be any other than divine, and fuch as can have none but God himselfe for the author of them, believe me not.

CAP. XI.

A 7E shall not neede to feare that wee shall upon this sicknesse forgoe Lazarus; for this disease shall not end in a continuing death; but shall give an accasion to win much glory to God, by his miraculous reftoring.

In all that time of the cleare day, wherein wee have the benefit and direction of the Sunne, wee walke fecurely, and flumble not; neither feare falling; The call and fore-appointment of God is the light of that Sunne, which I am, and must be directed by; whiles I walke according to the guidance thereof, I cannot do amille.

But if a man walke either without, or against this fure, and holy direction, he cannot but flumble, and fall,

and milcarry.

Then faid Thomas, &c. to his fellow disciples, Our Mafler is (I fee) refolved to goe up to Jerufalem, where hee was so lately in danger of stoning; or at least, to the skirts of it, which is Bethanie, wherein what will hee do other then put himselse in the very jawes of death; sincohec hath taken up this resolution, let us not leave him; but let us also go, that we may dye with him.

Whereas man harbby his finne exposed himselfe to a double death, both spirituall and bodily, I am he who am-both the author or beginner of life unto him; and the preserver and finisher thereof, those somes of Adam, which are dead in their finnes and trespasses. I do by the power of my Spirit revive, by working in them a lively faith in mee, and cause them to leade the life of grace.

And those who do thus live the life of faith, I doe by my power and mercy preferve from dying eternally,

&c.

And this howfoever Caiphas spake out of his owne malicious sense, yet God over-ruled his tongue herein (asbeing the high Priest that yeare) to utter unawares an oracle-like prophetic concerning Christ, that hee thould dye for that nation of the Jewes.

And not for that nation onely, but for all mankinde; that by the vertue of his death hee might gather together all his elect ones among the Gentiles; and might happily bring them to the participation of the same grace, and

glory.

4 This licknesse is not unto death, but for the glory of God, that the Sonne of God might be glorified thereby.

9 Are there not twelve houres in the day? If any man walkeintheday, hee flumble th not, because hee feeth the light of this world.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

16 Then faid Thomas which is called Didymus, unto his fellow Ditciples, Letus alfo goe, that wee may die with him,

25 Telus faid unto her, I am the refurrection, and the lifeshee than beloeveth in mec, though hee were dead, yet thall he live.

26 And whotoever liveth and beleeveth in mee, (hallnever die.

51 And this (pake hee nor of himfelfe, but being high Priest that yeare, hee prophecied that lefus should die for that nation.

5.8 And not for that nation onely, but that also he should gather together in one the children of God that were icattered abroad.

CAP. XII.

19 Behold, the world is gone after him.

23 And Iefus answered them, saying, the houre is come that the Some of man should bee glorified.

24 Verily, verily, I say unto you, except a come of wheate fall into the ground, and die, it abidethalone: but if it die, it bringeth forth much fruit.

25 Hee that loveth his life, shall lose it, &c.

27 Father, save me from this houre, but for this, &c.

28 Father, glorifie thy name: then came there a voice from beaven faying, I have both glorified it, and will glorifie it againe.

32 And I if I be lifted up from the earth, will draw all men unto me.

35 Yeta little while is the light with you, walke while yee have the light, leit darkenesse come upon you.

an,40 Thererefore they could not believe, because that Biaias said againe; He hath blinded their eies, & hardned their hearts, that they should not see with their eyes, &c.

47 For I came not to judge the world, but to jave the world.

W Ee see so many beleeve in him, as if all the world would turne disciples to him.

The time is now at hand, wherein the Sonne of man shall be glorified, both by his triumph over death, and by the generall publication of the Gospell all the world over.

In the meane time, let it not trouble you to see me die: for I tell you, this is the way to my greater glory. Even as ye see the corne falls into the ground, and there doth, as it were, die, in a naturall corruption, that it may live againe in a plentifull increase.

See Matth. 10. 39.

See Matth. 26. 39.

I doe not so regard my owne safetie and peace, that I would have either of these stand in the way of thy glory. O Father, therefore, what soever I suffer, doe thou glorise thy owne name, &c.

I have hitherto gloristed it by all those proofes I have given of thy Deity, by all the miracles which thou hast wrought; and I will perfit that which I have begun; & will after a glorious death consummate thine everlating glory in heaven.

And I, when I am lifted up from the earth, upon my Crosse (which my enemies intend to my shamefull death) shall then shew forth my glorious triumphes, and will then by the power of my death, draw up all my chosen ones into heaven with me.

Yet a little while is the light of my bodily presence with you, and the light of my personal! Doctrine shines forth unto you; make use of this happy opportunity whiles it lasteth, &c.

Therefore they could not believe, because that, as Isaias speaketh, in a just punishment of their malicious nesseand contempt, God had strucken them with a reprobate sense, so as their cies were blinded, and their hearts hardened against the meanes of their conversion, and salvation.

See John 3. 17.

That Doctrine which by his commandement I preach unto you, is that which will furely bring you to everlasting life, &c.

50 And I know that his commandement is e-verlasting.

CAP. XIII.

Tests, though he well knew what evill was towards him, by the treacherous conspiracy of Judas, yet well knowing also, the happy issue of all these his imminent sufferings, and foreseeing his triumph overall his enemies; and the glory prepared for him, in that free & full foveraignty, which the Father had given him, over all things, both in heaven and earth; and knowing, that as hee was sent from heaven, by his eternall Father; so also, that he was (in spight of all the opposition of the powers of hell) to returne now to the glory of his Father; He cheerefully addressed himselfe to this great worke; and rising from Supper, in a desire to leave behinde him, an example of humility, and charity, he laid aside his garments, and tooke a towell, and girded himselfe; and powring water into a bason, began to wash his disciples teet.

Thou does not as yet understand the reason of this act of mine; thou shalt in due time know, upon what ground I doe it; but in the meane time, it behoves thee to submit thy selfe with all humble obedience, to this worke which I have in hand.

It I doe not wash thee both by my bloud, shed for the expiation of mans sinne; and by the sanctifying power of my Spirit, (which I would reptesent unto thee by this washing) thou canst have no part with me, no interest in me, no benefit by me.

Nay then, Lord, let it not be enough that thou washest some part of mee alone; for alas, I am all uncleane with my sinnefull corruptions; wash mee therefore all over, cleanse thou both my hands that are guilty of many offensive actions, and my head that hath conceived many sinnefull thoughts.

As it is in the custome of bathes, that those who come forth thence, shall not need to be ewash t overagaine, save onely to have their feet washt, which have soyled themselves by treading upon the ground; so is it in this spirituall washing, ye my disciples are already, in respect of the maine businesse of regeneration, washed from your sinnes, yet there are some remainders of earthly and worldly affections, which must be still pur-

3,4,5. Iesus knowing that the Father had given all things into his hands, and that hee was come from God, and went to God; He riseth from supper, and laid aside his garments, and tooke a towell and girded himselfe: after that he powreth water into a bason, and began to wash the disciples feet, and to wipe them with the towell wherewith hee was girded.

7 Ielisanfwered and faid unto him, what I doe thou knowell not now; but thou shalt know hereafter.

8 If I wash 'thee not, thou hast no part with me.

9 Simon Peter faith unto him; Lord, not my feer onely, but also my hands and my head;

no Telus faith to him, hee that is washed, needeth not, save to wash his feet, but is cleans every whit: and yec are cleane, but not all.

L

geo

18 I speake not of you all. I know whom I have chosen: but that the Scripture may be fulfilled. Hee that eateth bread with me, hath lift up his heele against me.

23 Now there was leaning on !efus botome, one of his disciples, whom lefus loved.

26 Iclus answered, hee it is to whom I shall give a sop, when I have dipped it.

27 And after the fop, Saran entred into him: then faid lefus unto him, tha thou doell, do quickly.

31 Now is the Sonne of man glorified: and God is glorified in him.

36 Whither I go, thou can't not follow me now; but thou fhair follow mee afterwards.

I lethor your heart be troubled: ye beleeve in God, beleeve also in me. ged away, and rectified in the best men; so shall they be altogether cleane; and such is your condition at this time; ye my disciples are cleane; and yet not all of you; there is one of this your small number, who is extreamely soule and filthic.

But when I say yee are happy, I speake not of you all, I doe well know the condition of those, whom I have chosen to follow me; and amongst them I do well know who beemy true and faithfull followers, and vessels of honour; and I know yee are not all such; for in my family must that be fulfilled which David my true type spake of his familiars, He that eateth bread with me hath conspired against me.

Now, according to the usual forme of their posture at the Table, one of the disciples, (even John whom Jesus loved above the rest) leaned on the bosome of Jesus.

Then Jesus, as whispering secretly unto John, said; He it is to whom I shall give a sop, &c.

Upon that fop so kindly given by Jesus to him; Satan tooke more sull possession of Judas; and more strongly prevailed with him, to resolve, and indeavour his intended mischiese. Then said Jesus unto him, I know well what thou goest about; thy secrecy cannot elude my knowledge of thy plots against mee; since therefore thou wilt needs doe thus treacherously, dispatch speedily that which thou hast in band.

Now is the time at hand, wherein the Sonne of man shall be exempted from all the miseries, and calamities of this life, and shall be invested with the incomprehensible glory of God; as in his patient death and powerful resurrection. God shall be glorified by him.

So also verse 32.

Thou are not yet fit to follow mee up to my Crosse, or to ascend up with me to my glory: but ere long, thou shalt be enabled to both, and shalt bee admitted to the sellowship both of my death, and blessednesse.

CAP. XIIII.

YE have great conflicts to undergoe: see therefore that your soules be surnished with a strong, and lively saith: and, let it not suffice you, that yee doe believe

in one infinite, and invisible God, that eternall, and incomprehensible Spirit, who hath made you, and all the world; but repose the whole affiance of your hearts up. on me, the true and onely Son of God, whom ye fee clo. thed with flesh: and the rather now sasten your soules upon me, by a Redfast beleefe, for that yee shall see this humanity of mine subjected to many, and great miseries, much contempt, paine, infultation, yea to an ignominious death; but let not your hearts be troubled with those heavie things, which we shall see to befall mee: the iffue whereof yee shall finde to bee glorious.

Inheaven, which is the house of my Father, above there is infinite provision, and store of glorious mansions, for all my faithfull ones; were there onely roome for mee alone, I would not have borne you in hope of that which were not to bee enjoyed; but now, I know, there are such great store, that I goe, before hand, to prepare places for you.

And, though I doe now goe from you and afcend into heaven, to make provision for you, and my whole Church, yet I will, at the day of my last Judgement, and restoring of all things, come againe into the world; and gather all mine Elect to my felfe; that in a full confum-

mation of bliffe, where I am, there may ye bee also.

Mafter, thou haft in fome generall termes told us of thygoing to thy Father, and taking possession of thy kingdome: but thou halt not clearely explicated unto us the meanes, and manner, how thou wilt doe it; fince therefore thou hast not fully expressed thy selfe in those particularities of thy kingdome and glory, how much lesse should wee bee able to know, which way thou wilt

take for thy compassing, and attaining of it? If thou wouldst know the way to heavenly glory; know, that there is no way thither, but in and by mee; there is nothing tending to happine se that thou canst defire, but it is found in me. In me is to be found the begin-

ning, the proceeding, the end of all perfection; who foever would come to the glory of my Father, in me hee must enter, for I am the way; in mee hee must goe forward, for I am the laving light of divine truth; in me hee

must shut up, for I am eternall life, &c.

If yee had to thorowly observed, and informed your felves of mee, and noted my words and actions, as yee might have done, ye might have feene in mee the lively image of my Father, and have acknowledged the full-

nesse of his Godhead dwelling bodily in me: but herein you have hitherto beene defective: now from hence-

2 In my Fathers house are many manfions : if it were not fo, I would have told you: I goe to prepare a place for you.

And if I goe & prepare a place for you, I will come againe, and receive you unto my felfe, that where I am, there ye may be alfo.

5 Thomas faith unto him, Lord weeknow not whither thou goeft: and how can wee know the way?

6 Ieins faith unto him. I am the way, the truth, and the life: no man commeth unto the Father, but by mc.

7 If yee had knowen mee, yee should have knowen my Father alfo: and from henceforth, yee know him, and have feene him.

forth

forth, see your owne errour, and amend it; and know, that in knowing, and beleeving in me, yee doe know my Father, and doe so believe in him, as if your eyes beheld him.

So also verse 9.

8 Philip faith unto him; Lord, thew as the Father, and it fufficeth us.

Lord, wee have seene thee, and wee have seene great proofes of thy divine power, so as thy Father hath shewed forth himfelfe in thee, but wee with that thou wouldest shew us thy Father in himselfe; if we could see him withour bodily eyes, we should be fully sarisfied, and should not trouble thee with any more questions of this kinde.

to Beleevest thou not. that I am in the Father and the Father in me?

Beleevest thou not that I am, in my eternall essence, one God with the Father, and that the God-head of the Father dwelleth, and exhibiteth it felfe in me, &c?

So verse 11.

12 Verily, verily, I say unto you, hee that beleeveth on me, the worker that I doe, shall he doe alto, and greater workes than these shall he doe be-

cause I go unto my Father,

I would have you know that the manifestation of the power of my God-head is not foryed to my personall presence, as that when I am gone, there shall be no further proofe, nor use of it; but contrarily, even after my departure out of the world, I will give such power to those that beloeve in me, that they shall doe the very same miracles that I have done: yea, I will doe more and greater workes by their hands, after I have ascended, than those which I have here done in person upon earth. Because I going to my Father, shall and may in that glorious condition of mine, so much more manifest my di-

16 And I will pray the Father, and he shall give you another Comforter, that hee may abide with you foreyer.

vine power, by this meanes, unto the world. I have hitherto beene a true comforter unto you, but it is not for mee to make my perfonall aboad amongst you; in respect of my visible presence, I must leave you; but bee not therewith dismaied, for I that am the Mediator for my Church, will pray to my Father, and hee will lend you another Comforter, even his holy Spirit, which shall abide with you for ever.

17 Even the Spirit of truth, whom the world cannot receive, because it feeth him not, neither knoweth him: but yee know him, for he dwelleth with you, and shall be in you,

That holy Spirit of mine who is the author, and teacher of all truth; whom the world hath no understanding of as being led by fense, and not acknowledging ought that it fees not, or conceives not by the dim apprehensions of corrupt reason: but yeeknow him by the light of your faith, and the experience of his working in you; for hee dwelleth in you, and shall in a more full measure take up your hearts in his sanctifying, and miraculous graces.

It cannot bee but yee must be afflicted with my departure, but I will not leave you comfortlesse, though I must leave you for the rime: there is another presence of mine, which I must, and will make good unto you, even the presence of my Spirit.

Ere long, indeed, I shall be taken away from the fight of the world, but yet I shall be still and ever present with you, and yee by the eye of your faith shall see and acknowledge me: for, both I shall live, and ye by the vertue of my life, shall live also this life of faith before mee, and in that state of your spiritual! life, shall see and injoy me.

And, at that time of my effectuall illumination, yee shall know and understand that holy and mysticall union, which is betwixt my Father and me, and my Church; and how that divine vertue is communicated from the

Father to me, and by me to you beleevers.

He that is rightly instructed in my commandements, and apprehendeth them aright, and conscionably endcavours to keepe and observe them, hee it is that loves me really and truely, &c.

I must bid you farewell, and wish you all peace and happinesse, not according to the fashionable complement of the world, but seriously, and with essect; as bestowing upon you that good which I wish; let not your hearts be dismayed at my valediction; neither bee discouraged with the searce of those evills which shall sollow after my departure.

If ye did so spiritually love me, as ye ought, ye would rejoyce, because I said, I goe unto the Father, for the glory wherewith my Father is eternally invested, is greater than that which this humane nature and life of mine is capable of, it is infinitely therefore for my advantage,

I have not many words more to speake unto you; I am now drawing neere unto my end. Satan, the great ruler of this wicked world, is now working his utmost against me; and is stirring up my enemies and conspirators to my ruine; but he neither doth, nor can sinde any the least advantage against mee; except that, which I shall voluntary yeeld for the working out of mans redemption; hee shall not finde in me either sinne, or impotence; so as what ever I shall suffer, it shall bee out of my will, not out of his power, or constraint.

That herein the world may know that I love the Father, in that, out of my obediece to his wil, (who hath decreed me to be the propiriation for the fins of the world)

18 I will not leave you comfortlesse, I will come to you.

and the world feeth me no more: but ye fee mee, because I live, yee shall "we also.

20 At that day, yee shall know that I am in my Father, and you in me.

21 Hee that hath my commandements, & keepeth them, hee it is that loveth me.

27 Peace I leave with you, my peace I gine unto you; not as the world giveth, give I unto you; let not your heart bee troubled, neither let it bee afraid.

28 If ye loved me, ye would rejoyce, because I said I goe to my Father, for my Father is greater than I.

30 Hereafter I will not talke much with you; for the Prince of this world commeth, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father give me commandement, even lo Idoe: arife, let us goe hence.

1, 2. I am the true vine, and my Father is the huf-bandman, every branch in me that beares not fruit, he taketh away.

3 Now yee are cleane through the word which I have spoken unto you.

4 Abide mme, and I in your as the branch cannot bearefruit of it felfe; except it abide in the vine, no more canye, except it abide in mee.

6 If a man abide not in mee, hee is talk forth as a branch, and is withered, and men gather them, and cast them into the fire, and

they are burned.

10 if ye keepe my commandements, yoe shall in my love, even as I have kept my Father commandements, and abide in his love.

rt These things have I spoken muo you, that my joy might remaine in you, and that your joy might be full.

I do yeeld my selse over to death; and in this passion of mine shall cheerefully sulfill all that, which the eternall counsell of my Father hath sore-determined to be done, and undergone by mee.

C A P.15.

CAP. XV.

As the naturall vine is to the brances, so am I spiritually to my Church; I give juice and sappe unto them that are mine; and all the moissure that they have, and the fruit that they beare, is received onely from mee, as the originall thereof; so as I am the true spirituall vine stock, to my saithfull branches, and my Father is as the carefull ownet, and dresser of this vine, in that he is ready to tend it, at all assays; and to lop off all those supershuous twigs, that yeeld no fruit answerable to the nourishment received. Every branch therefore that is professedly in mee, and yet beares not fruit, but is utterly barren, hee taketh away by his just censures and judgements, &c.

Ye my Disciples have had experience of this spirituall husbandry, and the esticacie thereof; for now yee are pruned, and purged from your evill and corrupt affections, through the power of that word, which I have spoken unto you; and of my spirit working therewith.

Hold fast the grace that ye have received; be carefull that no inconstancie, or weake seares stacken your hold on mee; abide ye in mee, and be firme to mee, for I am stedfast unto you, and will abide in you for ever.

If any man that professeth my name shall revolt from mee, and abandon that grace which he hath received; not persevering therein unto the end; hee is justly cast forth in a deserved punishment of his levity, and unthankfulnesse, as a superstuous and seare branch that is lopped from the stock, is cast aside for the fire.

I would not have you propound any other patterne to follow, then mine; yee se how studiously and exactly I have kept the commandements of my heavenly Father; and with how infinite love hee imbracchimee; do ye so therefore: there is no way to continue in my love; but by keeping of my commandements; thus yee do it, and shall be sure never to faile thereof.

These things have I spoken unto you, that the joy of my holy Ghost might remaine in your hearts, constantly, and that your joy in me might be exquisite; and perfect.

For

For all that part of my Fathers counfell which it concernes you to know, and all that is any way requifite to your falvation, I, as the onely doctor of my Church, and the Word of my Father, have imparted unto you.

It is their obstinate insidelitio and wisful contempt that shall procure their just, and deepe damnation; if they had not had meanes sufficient offered unto them; yea if I had not come to them in person, and spoken unto them, and tendered to them the meanes of salvation, their sinne had beene the lesse; but now they have no excuse for their sinne, no colour of extenuation.

So also verso 24.

But now have they seene in mee the cleare proofes of the Godhead of my eternal! Father, with whom I am one; and have maliciously opposed themselves against mee, and that divine power whereof they have beene convinced.

CAP. XVI.

Dut now I am going to heaven from whence I came, to the repossession of my Fathers glory; and none of you so askes after the issue, and successe of my departure, as to establish his heart with abundance of comfort in the assurance of that happy provision which I shall there make for him and my Church.

It is for your benefit and advantage that I remove mybodily prefence from you; for except I goe away from you, ye shall not have the holy Ghost, (who is the true comforter of my Church) feat downe upon you in that abundant measure, which you shall shortly finder for it is the decree of mine eternal! Father (which in all things must be obeyed and suffilled) that untill mine ascension into heaven, the holy Spirit shall not in the plentifull store of his graces be sent downe upon the earth.

And this Spirit which I will fend, shall in the powerfull preaching of that Gospell which shall be committed unto you, and by his secret cooperation therewith, shall convince this wicked and sinfull world, both of their owne sinne, and of my righteousnesse and judgement.

Of their finne, wherewith they abound every where,

15 For all things that I have heard of my Father, I have made knowne unto you.

and spoken auto them, they had not had sinner bur now they have no cloake for their sinne.

24 But now have they both feene, and hard both me and my Father.

5 But now I goe my way to him that fent mee, and none of you asketh me, whither goeft thou.

7 Neverth desse I tell you the truth, it is expedient for you, that I go away; for if I goe not away, the Comforter will not come unso you; but if I depart, I will send him unto you.

8 And when he is come he will reprove the world of finne, and of righteoufnesse, and of judgement.

9 Of anne because they beleeved not on mec.

to Of righteoufnesse, because I goe to my Father; and ye see me no more.

11 Of judgement, because the Prince of this world is judged.

things to fay unto you, but ye cannot heare them now.

fpeake of himfelfe; but whatfoever he shall heare that shall he speake, and he will shew you things to come.

14 He shall glorifie me, for hee shall receive of mine, and shall shew it unto you.

Father hath are mine: therefore laid I, that hee shall take of mine, and shall shew it unto you.

ye shall not seemee, and

and which shall be most justly imputed to them, because of their unbeleefe; for could they believe in mee, that saith would worke repentance, and that saith and repentance would have purged them from all their sinne.

Of my righteousnesse, wherein both I have approved my selfe persectly ar werable to the will of my heavenly Father; and whereby onely I doe and can justific all that believe in mee, not with standing all their unworthinesse; because, as having overcome sinne and death, I ascend triumphantly to the glory of my Father.

Of my righteous judgement, in the moderation of the world, and ordering all the affaires of my Church, redreffing the enormities thereof, suppressing and punishing the enemies of it, maintaining and vindicating the truth professed in it, and reducing all things therein to a right order; because Satanthe Prince of the world is by me despoyled of his power, and restrained; and confounded in his devices and attempts.

I have yet many things to speake unto you concerning the future estate of my Church, which through your weakenesse ye are not as yet meet to receive.

The lying spirits of false teachers speake, as of themselves, their owne vaine imaginations, and erroneous doctrines; but the holy Spirit which I shall send, as hee proceeds from the Father, and me his eternal! Sonne; so he speakes also as from God the Father, and the Sonne; and whatsoever he hath from us received, that will hee inspire you with; and informe you in; and shall reveale unto you those things which concerne the suture condition of my Church.

He shall not set up any new kingdome different from mine, but shall establish that glory and government, which is put upon me by the Father; he shall conserve the blessings & benefits that arise from my incarnatio, suffering redemption, justification, fanctification upon you my faithfull ones, and shall reveale unto you the knowledge of those things which I have willed ye should be informed in, and shall inrich you with those heavenly treasures

of wisedome and knowledge, which are laid up in mee.
All things that the Father bath are mine, by the right
of that Godhead, which is one and the same, in both,
and to mee also, as mediator, bath hee communicated
all that power, which may serve for the administration
and happinesse of my Church; therefore said I, that hee
should impart the treasures of my wisedome, and knowledge unto you.

Now it shall not be long, ere I be removed from you,

in

in respect of my bodily presence, and againe it shall not be long after that, ere I comfort you with the gracious presence of my Spirit; because I god to the Father.

Ye shall after my departure be put to great extremities; for many grievous persecutions shall be salt you; in the meane time the worldshall insult upon you, and shall cry you downe as miserable men, and magnific their owne ease, and happinesse; but be not herewith discomforted, for this forrow of yours shall end in unspeakable joy, and biessednesse.

Yea, ye shall finde cause of exceeding joy, in that which was the occasion of your forrow, even your sufferings, for my names sake; even as a woman in travell is extremely afflicted with her painfull throwes, but as soone

as,&c.

In that day when I shall have sent my holy Spirit upon you, yee shall not need to aske any questions for the gaining of further knowledge: for all things, meet for you to know, shall be clearely revealed unto you, &c.

Yee have not hitherto taken so expresse notice of my mediatorship, as to propound your suits to my heavenly Father in my name; though the types and figures of the law, and the plaine intimations of the Prophets have directed you to this practise; but now, ever hereafter make this use of my name, in your prayers, and ye shall be sure to obtaine that which yee sue for, to the unspeakable joy and comfort of your soules.

I have hitherto delivered divers doctrines to you in darke and mysticall manner; as ye have thought, through the weakenes of your apprehension, but henceforth, &c.

I shall not need to incourage you with the assurance of my praying for you; for such is the gracious propension of my heavenly Pather toward you, that hee will in his wonderfull mercie, prevent you with his goodnesse, and give you all blessings unasked.

CAP. XVII.

O Father, as thou hast hitherto mightily declared mee for thy Sonne, by those wonderfull miracles that have beene wrought by mee; so now, that the houre of my suffering and death approacheth, do thou more glorise thy selfe by mee, in that, by this bitter passion of mine, mankinde shall be redeemed, satan, and all the powers of hel deseated; even whiles I must undergoe this paine, and ignominie, doe thou shew forth thy almightie

againe a little while yee shall see me, because I goe to the Father.

20 Verily, verily, I fay unto you, that yee shall weepe and lament, but the world shall rejoice, and ye shall be forrowfull, bur your forrow shall be turned into joy.

is in travaile, hath forrow, because her houre is come; but assone as she is delivered of the child.

23 And in that day yee thall aske me nothing.

24 Hitherto have yee asked nothing in my name, aske and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbes, &c.

26 And I fay nortunto you, that I will pray the Father for you.

r Father, the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. 3 And this is life eternall, that they might know thee the onely true God, and lefus Christ whom thou half sent.

4 I have glorified thee on the earth: I have finished the worke which thou gavest mee to do.

7 Now they have knowne that all things, what foever thou hast giyen me, are of thee.

9 I pray for them, I pray not for the world; but for them which thou hast given me, for they are thine.

to' And all mine are thine, and thine are mine, and I am glorified in them.

owne name, those whom thou hast given mee, that they may be one as wee are.

12 Whiles I was with them in the world, I kept them in thy name; those that thou gavest me, I have kept, and none of them is lost, but the Some of perdition: that the Scripture might be fulfilled.

power in acknowledging, and magnifying the infinite vertue of this my al-fufficient redemption; that herein I, thine eternal! Some, the mediator betwixt thee and mankinde, may also glorifie thee in this worke of attonement, which I shall make betwixt thee, and men, and the full glorification of all mine with thee.

And this is the fure and certaine way to attain evernail life, even this, to know thee, who att the onely true God, and Jefus Christ thy Sonne whom thou hast fent into the world to be the redeemer thereof.

I have by my doctrine and miracles made thee known to menon earth, and now I am upon the point of finishing that worke of mans redemption, by my death, and passion, which thou hast injoyned mee to doc.

And now they have known, both by my information, and by their owne experience, that all the power that I have, & all the great acts that I have done, are from thee, and from that perfect and indivisible union which I have with thee.

O Father, I require nothing of thee, but what I know may and doth well fland with thine eternali counfell; I pray not therefore for the world of unbeleevers, and tebellious wicked men; I pray for that speciall charge, that peculiar flock which thou hast committed unto me, they are thine, and thou hast professed to have a deare interest in them, and an infinite care of them.

There is that perfect union betweene thee and mee, that those which pertains to the one, are no lesse peculiarly proper unto the other: our right in all the elect is inseparable; all mine are thine, and thine are mine, and I am, together with thee, gloristed in them.

Keepe thou, through thy might ie power, and gracious protection, those whom thou hast given mee, that they may be joyned together in the unity of the Spirit, and may be so of one heart, as thou, O Farher, and I, are of one nature, and essence.

Whiles I was visibly with them in the world, I was ready upon all occasions to sustaine and comfort, and instruct them, and as by the personall execution of that power of a mediator, which thou hast committed unto mee to preserve and keepe them, even all those whom thou gavest to my peculiar charge, and attendance, have I yet more specially watched over, and kept from the perillost tentations; so as not one of them is lost: Onely Judes, who was of old ordained to this condemnation, miscarrieth, not through any neglect of mine, but through his owne

wilfull wickednesse; So as in him is that Scripture sulfilled, which the Psalmist said of him long agoe, let his dayes be sew, and let another take his office. Psal. 109. 101

Sanctifie thou them, O Lord, and purge them from all evill, and corrupt affections, by the power of thy Gofpell; which is the word of truth, and the power of God

to falvation to every beleever.

For their sakes I have sanctified, and consecrated my selfe to this worke of mediation, to become an holy, and al-sufficient sacrifice unto thee; that the holinesse of my perfect obedience might be derived unto them, that they through this my word of truth might be sanctified unto thee.

That they may be perfectly joyned in the unitie of faith, and love, and may make up one entire body, whereof I am the head; even as thou, O Father, art one with mee, as I am mediator betwixt thee and men; and by the vertue of this union, all that I have received from thee, is communicated unto them, and they become one with us: that by this full accord and unitie, that is betweene them, the world may be convinced of the efficacie of my comming into the world, and of my divine power and authoritie, putting me upon this great worke, and effecting it by mee.

The glory which thou hast put upon mee, as mediator, I have not so received for my selfe, or so reserved to my selfe, as not to communicate it unto them which are the members of my body, I have stamped them with the same glorious impression, that they may be one in themselves and in mee, as wee are one, not one-ly by an eternall communication of essence, but by an inseparable conjunction of the manhood with God.

Thou, O Father, art in mee, as mediator, and I (as fuch also) am in them by my Spirit, working effectually in them, to unite them perfectly in one, both with

chemselves, and with us, &c.

O Father, it is the utmost of all my indeavours and desires, that all those suitable lones whom thou hast given mee, may injoy the sull participation of my glory; and that, for this end, they may be received up, at last, into that heavenly kingdome, whither I am going before them, and he there present with mee for ever, &c.

17 Sanctifie them through thy truth: thy word is truth.

19 And for their fakes I fanctifie my felfe, that they also might be fanctified through the truth:

be one, as thou Father art in mee, and I in thee; that they also may be one in us: that the world may beleeve that thou half fent mee.

22 And the glory which thou gavest mee, I have given them; that they may be one, even as we are one.

- 23 Iin them, and thou in mee, that they may be made perfect in one.
- 24 Father, I will that they also whom thou hast given mee, be with mee where I am, that they may behold my glory, which thou hast given mee.

CAP. XVIII.

t: Then faid Iefus unto Peter, put up thy fword into thy fheath; the Cup which my Father hath givenme, shall I not drink it?

18 Then led they Iclus from Caiphas unto the hall of judgement, and it was early, and they themselves went not into the judgement hall, lest they should bee defiled: but that they

ver.

29 Pilate then went
out unto them, and faid;
What accusation bring
you against this man?

might eate the Paffo-

32 That the faying of of Iclus might be fulfilled, which he spake, signifying what death hee should die.

36 My kingdome is not of this world; if my kingdome were of this world, then would my fervants fight, &cc.

37 Islus answered, thou faiest that I am a King, to this end was I bome, and for this cause came I into the world, that I should beare witnes unto the truth, every one that is of the truth, heareth my voice.

IT is not for thee to make opposition to this violence, which they are now going about to offer unto me; my Fathers will must be fulfilled; & docst thou goe about to prevent my sufferings? Since this passion of mine is set forth, and determined unto me, by the decree of my heavenly Father, shall not I cheerefully, and resolutely undergoe it? or, is it for thee to struggle against it?

Then led they Jefus from Caiphas, unto the house of Pilate; and it was early, even before day, and they themselves went not into the house of that heathen-governour, less they should be defiled by going in thither; as being carefull to keepe themselves from all legall pollution, that they might bee capable of eating the Passover.

Since therefore, out of this scruple, they would not come under the roofe of Pilate; Pilate came forth unto them, and said, &c.

That hereupon, the faying of Jesus might be suffilled which hee spake concerning his lifting up to the crosse; foretelling what manner of death hee should die: since this was an execution proper to the Romans, under whose soveraignty they were, of whom also hee had clearely fore-prophesied, That the Sonne of man should be delivered into the hands of the Gentiles.

I am falsely accused to thee, as if I had challenged an earthly kingdome to my selfe, or made any opposition against the politicke government of secular Princes; I have indeed preached of a kingdome, which I have right unto; but it is a spirituall kingdome, to bee set up in the solles of men; which doth not at all clash with these earthly dominions. Had I affected any such matter, as a temporall kingdome (in all likelihood) thou wilt imagine that I would have set up my servants, and sollowers, to gather sorces, and make an head against the usurpers, but now, &c.

Jesus answered, I am, that which thy question implieth, a King indeed; but such a one, as I have formerly declared unto thee; I must deliver this truth unto thee, and to the world; for to this very end came I into the world, that I should informe the world of this saving truth; and howsoever this seemes harsh unto thee, yet every one who is rightly inlightened with the know-

ledge !

ledge of the truth, will receive it with all affent, and reverence.

What is that truth thou talkest of? Is there no body, thinkest thou, that can discerne of truth, but thou and thy followers?

38 What is trath?

CAP. XIX.

Behold, since ye will not come into heare his accusation, and desence, I doe therefore bring him sorth to you, to let you know, that I cannot finde any fault at all in him, for which I may justly proceed against him; only since you have complained on him, as a man that affects a kingdome, I have here brought him forth to you,

in a royaltie fit for him.

If thou, being a stranger in matters of religion, canst finde no fault in him, yet wee, that are lewes know his offence to be capitall; neither doe wee offer him to punishment, as out of our owne spleene, and malice, but in a conscionable obedience to our Law. For, we have a Law, which inslicteth death upon a blasphemer; and we know, and urge that what soever mere man shall call himselfe the Sonne of God, blasphemeth. This man (who arwee take to bee no other than he seemeth) hath called himselfe the Sonne of God; and therefore, by our Law ought to die.

When Pilate heard this plea, and pretence of theirs he was more troubled in himfelfe, out of a feare, left, if hee should not satisfie this vehement rage of the multitude, some tumult might follow upon it to his danger

and prejudice.

I am indeed now by my owne voluntary dispensation, in thy power, and stand before thee, as my Judge; but, know thou, that this power of thine is not absolute, and independent; but is committed unto thee from an higher hand, to which thou must be accountable; this authority is put into thy hand, by that God, whose tribunall is above thine; and therefore since all judiciary power is of his ordination, their since is so much the greater, and more hainous, who to cloake their owne malice, havehad this recourse to abused authority; as seeking colourably to kill me under a false pretence of justice.

Hitherto in my personall presence with thee, I have provided for thee, and comforted thee as a mother just-ly deare nato mee; but now, that I shall no longer con-M 3 tinue 4 Behold, I bring him forth to you, that yee may know, that I finde no fault in him.

7 The Iewes answered hith, we have a law, and by our law hee ought to die because heemade himselfe the Son of God.

8 When Pilate therefore heard that faying, he was the more afraid.

rt Iesusanswered, thou couldest have no power at all against me, except it were given thee from above; therefore hee that delivered mee uno thee, hath the greater sinne.

26 Woman, behold thy fonne.

After this lesius knowing that all things were now accomplished, that the Scripture might be fulfilled, faith, I thirst.

30 Itis finished.

31 For that Sabbath was an high day.

touch the Hot, for 1 am not yet accepted to my Father, but goe to my brethren, and fay to there; I ascend unto my Facher, and your Father, and to iny God, and your God.

ry Then the same day at evening, being the first day of the weeke, when the doores were shut, where the disciples were assembled, for scare of the lewes, came less and shood in the midst, and saith unro them; Peace be unto you,

21 As my Father hath fent mee, even fo fend I you.

tinue upon earth. I doe commend thee to the love, and care of this my beloved disciple; &c.

After this, Jesus knowing that he had exactly persormed all that was required of him, before the full confummation of his passion; that the Scripture might be sulfilled, which saith of him (in his Type) They gave

me vineger to drinke, he faid, I thirst, &c.

Now, I have done that I came for; I have both done, and suffered all that was requisite for mans redemption; my life and the Law are now fulfilled.

For that Sabbath was an high day; by reason that there was a concurrence of the Pasiover and the Sabbath both at once in that one day.

CAP. XX.

Esussaith unto her; Make not so eager haste to lay hold on mee, as if I were going away from thee, for I am not yet ascending to my Father: but, goe to my disciples, (whom I lately conversed familiarly with, as with brethren) goe to them; and say unto them; I arose from the dead, not with any purpose to continue with you upon earth, but that I might ascend up to my Father in heaven; yea to your Father also, in that he is mine; ye are his children by adoption, as I amby nature, and as sellow heires with mee shall be exceeived up in due time to the participation of the same glory; which I now goe to take possession of.

On the Sunday night, when the doores were close that up in the roome, where the disciples were secretly gathered together for seare of the Jewes, who maliciously made inquirie for them, (with an intent of their surther persecution) came Jesus in, miraculously amongst them; and suddenly standing in the midst of them, said unto them: Peace be unto you.

I was fent by my Father, to preach the Gospell, in my owne person, to the world; and afterwards to substitute, and surrogate those, which should in my name carry the same message; now therefore, the same commission that I received from my Father, I doe here put over unto you. Ye have been the retosore the messengers of this glad tidings to Judea; now I designe and appoint you to the same errand, unto all the parts of the world.

And

ratified in heaven.

And he breathed upon them; as by that fenfible figne, giving them afterance of that spiritual power, which hee indued them withall, and faid: Receive yee the holy Ghost; be ye by me ordained for worthy, and effectuall inflamments of my fervice, in my Church; and be furnithed, by this act of mine, with such a measure of grace; and supernaturaliabilities, as may affare you, that yeare fer apart for this great imployment of my Apollicship; and shall, ere long, receive the full measure of those miraculous gifts, which I have intended to you.

Whole foever finnes ye doe remit, whether by way of publique Doctrine, or particular application of your Apostilike sentence, they are remitted to them, in heaven; and whose finnes soever ye retaine, whether by general doctine, or by special censure, they are retained by God, and shall bee fearefully imputed to the of-These acts of yours both wayes (as also of your true and lawfull fucceffours) shall bee accordingly

CAP. XXI.

Now when Simon Peter heard, by the voice of the disciple whom Jesus loved, that it was the Lord; he put upon him an upper coate (for he was clad after the manner of fishers, with some close inner garment onely, and having girt it unto him, did cast himselfe (in the vehencines of his defire to come unto Christ) into the fea.

And the disciples, seeing such assured proofes, and cleare evidences, that it was the Lord : durst not, for shame, move any question thereof, as if they could conceive any doubt of fo manifest and underliable a truth.

Simon, the fonne of Jona, thou hast shewed much fervent affection to me, above thy fellowes, in that thou half cast thy felfe into the sea, to come unto me; and indeed, then half reason to love mee more than the rest, for that more is remitted to thee, than to them. Tell me therefore. Dost thou love mee more than these thy fellow disciples? Hee saith unto him, yea Lord, thou knowest that I love thee, servently, and zealously. Jesus faith unto him, Then doe thou shew, and improve this love of thine unto me, in this one point above all others; fee that thou doe carefully teach, and guide the foules of

22 And when he had faid this, he breathed on them. and faith unto them, Receive ye the holy Ghost.

23 Whofe foever fins ye remit, they are remitreducto them; and whose foever finnes yee retaine, they are retained.

* Therefore chartilciple whom telus loved, faith unto Peter, It is the Lord: Now when Simon Perer heard that it was the Lord, hee girt his fishers coat unto him (for he was naked) and did cast himfelte into the fea.

12 And none of the difciples durst aske him, who artthon, knowing that it

was the Lord.

17 Hee said unto him the third time, Simon fon of longs, lovell thou mee ? Peter was grieved, becanle he faid unto him the third time, lovest thou me 2 and he faid unto him, Lord, thou knowest all things thou knowed that Liovethee : lefus faith unto him, feed my theepe.

18 Verily, verily, I fay unto thee, when thou walf young, thou girddest thy felfe, & walkedit whither thou wouldest, but when thou shait bee old, thou shalt stretch forth thy hands, &c.

22 Iefus faith unto him, If I will that he tarry till I come what is that to thee? follow thou me.

25 And there are also many other things, which efus did, the which if they should bee written everyone, I suppose that even the world it selfe could not contains the bookes that should bee

written: Amen,

4 But wait for the promife of the Pather, which faith hee, Yee have heard of me.

5 For John truely baptised with water, but yee thall bee baptifed with the holy Ghoft, &cc.

6 When they therefore were come together,

my people: thy affection cannot reach unto me, let it be bestowed upon those tender converts which shall come

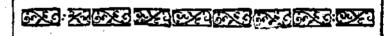
under thy charge.

Verily, I say unto thee; In thy younger times, thou hadft the free command of thy felfe, and full scope. and liberty to dispose of thy selfe to thine owne best liking; but when thou shalt be old, thou shalt be restrained in durance, and be forced to undergoe martyrdome. thou shalt be both bound, and crucified

It neither concernes thee, nor befits thee to aske what shall become of thy sellowes ? Leave that to my care: I have determined what to do with all mine; and particularly with this disciple, whom I have alwaies held so deare unto me. And, if it were my dermination to continue him hereupon earth, till my comming againe, what were this to thee? looke thou to thy felfe. and addresse thy selse to follow mee in that bloody way which I have led thee, to glory:

Let no man thinke that I intended in this writing, to comprehendall the miraculous workes which Tefus did: but onely to choose out some few from a world of those wonders, that he wrought; and, if all his great and marvelous acts should bee recorded, they would doubtlesse

fill infinite volumes.



THE ACTS OF THE APOSTLES.

CAP. I.

Ut wait for the performance of that promile, which God the Father hathmade concerning the fending downe of the holy Ghoft; which promife (laid he) yee have heard related toyou, by me.

See Matth. 2. 11.

Lord, we have heard, and have all this while beleeved that there is a temporall kingdome to be restored to the

now-enthralled, and tributary people of Israel, by the Messas. Wee know thee to be that Messas, which should come: thou hast mightily declared thy selfe to be the Soone of God by thy rising from death, so as no human power can bee able to resist thee: wilt thou now therefore, at this time, satisfie the expectation of thy people, and breake off this service yoke of the Romans, and restore the kindome to Israel?

This question of yours is curious, and mis-grounded. It is true that I shall restore the kingdome to Israel, spiritually, not in a carnall and temporali manner, as ye weakely suppose; but by ruling in the hearts of men by the power of my Gospell, and at last, by persiting the full glory of my Church; but when this shall be effected, it is not for you to inquire: there is enough revealed truth for you to content your selves with. Doe not yee offer to pry into those matters, and seasons, the knowledge whereof God the Father hath thought fit to reserve unto himselfe.

That which concernes you, is, to looke unto the worke whereto yee are defigned: ere long yee shall receive power from above, & be furnished with abilities to cary my Gospell into the world; for which purpose the holy Ghost shall come upon you, in miraculous gifts and graces; and yee shall bee witnesses to mee, to declare and justificanto the world, the truth of my resurrection, and the power of my Godhead, beginning at Hierusalem, and so proceeding to the rest of Judea, and Galilee, and then, even to Samaria it selfe, and to all the nations of the earth without all exception, or limitation.

Two Angels stood by them in the forme of men, clothed in bright apparell.

Yee men of Galilee, the late disciples of Jesus; why stand ye thus, with your eyes fixed upon that point of heaven, where your master ascended, as if you could still see him, as if your eyes would follow him up into that glory? know, that now yee must exercise rather the eyes of your faith, and that the heavens must containe that glorious master and Saviour of yours, till his second comming to judgement; at which time yee shall see him returning from heaven, in the same glorious manner, wherein ye saw him ascending up thither.

Now this man received that reward or hire of his treachery, wherewith a field was afterward purchased:

they asked of him, faying; Lord, wile thou at this time reftore againe the kingdome to Ifrael?

- 7 And hee faid into them, it is not for you to know the times, or the feafons, which the Father hath put in his owne power.
- 8 But ye shall receive power after that the holy Ghost is come upon you; and ye shall be e witnesses unto nice, both in Herusalem, and in all sudea, and in Samaria jame anto the untershost parts of the earth.
- to And while they looked ftedfaftly towards heaven as he went up, behold two men ftood by them in white apparell.
- why stand yee gazing up into heaven? this same lefus which is taken up from you into heaven, shall so come in like manner as ye have seene him goe into heaven.

18 Now this man purchased a field with the reward of iniquitie, and falling headlong, hee burst afunder in the midst: and and all his bowels, &c.

25 From which Indas by transgression fel, that he might goe to his owne place.

4 And they were all filled with the holy Ghoft, and began to speake with other tongues, as the Spirit gave them utterance.

17 I will power out of my Spirit upon all flesh, &c. 18 And on my servants,

and on my handmaids, &c. 20 The Sunne shall be turned into darknesse, &c.

31 That his foule was not left in hell, neither his flesh did see corruption.

36 That God hath made that fame Iefus, whom ye have crucified, both Lord and Christ.

38 And ye shall receive the gift of the holy Ghost.

40 Save your felves from this untoward generation.

and when hee had done, in a late remorfe, offered a desperate violence to himselse.

From which Judas, by that wicked treason against his master, fell, that he might goe to that place which was sit for so soule a traytor, and such an hypocrite; who had all this while taken up a roome, that he was utterly unworthy of.

CAP. II.

Hereas the eleven Aposses had before, upon the breathing of their Master, and Saviour, received the holy Ghost, in that measure that was fit for the present occasion; now all the assembled Disciples (together with the twelve) were fully inspired with the same holy Ghost; and miraculously furnished with the gifts and graces thereof; and (for a proofe of it) began to speake with strange tongues, as they were guided by the same Spirit.

See Ioel. 2. 18.

29, 30,

31:

Hec was not left to continue in the state of death; neither was his sless fo long suffered to lye under the power of death, as to passe through the degrees of corruption.

That God hath in his eternali counfell ordained this Jesus, whom yee have crucified, to be the Lord of his Church, the true and onely Messias, and the sole redeemer of mankinde; and hath mightily declared, and approved him for such; so as yee all ought to acknowledge him, and looke for salvation from him alone,

And even yee also shall receive these miraculous gifts of the holy Ghost, in testimony and assurance of the free remission of your sins, and that inward worke of removation which hee shall effect in you.

Do not any longer joyne your selves with the perverse and malicious enemies of Christ, but as you do now see their hainous impiety, in crucifying the Lord of life, so do yee chrange your selves from them, and beleeve, and professe that truth of the Gospell which they labour to oppose.

And

And they continued fledfally in the communion, and fellowship of the Apostles and the rest of the Disciples of Christ; and constantly professed that doctrine, which the Apostles taught them; and joyned together in the celebration, and receit of the biessed Sacrament of the body and blood of Christ, and in prayers.

And they had in that first plantation of the Gospell, so, all things common, as that every one was ready to contribute of that, which hee had, to the publique uses of the Church, and to the particular necessities of their

brethren.

So alfo verfe 45.

And conforting in their frugall, and temperate meales, they did injoy the holy fociety of each other, with much comfort, and great fincerity of heart.

CAP. III.

AT the house of evening prayer, being about three of the clocke in the afternoone.

It was onely the name of Jesus, which I made use of in this cure; neither was it the bare outward Tound thereof, but the saith in the Almightie power of him, whose name it is, that hath made this man strong, whom ye see, and know; yea, stowsoever the secret and omnipotent power of God hath done it, yet the meanes which hath obtained it, is the saith in this Jesus, (both wrought in us by him, and sirmely pitched upon him alone) that is it, which hath procured to this man perfect soundnesse, in the presence of you all.

And now brethren, I have not faid this to drive you into a despaire of mercy; had yee done this knowingly, wilfully, maliciously, the case had beene fearfull, and hardly capable of remedie; but now ye did it rather out of ignorance, and errour of opinion, as likewise, diverse of your rulers did; so that there is great hope, and (if ye repent) assurance of mercie, and forgivenesse.

That, in the time when this Sonne of God shall come agains to judge the world, which shall be a day of terrour indeed to the wicked and impenitent; but a day of unspeakable comfort and happinesse to all penitent believers; yet may then receive, not a discharge onely, but

joy, and bleffednesse for him.

Whom the heavens must containe, in respect of the presence

42 And they consued feelfally in the Applies doctries, and fellowship, and in brushing of bread; and in prayers.

44 And had all things common.

46 And breaking bread from house to house, did eate their mexte wish gladnesse and singlenesse of heart.

1 At the houre of prayer, being the ninth houre,

16 And his name through faith, in his name hath made this man firong, whom yee fee and know; yea, the faith which is by him, hath given him this perfect foundnesse in the presence of you all.

i? And now brethren, I wote that through ignorante yee did it, is did also your rulers.

19 Repent ye therefore and be converted, that your finnes may be blotted out, when the times of refreshing shall come from the presence of the Lord,

21 Whom the heavens must receive untill the times of reflitution of all things, which God hath fpoken by the mouth of all hisholy Properts.

rr This is the flone which was fet at nought, of you, &c.

other name under heaven, given among men, whereby we among men, where-

28 For to doe whatforver thy hand and thy counfell determined before to be done.

3 Why hath Satan filled thine heart to lie to the holy Ghort, and to keepe backe part of the price of the land?

9 How is it that yee have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy husband.

vith one accord in Solomons porch.

37 After this man role up Indas of Galilee, in the day of the taxing, and drew away much people after him.

presence of his gloristed body, until the time of his second comming, when hee shall appeare againe, for the sull confummation of the glory of his elect; and perfect accomplishment of his kingdome, concerning which (in all the passages thereof) God hath spoken by all his holy. Prophets, &c.

CAP. IV. SuPjal, 118, 22.

NEither can there be any other meanes named, or conceived, in all the world, whereby falvation can be had, but onely by, and through him.

All these enemies of thy Christ, notwithstanding all their complotting, and maliciousnesse; could do nothing against him, but that which thou in thine eternal counsell hadst both foreseene, and decreed to permit, and order to the behoose, and salvation of thy Church.

CAP. V.

Hy hast thou given way to Satan to take full posfession of thy heart, in this grosse hypocrise of thine; wherein thou hast under a colour of holinesse, committed a grievous sacriledge, and thereby hast drawne in the holy Ghost as a suborner, and abetter of thy wickednesse and falshood; pretending to have beene moved by that good Spirit, to give all the price of thy land, freely, to God, and his Church, when in the meane time thou hast kept back part for thine owne use?

How is it, that ye have agreed together thus to mock God, and to put this affront upon the Spirit of the Lord; as if, by this fecret, and fraudulent conveyance, ye would try whether hee did know, or would revenge this your close deceit, and impictie, &cc.

And they all met together every day, at set houres, in that spacious roome of the Temple, which was called the porch of Solomon.

After this man, arose up Judas of Galilee, and upon the quarrell of the taxes, laid by Cesar upon the people of the Jewes, made an insurrection; pretending that they ought not to be charged with those impositions, &cc.

Cap.

CAP. VI.

There arose a murmur of those proselytes, and Jewes (now converted to the Christian faith) that were bred in Greece, and had lived there, against those that were borne, and bred in Judea; because in the distribution of the Churches money and almost, their widdowes were not as well provided for, as the other.

It is no reason that wee, who are appointed by Christ our Master to preach the Gospell, and to attend the winning of soiles to God, and the planting and ordering of his Church, should be taken up with the cares of the distributions of money, and other almes, for the reliefe and provision of the body.

And when they had prayed, they laid their hands upon them, as hereby to fignific, and import the fetting apart, and confectation of them to this useful office.

And there arose certaine of that samous Schoole or Synagogue, which the free men of Rome had built for those Jewes, which came out of the Provinces, being strangers, of many severall nations, and they disputed with Steven.

They saw a certaine majesty, and Angelicall brightnesse in the countenance of Steven.

CAP. VII.

Being in all, to the number of threescore and fifteene soules; for the making up whereof, there are reckoned, above those which Moses mentioneth, two sons, and a nephew of Ephraim, and two sonnes of Manasseth, which were borne after the comming down into Egypt.

And were carried some of them to Hebron, some to Sichem, whether to that plot of ground which was bought of Emor the sather of Sichem; or to that sepulchre which Abraham bought for money (for the buriall of his dead) of Ephron the Hittite.

Yea, rather neglecting my Tabernacle, ye erected a Tabernacle to Moloch, the Idol of the Ammonites, and to those other false deities, which ye chose out to your selves, out of the hoast of heaven, whose images & representations ye framed to your selves, to worship the, &c.

Whichalso our fathers carried about with them, as

- There arose a murmuring of the Grecians against the Hebrewes, because their widdows, were neglected in the daily ministration.
- 2 It is not reason that wee should leave the word of God, and serve tables.

6 And when they had prayed, they laid their hands on them.

9 Then there arose certains of the Synagogue, which is called the Synagogue of the Libertines, and Cerenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steven.

beene the face of an Augel.

14 Then fent Ioleph, and called his father Iacob to him, and all his kinred, threefcore and fifteene foules:

over unto Sichem; and laid in the sepulchre that Abraham bought for a summe of money of the somes of Emor the father of Sichem.

43 Yea, ye tooke up the tabernacte of Moloch, and the starre of your god Remphan, figures which ye made to worship them.

45 Which also our fathers that came after, brought in with Ielus into the possession of the Gentiles.

Tr Yee stiffnecked and uncircumcifed in heart, and eares, yee do alwayes resist the holy Ghost; as your fathers did, so do ye.

53 Who have received the Law by the disposition of Angela, and have not kept it.

55 But hee being full of the holy Ghoft, looked up fledfastly into heaven, and faw the glory of God; and less standing on the right hand of God.

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their cloathes at a young mans feet whose name was Saul.

18 And when Simon faw that through laying on of the Apostles hands, the holy Ghost was given, he offered them money.

13 For I perceive that thought in the gall of bitternesse, and in the bond of iniquitie

53 In his hamiliation,

the visible testimony of Gods presence; and brought it in with Joshua, and, under his conduct, into the promised land, which was then the possession of the Gentiles, &c.

Ye stubburne and perverse people, men whose hearts are corrupt and gracelesse, and whose cares are wisfully shut up against all good counsell; yee do alwayes rebelliously set your selves against those wholsome doctrines; and holy admonitions, which the Spirit of God gives you by his messengers; as your fathers did before you, even so doe ye, obstinately resist all the meanes of grace, and goodnesse.

Who have received the Law, by the ministration of

Angels, on mount Sinai, and have not kept it.

But he, being full of faith, and all other graces of the holy Ghost, looked up stedfassly into heaven, and there saw a glorious representation of the Majesty of God, and Jesus appearing in his glorified humane nature, invested with that infinite resplendence, which was at for him, to whom the Father hath committed all power and glory.

So also verse 56.

Yet this tumultuous violence was not without some pretence of a legall proceeding, for there came incertaine men, which gave evidence against Stephen; and these witnesses (according to the law, being to cast the first stones at the condemned) laid downe their garments at the sect of one that was a savourer, and abettour of their proceedings, even a yong man, named Saul.

CAP. VIII.

And when Simon the forcerer law, that upon the outward ceremony of laying on of hands (though accompanied with the faithfull prayers of the Apostles) the miraculous gifts of the holy Ghost were sensibly conferred on the persons formerly baptized; hee offered them money.

For I perceive, thou are all over tainted, and empoyfoned with the most deadly venome of wickednesse, and fast bound with the setters and manicles of thine iniquitie.

See Efay 53.8.

And the Spirit of the Lord suddenly and miraculously withdrew Philip, from the presence, and sight of the Eunuch; who went on his way, thereupon more rejoyceing, for that hee saw God had by so wonderfull meanes, wrought his conversion.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch faw him no more and hee went on his way rejoycing.

s And he faid. Who are

thou Lord? And the Lord faid, I am Iesus whom

thou perfecuteft, it is hard

for thee to kick against the

29 And disputed against

the Grecians: but they went about to flay him.

pricks.

CAP. IX:

IT is no boot for thee to struggle; and spurne against my almighty power; herein thou shalt so much the more punish, and wrong thy selfe; cease therefore from this thy violent and unjust perfecution.

And he disputed with those Jewes which came out of Greece to Jerusalem.

CAP. X

A Man that in his kinde, and according to his kndwledge, was very devout; and that (according to those generall principles which he had received) seared God; and had wrought his samily to an orderly, and re-

Thy prayers which thou hast made unto God, proceeding from such weake and imperfect (though true) saith, as his Spirit hath wrought in thee, and those charitable almes of thine, which upon the same grounds thou hast given, are gratiously taken notice of, and accepted

by Almightie God.

ligious courfe, &c.

That which God hath san cified, and delivered from all that legall pollution, which formerly debarred it from ordinary, and allowed use, do not thou hold profane, and uncleane.

CAP. XI.

See Matib. 3.11.

And fent it to the Presbyters and Deacons of the Church, by the hands of Barnabas and Saul.

s A devout men, and

one that feared God with

all his house.

4 Thy prayers and thine almes are come up for a memoriall before God.

15 What God bath cleanfed, that call thou not common.

i 6 Iohn baptized with water, but ye shallbe baptized with the, &c.

30 Which also they did, and sent it to the Elders by the hands of Barnahas and Saul.

N 3

CAP.

DElivered him to four equaternions of fouldiers; that fo there might bee for every change of the watch, both day and night, four fouldiers to gard him; that he might not faile to be forth-comming, &c.

Now, when that altonishment was overpast, and Peter began sensibly to perceive that it was not a vision, but a reall act of deliverance; he said, &c.

It is his Angel, who hath taken upon him the shape of Peter; himselse it cannot be.

They defired peace, because their country, being of it selfe but barren, was nourished with that come, which was transported to them out of Herods dominions; the importation whereof being upon this late hostility forbidden; they were forced to submit, and sue to Herod.

And God smore him by the immediate hand of his Angell, with a loathsome and painefull disease; because he tooke to himselfe that vaine and wicked applicate; and was willing enough that the people should tob God of glory, to bestow it upon him; and his entrailes were noysomely corrupted, and eaten thorow with wormes, and he gave up the ghost.

CAP. XII.

4 And when hee had apprehended him, he put him in prison, & delivered him to foure quaternions of fouldiers to keepe him, &c.

furetie, that the Lord hath fent his Angel, and hath delivered mee out of the

hand of Herod, &c.

15 And they faid unto her, Thou art mad, but the constantly affirmed, &c.

20 And Herod was highly displeased with their of Tyre, and Sidon; but they came with one accord to him, and having made Blastus the kings Chamberlaine their krisind, desired peace, &c.

23 And immediatly, the Angel of the Lord imore him because hee gave not God the glory, and he was eaten with wormes, and gave up the ghost.

r And Manaen, which had bin brought up with Herod the Tetrarch.

Separate me Barnabas & Saul, for the worke whereunto I have called them.

- And they had also long to their agnister.
 - 9 Set hiseyes on him.

CAP. XIII.

A Nd Manaen who had beene a courtier of great note, bred familiarly with Herod the Tetrarch, &c.

Set ye apart Barnabas and Saul, by solemne prayer, and fasting, and imposition of hands, to be the Apostles of the Gentiles; and send them on that errand accordingly.

And they had John (which was called Marke) to bee their Minister, to affift them in those holy labours, though in an inferiour degree.

Fixed his eiesupon him, with much indignation, and zealous anger.

And

And as concerning his raising up &c. he said on this wise; I will make good that firme and faithfull, and no lesse gratious promise, which I made to David; that from his loines should proceed a King, whose dominion should be everlasting.

By him, and through faith in his bloud, all that beleeve, receive a full discharge from all those sinnes, whereof they could never bee acquitted by the Law of Moses; it is our saith in him, which shall give us that instification, which we should in vaine seeke in the Law of workes.

See Matth. 10. 14.

CAP. XIV.

PAul knowing, by the instinct, & intimation of the Spirit of God, that the lame man, who had heard his preaching, had now faith enough to make him capable of this miraculous cure.

Neverthelesse, God hath not lest the blindest hea-

thens, in their darkest times of ignorance, without a sufficient conviction of his infinite goodnesse, and power; in that hee hath heaped upon them many blessings, for the present life, and hath given cleare demonstrations of his providence, and omnipotence, in ordering the seasons according to a regular course, and making plentifull pourveiance for his creatures, of all, both needsary, and expedient helpes and comforts.

CAP. XV.

Hey were gladly received by the whole congregation, and especially by the Apostles, and those Presbyters, which the Apostles had there ordained, &c.

Why doe yee goe about to crosse God, in thwarting his ordinance; and altering the course, which hee hath set for the justification; and salvation of men, by imposing upon the disciples a necessity of subjecting them selves to this yoke of the law of Ceremonies, and, by consequence, to the law of workes; a condition, which not

they

34 And as concerning that he mised him up from the dead, now no more to returne to corruption; hee faid on this wise; I will give you the sure mercies of God,

39 And by him all that beleeve, are justified from all things, from which yee could not bee justified by the Law of Moses.

51 They shooke off the dust of their feet against them, and came into Iconium.

9 Who stedfastly beholding him, and perceiving that hee had faith to be healed.

17 Neverthelesse hee left nor himselse without without without without without, in that hee did good, and gave us raine from heaven', and fruitfull seasons, filling our hearts with food and gladnesse.

of the Church, and of the Apolles, and Elders.

tempt yee God, to put a yoke lipon the pecke of the difciples, which neigher our fathers, neither we are able to beare?

20 But that wee write unto them, that they abstaine from pollutions of idols, and from fornication, and from things strangled, and from bloud.

21 For Moses of old time hath in every City them that preach him, being read in the Synagogues, every Sabbath day.

28 For it feemed good to the holy Ghost, and to us, to lay upon you.

14 Whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

possession with a legist of divination merus.

37 Being Comaus, and have caltus into prifon, & now doe they thrust is our privity?

they onely, but even the holiest of our fathers, were utterly unable to undergoe, and fulfill.

Onely, that wee write unto them, that they abstaine from those things, which are the most common and ordinary offences of the times, in those that are become converts to Christianity; namely, from having any thing to doe with the pollutions of Idolatrie, in partaking of their Idol-services, or ought that pertaines thereunto. Secondly, that they abstaine from fornication, and all bodily uncleannesse; which however the Gentiles (especially in those parts) are wont to make slight account of (as if it were a matter of little, or no offence,) yet they must be better taught, that it is a very hainous sinneagainst God, and their owne bodies. And thirdly, that they doe abstaine (for the time) from the eating of ought strangled, and of blood, whether within the body of the thing killed, or severed from it; because this charge was not peculiarly given to the Jewes alone in the Law, but, before the Law, to whole mankinde, and therefore not too fuddenly to bee abrogated.

For we may not all at once, inhibite the observations of these rites, and Mosaicall ceremonies, for as much as the people have beene of old trained up in them, and are taught in every City, to regard, and observe them; in that every Sabbath day, the Law of Moses is (by severall sections) read to them in their Synagogues: they must therefore bee weaned from them by degrees, and meet

It seemed good to us, being herein led, and guided by the holy Ghost, to lay upon you, &c.

CAP. XVI.

Hose understanding the Lord inlightned with the knowledge and apprehension of that which was taught, and whose heart was moved to affect that truth which she heard. See.

A certaine Damofell, possessed with an ill Spirit, which had the power (through the permission of God) to foretell things to come, were us, &c.

Being free Denizens of Rome, and therefore, privileged by the Law, from these base usages.

Cap. XVII.

These Jewes of Berea, were more ingenuous, and better affected, than those of Thessalonica; for they chearefully received the word of our Gospell, and tooke paines to search the Scriptures, and to compare our doctrine with the text of the Prophets, to see if wee had alleged them aright.

And they brought him into that spacious roome, wherein was wont to be held the chiefe Court of Justice in Athens, called Arcopagus, or Mars his hill, saying, &c.

For as much then as we are of a divine originall, having our foules inspired into us by almighty God, wee might by our very selves easily reach to so much knowledge of God, as to understand, that he is of a spiritual nature, and not to be resembled by gold, or silver, or stone, graven by the art, and device of man, or any other bodily creature.

As for those former times of ignorance; God hath feemed, as it were, to over-looke, and difregard them, in not giving them the meanes of knowledge and convertion; and therefore hath expected the lefte from thom; but now that he bath offered so effectuall meanes of salvation, hee lookes for other manner of obodience, commanding all men, every where, now to repent them of their finnes.

CAP. XVIII.

Nd, because he was of the same crast of tent-making which he had learned, and (though formerly a Pharise, and now an Apostle, by profession, and by privilege a Citizen of Rome) practiced, for his owne necessary maintenance; as one that would not, in those tender beginnings, charge the Church; nor, in this holy care and frugality, bee gone beyond by the salse apostles: hee abode with them, and wrought in their trade.

Having purposely so fatre conformed himselfe to the Law of Moses, as to shave his head upon a vow made to God, and to be performed by him at Hierusalem; that, by this meanes, hee might winne the weake Jewes; in that they should see, he was not (as was suggested) an

- ri These were more noble than those in Thessalonica, in that they received the word with all readinesse of minde, and searched the Scriptures daily, whether those things were so.
- 19 And they tooke him, and brought him un to Accopagus, faying.
- 29 Forasmuch then as wee are the offspring of God, wee ought not to thinke that the Godhead is like unto gold, or filver, or stone, graven by art, and mans device.
- 30 And the times of this ignorance God winked at but now commanderhall men, every where, to repent;

- 3/1 And because he was of the same craft, he abode with them, and wrought (for by their occupation, they were tent-makers.)
- 18 Having thome his head in Cenchrea: for he had a yow,

enemy

enemy and despiser of the Law; but one, that was willing to observe it for the time, till those ceremonies, which were dead with Christ, might also be safely, and decently buried.

CAP. XIX.

Ave yee received the extraordinary and miraculous gifts of the holy Ghost, since ye believed and they faid unto him; we have not fo much as heard that there are those miraculous gifts of the holy Ghost bestowed on men that beleeve.

And hee faid unto them; These graces and gifts are wont to be given by impolition of hands, after Baptisme; which fince yee have not taken notice of, tell mee, unto what were ye baptized ? And they faid, we were baptized by Johns baptisme, to the remission of sinnes by Jefus Christ, that Lambe of God, which taketh away the finnes of the world.

Then faid Paul; John verily, as the outward Minister of baptisme, baptized you with water, to the remission of sinnes; together with his baptisme, reaching the people that they should beleeve in that Jesus Christ, which should come after him; so as, his baptisme was true, and perfect; yet fuch, as was not accompanied, and attended with these miraculous gifts, which now fince the full glorification of Christ', are bellowed upon men.

Whiles therefore John taught them thus, and made this holy Commentary upon his faid beptifme, they that heard it (in receiving his baptisme) were baptised in the name of the Lord Telus.

And when Paulhad laid his hands upon them (as having before beene fully, and duely baptized) the holy Ghost came downe upon them, in miraculous gifts; and they spake with tongues, and prophesied.

Many of them, which used magicall, & devilish Aris, in a professed remorfe, brought their bookes together, &c.

the holy Ghoft, fince yee beleeved? and they faid unto him, We have not fo much as heard, whether there bee any holy Ghoft.

Have yee received

3 And hee faid unto the, Unto what then were ve baprized?and they faid, unto Iohns baptilme.

Then faid Paul; John verily baptized with the baptisme of repentance, Gying unto the people, that they should believe on him which should come after him, that is, on Christ Iclus.

When they heard this, they were baptized in the name of the Lord Iefus.

And when Paul had laid hit hands upon them, the holy Ghost came on them, and they &c.

19 Many also of them which used curious arts, brought their bookes together.

T When the disciples came together to breake bread.

22 And now behold, I

CAP. XX

7 Hen the disciples came together to celebrate the Lords Supper, &c:

And now, behold, I am by the strong motions of

Gods

Gods Spirit, over-ruled, and, as it were, forcibly ur-

ged, to goe up to Jerufalem.

Amongst whom I have gone preaching the Gospell of Christ, and by the power thereof laboured to erect, and advance the spiritual kingdome of the Lord Jesus, &c.

Be carefull, and vigilant, O yee Ephelian Pastors, over the flocke committed unto you; for I doe well know, by reuelation from God, that, when I am gone, there will arise dangerous false-teachers, who will intrude themselves into your assemblies, and make havock of the soules of your people.

CAP. XXI.

Ho faid to Paul, through those revelations (which they had from the Spirit of God) of the dangers, which Paul should passe at Jerusalem, that they thought good to advise him not to goe up thither.

We have fouremen, which having vowed themselves Nazarites for a leason, are now come up to accomplish

those oblations, which are in the Law required.

Them doe thou take with thee, and joyne with them, in the ceremonies of their purification, in the Temple; and, in the charge of their offerings; that they by thaving their heads, giving open testimony of their vow, may, as by thy countenance and allowance, put themselves forward to the full performance thereof, &c.

And the next day purifying himselfe with them, entred into the Temple, according to the Law, to signific the accomplishment of the daies of their separation; and there staied with them, untill those three sacrifices of the three Lambes (one for a burnt offering, another for a sinne offering, a third for a peace offering) should be offered for every one of them; and till the rest of the oblations, and rites should be accomplished.

And immediately they shut to the outer gares of the Temple, less that holy place should be defiled with that

bloud, which they meant to fined.

Art not thou that Ægyptian impostor, which under the name of a Prophet, didst lately draw together source thousand debauched men, into the mount of Olives, and make an insurrection against the Roman government?

goe bound in the Spirit unto Jerufalem.

- 25 And now behold, I know that yet all, among whom I have gone preaching the kingdome of God.
- 29 For I know this, that after my departing, shall grievous wolves enter in among you.

- 4 Who faid to Paul through the Spirit, that he should not goe up to Icrufalem.
- 23 Doe therefore this that we fay to thee, Wee have foure men which have a vow on them,
- rific thy felfe with them, and bee at charges with them, that they may shave their heads, and all may know that those things
- 26 And the next day purifying himselfe with them, entred into the Temple, to fignifie the accomplishment of the daies of purification untill that an offering should bee offered for every one of them.
- 30 And fordswith the doores were shut.
- 38 Art not thou that Ægyptian, which before their daies, madeft an uproare, and leddest out into the wildernesse foure thousand men that were

CAP. impreherers?

CAP. XXII.

28 But I was free borne.

3 God fhall finite thee,

thou whited wall: for fit-

tell thou to judge mee af-

ter the Law, and comman-

dest me to be smitten con-

BUt I was free borne, in that I was borne a citizen of Tarsus, a colonie of Rome, indued with the priviledges of that mother citie.

CAP. XXIII.

God shall be revenged of thee, O thou counterfeit of an High-Priest, and mere painted visor of justice; For dost thou pretend to come hither to judge mee according to the law, and now (preventing and abusing justice) does thou command mee to be smitten contrary to law? the law sorbids to punish any man causeiesly, and unheard, thou commandes this unjust measure to be offered unto mee.

Then said Paul, Brethren, I acknowledge not this man (being a knowne and palpable usurper) to be the High-priest; for I well know what is written in the law, Thou shalt not speake ill of the Ruler of thy people; were he so, I would have forborne to speake unreverently, and unrespectively to him; but being as he is, a noted intruder, I have made bold to speake home unto him.

But when Paul perceived that the one part of the affembly were Sadduces, which denyed the refurrection, the other Pharifees; in an holy policie to divert the malice of the multitude, and so to divide them, that his just cause might finde a partie among them, hee cryed out in the councell, and said, &c.

If the Spirit of God, or some Angel of God bath spoken to him, what reason have wee to quarrell with him, in this? or if wee doe, what dower else but fight against God himsels?

trary to the Law?

5 Then faid Paul, I wift

5 Then faid Paul, I wilt not, brethren, that hee was the high Priest, for it is written, Thon shalt not speake evill of the ruler of thy people.

6 But when Paul perceived that the one part were Sadduces, and the other Pharifees, hee cryed out in the Councell, Men &c.

9 But if a spirit, or an Angel liath spoken to him, let us not fight against God.

I And after five dayes, Ananias the high Priest descended with the Elders and with a certain Oratour named Terrollus.

about to provine the Temple, whom wer moke, and would have judged according to our law.

CAP. XXIV.

And after five dayes, Ananias the high Priest, out of his malicious stomach against Paul, tooke his journey with the Elders of the Jewes, to Cesarea, and carried with him a certaine samous pleader, named Tertullus, &c.

Who hath gone about to profane the Temple in earrying in thither with him a forrayner, both in nation, and religion.

CAP.

CAP. XXVI.

And now I stand here before thee, and am judged for maintaining the accomplishing of that bleffed hope, which our fathers conceived, from those cleare promises, made by God unto them, of that Messias, which hee would send, and now bath sent into the world, as also for averring that assured hope of our resurrection from the dead.

To the happy fruition whereof our twelve tribes, and all that are faithfull amongst them, serving God, day and night, hope to attaine for the maintenance of which hope (O King Agrippa) I am accused of the Jewes.

And compelled them to disclaime and renounce their profession, and to speake against the name of Jesus.

CAP. XXVII.

Because it began now to be dangerous sayling, for that the season was well neare out; it being well forward in Autumne, at which time the seas use to be shur up, and the weather is wont to be stormie, and unsetled.

There arose a stormic, and tempessuous wind, that blew strongly from the North-East, which therefore the mariners are wont to call Euroclydon.

God hath indeed assured me, that none of all our lives shall miscarry in this danger, but that God who hath ordained our preservation, hath also ordained the means thereof, and therefore hath appointed that these mariners shall continue in the ship, if we will hope of safety.

And when wee fell upon a shelfe of ground, that sisting up somewhat high, and being shallow under water, had a deepe sea, and strong eddye on both sides of it, they ran the ship aground there, (though not close to any shore) and the fore part sticking fast upon that shelfe remained unmoveable, &cc.

CAP. XXVIII.

They knew that the Hand was called Malta.

Hee shooke off that venemous serpent into the fire,

- 6 And now I fland and am judged for the Isope of the promife made of God unto our Fathers.
- 7 Vinto which promife our twelve tribes inflainly ferving God day and night, hope to come, for which hopes fake, King Agrippa, I am accided of the lewes.
- 11 And compelled them to blaspheme.
- 9 Now when much time was fpent, and when fayling was now dangerous, became the Fast was now already past, Paul admonished them.
- 14 But not long after there arole against it a tempessuous winde called Euroelydon.
- 31 Paul fàid to the Centurion and to the Souldiers, Except these abide in the ship, yet cannot be saved.
- place where two leas met, they can the ship aground; and the forepart stuck fast and remained unmoveable.
- They knew that the Hand was called Melica.
 - 5 And hee shooke off

the beaft into the fire, and felt no harme.

15 They came to meet us as farre as Appli forum.

19 Not that I had ought to accuse my nation of.

20 Because that for the hope of Ifrael I am bound with this chaine.

26 Go. unto this people and fay: Hearing yee shall heare, and thall not underfrand,&c.

and felt no hurt; according to that word of our Saviour, They shall take up serpents, and if they drinke any dead. ly thing, it shall not hurt them.

They came to meet us a dayes journey, as farre as the towne called Appli forum, &c.

Not that I have any complaint to make unto Cefar, of my nation; how foever fome of them fecretly plotted, and vowed my death without cause; but onely that I may stand upon my owne just defence before him.

For maintaining the truth of that Messias, who is the onely hope, and the fole redeemer of Ifrael, I am now bound with this chaine.

See Ifay 6.9.



THE EPISTLE

OF S. PAVL THE APOSTLE

TO THE ROMANS.

6X6 1X0 0X1 0X1 0X1 0X1 0X1 0X1 0X1

CAP. I.

Paula fervant of Jefus Christ, called to be an Apolite, separated unto the Gospell of God.

2 (Which he had promised afore by his prophers in the holy Scriptures.)

3 Concerning his Some Iefus Christ one Lord,

(MYA) Aul, once a perfecutor, now a faithfull fervant of Jesus Christ, called by his immediate voice from heaven, to be an Apostie, set apart, both in the eternall counfell of God, and by his speciall command, and appointment, to preach unto the Gentiles the Gospel of God, which is the glad tidings of falvation. (Which Gospell is not of any new device, or creation,

but is the same which bath beene anciently promised afore times by the Prophets, which have beene fince the world began, and configned by them, in the facred monuments of holy Scripture.)

Concerning his only and eternall Sonne Jefus Christ our Lord, who taking upon him our nature, was miracu-

lously conceived by the holy Ghost, and tooke flesh of the blessed virgin Mary, who was of the seed of David, and derived from him according to the slesh.

And mightily declared, and proved to be the Sonne of God by that omnipotent power, which hee shewed in raising himselfe from the dead; which power of his, is confirmed and sealed unto the hearts of all his saithfull, by the holy Spirit of God.

By whole mere grace and mercy wee have received this knoour, and immediate calling to our Apostleship, that we should carry this blessed message of the Gospell for him to all nations, to the end, that they might yield the obedience of their faith unto it, and be holily conformediate cunto.

Among which nations, ye Romans especially, are partakers of Jesus Christ, by your essecuall calling, which hee hath wrought in you.

For God is my witnesse, whom I do succeedly serve in this holy labour of preaching the Gospell of his Sonne Christ, that I do not faile upon all occasions, to make mention of you in my prayers.

For I long to see you; that I may personally impart unto you some holy, and divine counsell, to the end ye may be established, and confirmed in the fairh, which ye have received.

Although, not onely to give comfort unto you, but to receive comfort from you also, by the present interview of our mutuall faith; which shall administer much cause of joy, both to you and mee.

That I might reape some spirituals fruit amongst you, as I have done amongst other Gentiles; in seeing the happy successe of my preaching the Gospell to you; and glorifying God the more in your full conversion, and falvation.

Neither are yee beholden to mee for this desire, as if it were an arbitrary savour; It is a dutie that I owe to all nations, both learned and unlearned, both wise and simple, to preach unto them the Gospell of peace.

For howfoever yee Romans carry the reputation of great, and learned, and wife; and contrarily, the Gospell hath no shew but of simplicitie; yet I am not ashamed to professe my selfe the publisher of this plaine, and homely doctrine of the Gospell, neither indeed, need I, for how means soever it seemes to carnall eyes, yet it is the mighty and powerfull meanes, whereby God workes the salvation of every believer, whether Jew (for unto Jewes it was sirst to be preached) or Gentile.

which was made of the feed of David according to the flesh.

4 And declared to be the Son of God, with power, according to the Spirit of holinesse by the refurmation from the dead.

5 By whom wee have received grace and Apossessing for obedience to the faith among all nations for his name.

6 Among whom ye are also the called of iesus Christ.

9 For God is my wirnesse, whom I serve with
my spirit in the Gospell of
his Sonne, that without
ceasing I make mention of
you alwaies in my prayers.

that I may impart unto you fome spirituall gift, to the end you may bee established.

12 That is, that I may be comforted together with you, by the mutuall faith both of you and me.

13 That: I might have fome fruit among you alto, even as among other Gentiles.

14 I am debter both to the Greeks and to the Barbarians, both to the wife and to the unwife.

of For I am not ashamed of the Gospell of Christ: for it is the power of God unto salvation, to every one that beleeveth, to the lewistist, and also to the Greeke.

For

17 For therein is the rightconfinesse of God revealed, from faith to faith, as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men, who hold the truth in unrighteousnesse.

nay be knowne of God, is manifest in them.

20 For the invisible things of him from the creation of the world, are clearly seene, being understood by the things that are made, even his eremall power and Godhead, so, &c.

- 21 Because that when they knew God, they glorified him not as God, neither were thankfull; but became vaine in their imaginations, and their foolish heart was darkned.
- 24 Professing themselves to be wife, they became fools:
- 23 And changed the glory of the unconsuptible

For that gracious acceptation of God, whereby he accounteth us as righteous in his fight, through the merits of his Sonne, is revealed to us, in and by this Gospell of his; and the sense and assurance thereof, groweth in us according to the increase of our faith, which faith of ours gives us a spiritual life in him; according to that of the Prophet Habacuc, The just shall and doth ever live by his faith.

Neither is there any other way of justification, or life, but by this faith; for, as for the workes of men they are altogether finfull; and such, as lye open to the judgements of God; since both by his word, and by sensible experience, the wrath of God is declared, and denounced against that universall ungodlinesse, and unrighteousnesse, which is in men; who suppresse the light of that law of God, which is written in nature it selse; and though they cannot but know what they ought to doe, and leave undone, yet they smother this truth in themselves; and give way to their owne wickednesse.

In which case it is not for man to plead ignorance; for God hath in the very principles of nature, ingrassed in mans heart, a certaine knowledge, both that hee is, and that hee is just, and holy, and powerfull; and hath thereby plainly convinced man of these generall truthes concerning himselse.

For those blessed attributes of God, which are not to be discerned by the sense of man, namely his eternall power, his infinite goodnesse, wisdome, justice, mercy, and the truth of his deitie, are ever since the world was created so clearly seene, and made knowne by the visible and mighty worke of his creation, and government of all things; as that those which will not hereupon acknowledge them, are less without all excuse.

Because, that when by these meanes, they knew so much of God, as these naturall principles would reach unto, they did not accordingly glorisie God after the proportion of that light, which they received, neither were thankful to him, who was the author and giver of all thosegood things they injoyed, but gave way to their owne vaine imaginations, and misconceits; concerning him; and suffered their soolish hearts to be overwhelmed with the darknesse of ignorance, and errour.

Professing themselves to be learned and wife in these worldly and naturall things, they became very sooles in respect of spirituals and heavenly matters.

And instead of those spiritual spprehensions, which they should have had of the invisible God, and that

glory,

glory, which they should have ascribed to him, as an immortall, and infinite Spirit, they framed to themselves images of him, like to a corruptible and mortall man, or like to birds and foure footed beasts, and creeping things.

Wherefore, God (on the other fide) in a just punishment of their grosse idolatrie, (as plaguing one sin with another,) gave them over to their owne uncleane lusts, wherewith they were transported into such unnatural beastlinesse, as that they dishonoured and abused their owne bodies between themselves.

Those, who instead of acknowledging that truth, which God revealed to them, in his mightie, and glorious workes, worshiped him, and conceived of him, according to the lying fancies of their owne braine, and ferved, and bowed down to those base creatures, giving more adoration to them, then to the Creator, &c.

Seeverse 24.

For even their very women (whose sexe might seeme to import modestie,) became so shamelesse, as that leaving the naturals use of fulfilling their lusts, they gave themselves over to that beastlinesse, which is against nature.

And likewise also, the men &c. men with men working those as of filthinesse, which nature it selfe abhorreth; and through the just judgement of God, (in this punishment of one sinne with another,) received such recompense of their idolatries, and spiritual sornications, as they had well deserved.

And as they regarded not to acknowledge, and fet before their eyes, that God whom they did, or might know; so God sound it most just, to suffer them (being willingly blinded by their owne leud desires) to runne so farre into the mis-judgement of their mindes, as to make no difference of actions, and to call good evill, and evill good, and thereupon to fall into these soule and abominable enormities.

Not onely do commit these sinnes themselves, but give countenance, and incouragement to those that do them; and so become more then actors, patrons, and abettors of evill. God, into an image made like to corruptible man, and to birds, and fonce footed beafts, and creeping things.

34 Wherefore God also gave them up to uncleanenesse, through the lusts of their own hearts, to dishonour their owne bodies betweene themselves.

25 Who changed the truth of God into a lie, and worthiped and ferved the creature more then the Creator.

26 For this cause God gave them up unto vile affections: for even their women did change the naturall use into that which is against nature.

And likewife also the men, leaving the naturall use of the woman, burned in their lust one rowards another, men with men working that which is unseemely, and receiving in themselves,&c.

38 And even as they did nor like to retaine God in their knowledge, God gave them over to a reprobate minde, to do those things which are not convenient.

32 Not onely do the same, but have pleasure in them that do them.

CAP. II.

Hereare, I know, divers of you so farre from being Therefore thou art patrons of linne, that yee are ready to passe severe cenfures, and judgements upon other men for those very finnes, whereof themselves are secretly guilty; but O man, who loever thou art, that judgest another for any offence, know, that thou makeft thy felfe utterly inexcufable, and passest therein sentence against thy selfe; thine owne mouth hath condemned thee, in the perion of another.

It is not a verball profession of thine inhocence, or any fecret evalion of witty excuse, that can fetve the turne; wee know affuredly (what foever men may pretend) that the judgement of God, is, according to the truth of mensactions, and estates; and therefore, that he will furely punish the dooers of wickednesse, what colour foever is fet upon them, and their condition.

Or doest thou make an ill use of the rich mercy and patient long-fuffering of God, as if he noted not, or regarded not, or would not purify thy mil-doings, not confidering that his forbearance, all this while was for thy good, that hereupon thou mightest bee moved to repentance ?

But thou contrarily, takest occasion by this meanes, to harden thy felfe fo much more, in thy linnes, and becomeft obfinately impenient and hereby doeft aggravate thine owne judgement; and addest every day, some thing to that heape of Gods wrath, and vengeance, which is laid up for thee, and shall bee fearefully executed upon thee in that day, which hee hath fet for the just revelation, and infliction thereof.

For God regardeth nor the person of any man for these outward things; not accepting of any man the more, for his parentage, or countrey, or wealth, or honour; nor difrespecting any, on the contrary, for meanelle of birth, or poverty, or perforall inflimity.

For, as many as have finned without the knowledge of a written law, shall receive notwithstanding a just judgement for their finne, as being therein convinced by a law of nature; and as many as have finited against the written law of God, shall according to that law, recelve judgement for their finnes.

For, it is the full and perfect obedience to that law, which shall present a man just before God; it is not a for mall profession, or an outward hearing of the law, that

inexcusable. O man whofoever thou art that judgcft:for wherein thou judgcstanother, thou condemnest thy selfe; for thou that judgest, doest the same things.

2 But weare fure that the judgement of God is according to truth against them which commit fuch things.

4 Or despisest thou the riches of his goodnes, and forbearance, and long fuffering, not knowing that the goodnesse of God leadeth thee to repentance?

But after thy hardnelle & impenitent neart, treasurest up unto thy selfe wrath, against the day of wrath, and revelation of the righteeus judgement of God.

11 For there is no respeck of persons with God.

12 Por as many as have finned without law, fliall allo perish without law: and as many as have finned in the law, thall be judged by the law.

13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

can doe it. Doe this and live, is the voice of the law; not, heare this and live.

For, when the Gentiles, which have not the written law of God given unto them, doe by the light of nature, those morall actions, which are contained in the law written, these having not that written law, yet have in their owne brest those rules of equity, which are a law to themselves.

Which give good testimony that they have an inward rule, in very nature of their judgement, both of good, and evill, agreeing with the written law; their consciences also telling them secretly, in their owne bosonies, whether they have done well, or ill; and their thoughts, either excusing, and acquitting them, in doing good; or

accusing and condemning them in doing evill.

Isay, so many as have sinned against the light of the law written, shall bee judged by that law, in that great

day of Affile, when God shall judge the secrets of all hearts by his Sonne Jesus Christ; according as I have declared unto you; in that holy and infallible message, which I have received from God, and delivered unto

you.

Behold, thou hast the honour, and privilege to bee called a Jew, (one of Godsantiently chosen people) and restess in this prerogative, which thou hast above other nations, that thou hast the law given to thee; and thereupon makest thy boasts of a more peculiar interest in God.

Thou takest upon thee to bee a teacher of the simple, as conceiting, that thou hast all the points of the law laid up in thy brest, and hast full knowledge of all the secrets thereof.

Thou that abhorrest idols, and erecting of falle gods, does thou profane the name of the true God, by robbing him of his due?

For the name of God is ill spoken of among the Genriles, by occasion of your leud life, and wicked behaviour, as it is written by the Prophets, Esay, and Ezekiel,

concerning your fore-fathers.

But ye say, Wee are circumcised, and have the seale of Gods covenant in our flesh. Deceive not your selves; this is but an idle vaunt; in vaine shall ye stand upon the outward ceremony of circumcission, whiles yee doe not regard the truth, and substance of that which is signified by it; Did ye live answerably to the Law of God, yee might seeme to have some reason to boast of your circumcission;

14 For when the Gentiles which have not the law, doe by fature the things contained in the law: these having not the law, are alaw unto themselves.

15 Which shew the worke of the law written in their hearts, their conficience also bearing witnesse, & their thoughts the meane while actusing, or else excusing one another.

16 In the day when God shall judge the secrets of men by Iesus Christ, according to my Gospell.

17 Behold, thou are called a lew, and reitest in the law, and makest thy boast of God.

so An instructor of the foolish, a teacher of babes, which hast the forme of knowledge, and of the truth in the law.

22 Thou that abhorrest Idols, doest thou commit facrilege?

24 For the name of God is blaid hemred among the Gentiles through you; as it is written.

25. For circumcifion verily profitetly, if thou keepe the law; but if thou ben breaker of the law, thy circumcition is made uncircumcifion.

26 Therefore if the uncircumcifion keepe the righteouf beffe of the law, thall not his uncircumcifion be counted for circum-

27 And shall not uncircumcission which is by nature, if it fulfill the law, judge thee, who by the letter and circumcisson dooft transgresse the law.

which is one outwardly, neither is that circumcifion, which is outward in the flesh.

29 But hee is a Iew, which is one inwardly, & circumcifion is that of the heart, in the Spirit, and not in the lotter, whole praise is not of men, but of God.

I What advantage then bath the lew; or what profit is there of circumcition?

2 Much every way; chiefely hecause that unto them, were committed the Oracles of God. cumcifion; but if yee be willing traufgreffors, and violaters of the law, your circumcifion gives you no privilege above the uncircumcifed.

If he that is uncircumcifed do carefully endeavour to doe those things which are required in the law and shall accordingly doe the morall duries there specified, shall not that man bee all one in account with God, as if hee were circumcifed.

And shall not that man which is uncircumcifed, if, being onely guided by the light of nature, hee performe those outward acts of morality, which the law requireth, rise up in judgement against thee, who being circumcifed, and having the letter of the written law to direct thee, yet livest contrary to the law?

If there be a privilege in Judaisme, certainely it is in the truth, and sincerity of that profession: and a man that is truely and spiritually a Jew, or Israelite, must not be esteemed so by the outward marke of circumcision in the siefs; neither is that circumcision worth accounting of, which is onely a cutting off an outward skin.

But he that would be a true Ifraelite, or Tew indeed.

must be such inwardly; being cleansed from all corrupt affections, and freed from all superfluity of maliciousnes. And that circumcision must bee inwardly in the heart, & soule, & spirit, (in cutting off the uncleane fore-skin thereof,) & not a literall & outward circumcision of the shesh, which shall ever carry acceptance from God; it may be, this bodily circumcision may amongst men bee deemed a marke of honour; but with God; no circumcision can looke to receive allowance, but the spiritu-

CAP. III.

What privilege then hath the Jew above the Gentile? or what profit is there of circumcifion, more than of uncircumcifion; if all the praise and advantage thereof be inward, which may bee as well incident into a Gentile, as into a Jew?

Yes doubtlesse, there are great privileges in many respects, but chiefely in this that unto that nation and people, were the Oracles of God committed; with them was the covenant made, to them was the law delivered; and unto their trust and custodic were the holy Scriptures deposited.

But

But alas, you will say; What are they the better for these Oracles of God, if they have rejected them carelessely, through their unbeleese; and have made themselves unworthy of these favours? But I say againe; Grant that many of them did not believe; shall their insidelity bee any hinderance to the performance of the saithfull promises of God? shall not bee make his word good to his chosen ones, because some of the nation have sailed of their duty to him?

God forbid: yea, what sever become of men, who are all fallhood, and vanity, let the truth of God, and all his words, and promifes stand firme and inviolable for ever; according to that of the Psalmist. That thou mayest be declared to be most true, and sust in all thy sayings; and when sever any of thine actions are scanned, maiest goe away with the glory of a persect, and irreprehensi-

ble justice.

But if this beeall, that, God lookes to bee glorified by men, and (as he pleafes to order matters,) hee turnes the wickednesse of men, to the praise of his justice; since his justice doth most appeare in punishing the wickednesse of men; what shall we say a Is God unrighteous in punishing men, for that by which his justice is glorified? (I speake after the earnall manner of mens reasoning.)

God forbid; that the Judge of all the world (hould become become the least of our thoughts; for how should be order and compose all the assaires of the earth and heaven, if hee himselfe were

not abfolutely righteous?

For, (faith the wicked man) if the truth of God bee more magnified, and made more conspicuous, and so more glory accrews to his name by my lye, in that my salshood and injustice is the matter for his justice to worke revenge upon, what reason is there, that I should be punished, who have occasioned this surther glory to God; and should be proceeded against as an offender?

And why should wee not rather take up that resolution, which some have slanderously cast upon us, by lewd and false reports; affirming, that we say, Let us doe evill, that good may come of it: So that the event bee good, it matters not what our actions be; such wicked calumnies are cast upon us, by the depraving tongues of false accusers, who shall receive just damnation for this slander of the Gospell.

What then, if there bee prerogatives that we Jewes have, above the Gentiles, are we better than they? or

4 For what if some did not beleeve? shall their unbelette make the faith of God without effect?

- 4 God forbid: yea, let God be true, but every man alyar, as it is written, That thou mayell be justified in thy sayings, and mightest overcome when thou art judged.
- 5 But if our unrighteoutnes commend the righteouties of God, what thall we fay: 15 God unrighteous, who taketh vengeance? (lifpeake as a man.)
- 6 God forbid; for then how shall God judge the world,
- 7 For if the truth of God bath more abounded, through my lye, unto his glory; why yet am I also judged as a fitner?
- be flanderoully reported, and as some affirme that wee fay; I ct us doe e-vill, that good may come; whose damnation is just.
- 9 What then are we better than they? No, in

have

no wife: for we have before proved both lewes and Gentiles, that they are all under finne.

13 Their throat is an open sepulchre.

The poyson of Aspes is under their lips.

that what things foever the law faith, it faith to them who are under the law: that every mouth may bee stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law, there shall no flesh bee justified in his fight: for by the law is the knowledge of sinne.

- 21 But now the righteousnesses of God without thelaw is manifested, being wirnessed by the law, and the Prophets.
- 22 Even the righteousnesse of God, which is by faith of Iesus Christunto all, and upon all them that beleeve; for there is no difference.
- 23 For all have finned, and come thort of the glory of God.
- 24 Being justified freely by his grace, through the redemption that is in less Christ.

have we cause to pride our selves, as being in an happier condition? No, in no wise; for we have before proved, that all, both Jewes and Gentiles are in the state of sin; and, thereby lyable to the wrath of God, and everlashing damnation.

See Pfal. 5.9.

See Pfal. 140.3.

But ye are now ready to say, that these accusations and reproofes are not meant to you Jewes, but to other profane and wicked nations. Be not deceived, what soever the Spirit of God saith in the Scriptures, it speaketh to them unto whom that word of God was given; and therefore more especially to the people of the Jewes; intending that by these generall taxations of mans wickednesse, every mouth should be stopped; & that all the world should be convinced, as gively before God.

Therefore, certainly, fince all mankinde is thus corrupted, it must needs follow, that no man can bee justified, and acquited before God, by those workes, which he can pretend to doe, answerable to the law of God; for the law rather bindes us over to death, in that the onely effect thereof is to shew us our sins, & to convince us of it; and thereby to lay us open to the wrath of God.

But now, if any man would know how hee may come to stand righteous before God; the case is sully cleared; there is an Evangelicall righteousnesse, which consists not in the workes of the law; which is confirmed by the testimony of Gods Spirit, both in the Law, and the Prophers.

Even the righteousnesse both given, and accepted of God, which is by faith in Jesus Christ; which saith, is that essential instrument, whereby we exceed apprehend, apply Christ, who is true, and perfect righteousnesses in Gentiles; for, herein God maketh no difference at all.

For, both all men have finned, and come short of that persect obedience, whereby they should glorific God, and of that justee, which God accounts onely, and truely glorious; and therefore have need of a Saviour.

And, being in this case, have no way to be ejnitished, but by his gracious, and free acceptation, and acquirall wrought and obtained by the redemption that is in Jesus Christ.

Whom

Whom God the Father hath ordained, and fet forthto bee that Mediator, who should make a full atonement for mankinde, through faith in his bloud; and
who should make knowne, and apply that his alsufficient
satisfaction, for the remission, even of those sinnes, which
were committed before his comming in the flesh; the
expiation whereof could not bee made by any legall sacrifices, but onely by his oblation and death, which was
prefigured thereby; this was the meanes to doe away
those sinnes, which God in his mercy, would not take
speedy revenge of, but graciously reserved them to bee
purged by the bloud of his Sonne.

And not onely to make knowne this mercy to those that are gone, and past, but also, to declare unto us, at this time, and to all that shall come after us, unto the end of the world, what is the onely meanes of our standing righteous before God, even faith in Christ, that thus, he might be approved to be both most just in himselse, in accepting of none but those that are righteous; and also

a justifier of every one (and him alone) that beloeveth in his Sonne Jesus.

What cause of boassing then can any of us have in our selves, whether Jewes or Genriles? if Gentiles, in our civill justice; and if Jewes, in our just workes? surely none at all. All boassing is utterly excluded; but how, or upon what ground is our boassing excluded? surely, not upon the ground of our workes: for, if by our workes we could suffill the law, wee should have cause of boassing in our selves; but upon the ground of faith, for now that we are justified thereby, upon the free acceptation of God, we have up cause at all to boass in our selves, but in him alone.

Let this conclusion therefore her firmely set downs.

Let this conclusion therefore bee firmely set downe, that a man is justified, not by the workes of the law, but by faith onely.

Neither is this justification proper, and peculiar to one nation onely, but is common to the believers of all nations, thorow the world; never thinke therefore that this mercy is confined to the Jewes onely; no, the grace of God is not limited to them onely; God is not the God of the Jewes, but of the Gentiles also.

Seeing it is one, and the same God, whose goodnesse extendeth, and intargeth it selfe to all; and makes no more difference betwixt Jewes and Gentiles, but that he justifies the Jewes by saith, and through faith the Gentiles, which as they are all one in essent, so his mercisult act of justification is one, and the same in both.

29 Whom God hath iet forth to bee a propitiaction through faith in his bloud, to declare his righteousnesse for the remission of some sthat are past, through the forbearance of God.

26 To declare, I fay, at this time this righteouthes that he might? be just, and the justifier of him which believeth in Jesus.

27 Where is boalting then? it is excluded: by what law? of workes? nay, but by the law of faith.

28 Therefore we conclude, that a man is justified by faith, without the deeds of the law.

ag Is hee the God of the Iewes onely? is he not also of the Gentiles? yes, of the Gentiles also,

go Seeing it is one God, which thall justifie the circumcition by faith, & uncircumcilion through faith.

Dο

31 Doe wee then make void the Law through faith? God-forbid:yea, we establish the law. Do we then, because wee teach that men are justified by faith, and not by the workes of the Law, make void the Law, through faith, as if therefore it were of no use, because wee can obtaine no perfect righteournesse by its God forbid; yearather, our faith establisheth the Law, in that it obtaineth that grace, whereby the law is sulfilled; for so much as the Spirit of God, which dwels in our hearts by faith, inableth us to walke according to the Law.

CAP. IV.

There is but one way of justification; as it was with Abraham, who was our father according to the slesh, so it is with us; and how will you then say, that the case shood with Abraham? had he no benefit by his workes?

Surely I must needs yeeld the case alike in all; and as for Abraham, therefore if hee were justified by the merit of his workes, he had cause to glory in himselse; and not in God; but hee never sought to glory in himselse, but in God onely; and therefore he was justified not by workes, but by faith.

For what faith the Scripture? Abraham believed God in his promises, and that faith of his apprehending Christ, which was promised, was accounted unto him by God for righteousnesses, so as Abraham upon his beliese, was reputed no lesse righteous, then if hee had fulfilled the law.

Now, this reputing just must needs be an act of favour, and grace; whereas to him that earnesth ought by working, the recompence is given, not out of grace and favour, but as of due debt.

And David also, whose authority is justly sacred amongst you, so describes our righteonsnesse, as one that meant to exclude workes from the power of justifying, for when hee would set forth the blessednesse of a man justified before God, hee describes him by the imputing of righteousnesse without workes;

Saying, bleffed are they whose iniquities are forgiven, and whose sinnes are covered; and not, bleffed are they whose good workes are many and great.

That ye may well see this righteousnesse, and blessednesse is not by works, but by faith, consider, that circumcision is the first worke that is required under the law, and that this blessednesse belonged to Abraham, nor upon his circumcision, but before, even in his uncircum-

i What shall wee say then? that Abraham our father, as pertaining to the stellahath found.

2 For if Abraham were justified by workes, her hath whereof to glory, but not before God.

3 For what faith the Scripture? Abraham beleeved God, and it was counted unto him for righteoufneffe.

4 Now to him that workethis the reward not reckoned of grace, but of debt.

6 Even as David also describeth the blessednesse of the man, unto whom God imputeth righteousnesse without works;

7 Saying, Bleffed are they whose iniquities are forgiven, and whose fins arecovered.

o Commeth this bleffednesse then upon the ciremicision onely, or upon the uncircumcisió also sor we say, that faith was reccision; For wee say, that Abrahams saith was accounted to him for righteouspesse.

But when and in what estate was it so accounted to him? when hee was circumcifed; or whiles he was uncircumcifed? ye are casily able to satisfie your selves in this; and know, that it was not when he was circumcifed; but

long before, even when he was uncircumcifed.

And hee received this outward marke, and figne of the Sacrament of circumcision, as a seale and full confirmation of that saith which he had before, whiles he was uncircumcised; God would therefore have him justified by saith before hee was circumcised, that hee might be the sather of all that are saithfull, though uncircumcised; that his example might shew, that righteousnesse is and may be so imputed unto them also, without any outward circumcision.

And that hee might be the father of the circumcifed, of those (I meane) which are not onely out wardly, and formally circumcifed, but truly and inwardly, and who live the life of that faith which Abraham had being yet uncircumcifed.

For the promise that was made to Abraham of the inheritance of the land of Canaan (by which a better inheritance was figured) was not made to Abraham, because he had merited it, by keeping the law, but because hee had believed God, and had obtained the righteousnesse of faith.

For if they which trust to the sulfilling of the law, be heires of the spiritual blessings of God, and so the inheritance come by workes, then faith is to no purpose, neither is there any use of it; and so those promises, which are made to the believer are vaine and uselesse; neither could any heart sinde comfort or assurance in it selse; for as much, as it should be convinced in it selse of an impossibility of keeping the law, and thereby of attaining eternal life.

Because howsoever to those which are upright, and perfect, the law might, and would shew the true way of life, yet to those that are sinfull and corrupt (as now all mankinde is) it doth nothing, but aggravate their evill condition; for whiles it shewes them what they ought to doe, and gives them not strength to do it, it impleads them guiltie before the judgement seate of God; since that having the knowledge of our dutie, and not performing it we runne into greater condemnation; for, if that

koned to Abraham for righteoufnelle.

10 How was it then reckoned? when he was in circumcifion; or in uncircumcifion, but in uncircumcifion, but in uncircumcifion.

11 And he received the figure of circumcision, a seale of the righteousnesse of the faith which he had, yet being uncircumcised: that hee might be the faither of all them that believe, though they be not circumcised, that righteousnesse might bee imputed unto themallo.

12 And the father of circumcifion, to them, who are not of the circumcifion onely, but also walke in the steps of that faith of our father Abraham, which he had being yet uncircumcifed.

a 3 For the promife that hee flould be the heire of the world, was not to Abraham, or to his feed through the Law; but through the righteoufacte of faith,

14 For if they which are of the law be heires, faith is made void, and the promife made of none effect.

workerh wrath, for where no law is there is no tranfgreffion.

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16, 17 Therefore it is offaith, that it might be by grace, to the end the promise might be sure to all the feed, not to that onely which is of the law, but to that also which is of the faith of Ahraham, who is the father of us all: (as it is written. I have made thee a father of many nations,) before him whom hee beieeved, even hee who quickeneth the dead, and calleth those things which bee not, as though they were.

28 Who against hope, beleeved in hope, that hee might become the father of many nations, according to that which was spoken, Such shall thy seed be.

10 And being not weake in faith, hee confidered not his owne body now dead. when hee was about an hundred yeares old, neither vet the deadnesse of Sarahs wombe.

22 And therefore it was impured to him for righte outueffe.

22 Now it was not written for his fake alone, that it was imputed to

24 But for us alfo, to whom it shall be imputed, if wee beleeve on him, that raised up lestes our Lord from the dead.

25 Who was delivered for our offences, and was railed againe for our justification.

man finne, which is not acquainted with the written Law of God, his sinne must needs be much lesse, then

his, who doth knowingly, and wilfully offend. Therefore, since if the inheritance were by workes, faith were of no use, and the promises to no purpose, I do justly conclude that it is of faith that it might be of Gods grace, and not of our earning, and that the promife might stand in full force to all the feed of faithfull Abraham, not onely to the Jewes, which stand upon the priviledge of the law, but to all those of Jewes and Gen. tiles, which follow the faith of Abraham, who is the father of all us beleevers, in what nation foever; as it is written. I have made thee a Father of many nations. The father, I say, of usall, not naturall but Tpirituall, not in respect of flesh, but in respect of that interest in that God, in whom hee beleeved; confidently rely. ing upon the promise of that God, who (hee well knew) was able to quicken the dead, and by his mighty word. is able to make those things to be which are not.

Who, when there was no cause or reason at all (in nature) why he should hope, yea, when all things seemed to crosse the possibility of any hope, yet even then beleeved that hee should have the honour of being the father of many nations, according to that word which God had faid unto him: That his feed should be as the starres of

heaven.

And being strong, and vigorous in faith, he regarded not the impotencie of his owne hody, which was, as it were, dead in respect of any defires or powers of generation; being now about an hundred yeares old; neither yet the deadnesse of Sarahs wombe, which was long before past the ordinary possibility of conception.

And therefore this faith of his in the truth of Gods promises was accepted of God in lieu of persect righte-

ouinelle.

Now this case was not intended to be Abrahams alone, neither was it recorded of him onely, that his faith was so imputed to him.

But it is meant to be extended unto all us the fonnes of faithfull Abraham, to whom there shall be the like imputation of faith to righteonfnesse, if wee do truly beleeve in that God, who raised up Jesus our Lord, from the dead.

Who was delivered to death, for the full fatisfaction for all our finnes; in that he paid for us that debt, which wee were never able to have discharged; and was raised up from the dead for our justification; in that hereby he

hath fully declared kinfelfe to have conquered death and hell, and to have atchieved that great worke of reconciling God the Father unto us.

CAP. V.

Therefore being justified by faith, as laying hold on that Christ, in and by whom God is satisfied and appealed rowards us, we have peace with God (who before were, through our sinner, atter enemies to him) by

the meanes of the same Jesus Christ our Lord.

By whom also, besides our peace, wee have accesseby the same faith, into the grace and savour of God, wherein we stand, being beloved of him, as deare children, and do rejoyce in the comfortable expectation of the posses.

from of the glory of God, which is laid up for us.

And not onely do wee rejoyce, and glory in the comfortable affurances of his favour, and falvation; but we rejoyce also in our very tribulations, which are the onely miseries, and heart-breakings unto carnall mindes: yet in these we can sinde pleasure, and cause of joy, not in themselves so much, as in their issue, and fruitfull es-

worketh patience:

And patience experience of Gods mercifull sustentstion and aid, and experience, hope of his further mercy,

feder as knowing that tribulation in Gods children

and feafonable deliverance.

And hope disappointerh us not; because the sense and comfortable assurance of that love wherewith God embraceth us, is shed abroad in our hearts, by the holy Ghost, which is given unto us.

For, when wee were yet in our sinnes, and therefore utterly unworthy, and (as it were) uncapable of his favour; even then, Christ our mercifull Saviour, dyed for

us, wretched and ungodly men.

Wherein that gracious redeemer thewed his wonderfull goodnesse, and mercy to mankinde, beyond all example; for scarcely will any one be content to dye for the best deserving, and most righteous man; and yer, it is possible that for a good man and deare friend, some one would dare to dye.

But God commendeth his love to us (above all the conceit, or practife of men) in that, whiles were were yet finners, and therefore enemies unto him, yet even then Christ dyed for us.

How

t Therefore being inflified by faith, were have peace with God, through our Lord Iefus Christ.

a By whom ald wee have accelle, by faith, into this grace, wherein wee fland, and rejoyce in hope of the glory of God.

3 And not onely so, but wee glory in tribulations also, knowing that tribulation worketh patience.

4 And patience, experience, hope

5 And hope maketh not ashamed, because the love of God is shed a-

broad in our hearts by the

holy Ghost, which is gi-

6 For when wee were yet without strength, in due time, Christ dyed for the ungodly.

7 For farcely for a righteous man will one die; yet peradventure, for a good man fome would even dare to die.

8 But God commendeth his love towards us, in that, whiles were were yet finners, Christ died for us.

9 Much more then being a now justified by hisblood, wee shall be saved from weath through him.

II And not onely in but wee also joy in God through our Lord Iesus Christ, by whom we have now received the attonement.

man finne entred into the world; and death by finne, &c.

13 For untill the Law finne was in the world, but finne is not impured when there is no law.

14 Nevertheleste, death raigned from Adam to Moses, even overthem that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come.

to But not as the offence, fo also is the free gift; for if through the offence of one, many he dead, &c.

16 And not as it was by one that finned, fo is the

How much more, then, being now accepted of him, as friends and fonnes, and justified by his blood from all our finnes, shall wee be faved from the wrath of God, and all the effects, and consequents thereof, by and through him.

And not onely have wee this fruit of his mercy, to be faved, and fecured from wrath, but wee do also further joy in God, through our Lord Jesus Christ, by whom our happy reconciliation with God, is made and per-

fected.

Wherefore, as by one man, even our first parent Adam, sinne entred into the world, and death by sinne, as the due reward thereof, &c.

For letno man thinke that fin began to have his being together with the Law, no, finne was before there was any written Law to forbidity and the fame acts which are forbidden in the Law, were both formerly done, and formerly finfull; But finne was not fo knowne, and acknowledged by the committers of it; nor fo firitly and feverely imputed to them, by God, as it was, and is, fince the Law was given.

Neverthelesse, that sinne was in the world before, appeares sufficiently, in that death, which is the essect of sinne, raigned and raged over all mankinde, even from Adam, the first man, till Moses, under whom the Law was given; raigned, I say, even over very infants, that had not actually sinned, as Adam did, and over those ignorant Gentiles, that had not received a direct prohibition, as Adam had, which Adam is the type, and sigure of that second Adam, who was to come; in that the first Adam was the original of our natural, and earthly being; the second Adam of our spiritual, and heavenly, and as by the first sinne came into the world, To, by

the second, came rightcousnesse.

But yet, the resemblance betwire the first, and second Adam; is not so exquisite, as that it admitteth not many differences and exceptions: I grant there is much dissernce betwire the bringing in of sinne by the one, and of grace and righteousnesse, by the other; but this difference is to the advancement of Christs parts for the grace of Christis much more powerfull to justification, and salvation, then the sinne of Adam was to condemnation: insomuch as the author of that grace is more potent, then the meanes of that depravation; If therefore through the offence of one, many be dead, much mote, &c.

There is besides a difference of the extent of the sinne in the one, and the gift of the other; that gift doth more

inlarge

inlarge it selfe, then that sinne; one sinne did in the just judgement of God binde us over to condemnation; but the free gift and grace of God acquites us from many sinnes, unto justification.

For, if by one mans offence (who was the first Adam) death, through the meanes of that man had power over all mankinde; much more shall the grace and gift of rightcousnesses of Jesus Christ, (God and man,) obtains eternall life, unto all them which have received abundant

mercy from him.

So by the righteoufnesse of one (which is Christ Jesus) the free gift of grace, and righteousnesse came upon

all men (if onely they beleeve) unto that full justification which shall be to their everlasting life.

For, as by the disobedience of one man, all the many sonnes of Adam are made sinners, by the imputation of his sinne, to all his posterity, and by that insection which he transmitted unto them; so by the obedience of one (which is Christ) shall all his many saithful ones be made righteous; both by the imputation of his justice, and by the worke of his Spirit, graciously renuing, and sanctifying them.

Moreover, the law was in his due time given by God, unto man, that finne might be knowne to be, as it is, unmeasurably finfull; and might be acknowledged hainous; and withall, not without the gracious, and wife counsell of God, who meant, from the greater hainous. nelle of finnes to winne so much more glory, and praise to his mercy; in that, where sinne abounded, his grace did much more abound in the remission thereof, and delive-

rance therefrom.

That as fin had prevailed over all mankind, to bring upon him a double death, both spirituall, and bodily, so might his grace, through the righteousnesses of his Sonne Jesus Christ, be effectuall to restore man to eternall life.

CAP. VI.

Hat then? shall wee make so illuse of the mercy of God, as that, because where sinne abounds, grace abounds much more, therefore we should resolve to continue in sin, that we may have so much more use, and improvement of grace?

God forbid; no, this purpose of sinning, and grace, cannot stand together; for, where grace hath wrought upon the heart, there we are dead to sinne, by the power thereof; and, if we bee dead to it, how should we live longer in it?

P 2 Know

gift: for the judgement was by one to condemnation; but the free gift is of many offences unto justification.

17 For if by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteoutheffe, thall reigne in life by one letus Christ.

18 Even to by the righteouthesterof one, the free gift came upon all men unto instification of life.

19 For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

entred, that the offence might abound: but where finne abounded, grace did much more abound.

- 21 That is sinne hath reigned unto death, even so might grace reigne through righteousnesse unto eternal life, by Iesus Christ our Lord.
- I What shall wee say then? shall wee continue in since that grace may abound?
- 2 God forbid: how shall we that are dead to sinne, live any longer therein?

- 3 Know yee not, that fo many of us as were baptized into Iefus Christ, were haptized into his death?
- 4 Therefore wee are buried with him by baptifme into death, that like as Christ was raised up from the dead, by the glory of the Father: even so wee also should walke in newnesse of life.
- 5 For if we have bin planted together in the likenesse of his death: we shall also bee in the likenesse of his resurrection.
- 6 Knowing this, that our old man is crucified with him, that the body of finne might be destroyed, that henceforth wee should not ferve finne.
- y For he that is dead, is freed from sinne.
- 8 Now if we be dead with Christ, weebcleeve that wee shall also live with him.
- being raifed from the dead, digth no more dodeath hath no more dominion over him.
- to For in that he died, hee died unto sinne once : but in that hee liveth, hee liveth unto God,
- alfo your felves to be dead indeed unto finne, but alive unto God, through Jefus Chilifyur Lord.
- therefore in your mortall

Know yee not, that so many of us, as were baptized into Jesus Christ, have the sull efficacie of Christs death scaled up unto us, and by vertue thereof die unto our sinnes?

Yea, our baptisme doth not onely represent unto us our death to sinne, by the power of his death, but our buriall also; and the continuance of that state of the death of sinne, in us, and our rising agains to newnesse of life; that, like as Christ was raised up from the dead, by the omnipotent power of God; even so, wee should by the power of his Spirit, bee raised from the grave of our sinnes, to walke before him in the new life of holy obedience.

For, if wee be so grafted in him, as that the power of bis death, workes the like effect in us, that it did in him, so also shall the same engrasting conveigh unto us the same vertue of his resurrection, that were should also rise by, and with him, from the grave of our sinnes.

Knowing this, that this corrupt nature of ours, our unregenerate part, is crucified and dead together with him, and by the power of his death, that the whole bulke of our maliciousnesse, and depravation might bee so, farre destroyed as that, how soever we may be drawne to sinne, yet weelshould not serve sinne any more.

For he that is dead to finne, is freed from any further dominion of finne.

Now, if we being in Christ, died also with, and in him, wee have reason to believe that wee have no lesse part in his resurrection, and life also, so as we both doe, and shall live with him.

Knowing therefore, that Gheistheing raised from the dead, and crimmphing over death, in that his resurred on yeeldeth not to death any more, nor sufferest death (thus by him vanquished) to have any more power over him.

For, in that he died, he died but once for the deftroying of finne; but in that hee liveth, hee liveth with God for ever, a life immortall and glorions:

Likewise, yee that are regenerate, must make account that yee are, by the vertue of his death of dead note finne, but alive unto God, through Jesus Christ our Lord, who hath raised us up to the life of new bledience, by the power of his resurrection.

Let not finne therefore, which is thus dead in you (or at least, just received his deaths wound) rule, & reigne,

45

as a Tyrant, in these mortall bodies of yours, so as that | bodie, that yee should o ye should obey it in the lusts, and finfull motions thereof.

Neither doe yee yeeld over the members of your bodies, and the faculties of your foules, as infiruments and weapons of unrighteoufnesse, to serve under the command of finibut yeeld up your felves wholly to the fervice of God, as those that are for this purpose raised up from the dead; and let all the parts & faculties of your bodies, and foules, bee imployed as weapons, to fight under the command of God, for righteousnesse.

For, yet are not under the condemning power of the law; but, under the grace, and mercy of God accepting

you in Christ.

What then? shall wee therefore take liberry to sinne, because the law hath no power to condemne us for sin, and wee are affured of grace and mercy from God ? God forbid.

Know ye not that there is such a contrariety betwixt God and finne, that ye cannot possibly serve both. Certainely, every man must obey that master whom hee ferves, whether it bee sinne, which will pay him with death; or, whether righteoninesse, which will pay his obedience with life and glory.

But for you. God bee thanked that, how foever vee were once the fervants of finne; yet now, yee are freed from that bondage, and have willingly obeyed from the heart, that doctrine of the Gospell, which was delivered unto you.

Being then let free from the servitude of sinne, yee became the voluntary, and chearefull fervants of righteoufneffe.

I use this familiar similitude of service and freedome, becanse I would descend to your weake capacity, that by these secular, and civil things, yee might understand the spirituall. Let me therefore exhort you, that, as ye have yeelded over your bodies, and soules to be servants to uncleannesse, and all kinde of iniquity, from one degree thereof to another; even so now, that yee would contrarily yeeld over those your foules, and bodies, to be the fervants of righteousnesse, that ye may bee wholly purged from your corruptions, and confectated to the service of God:

For, when ye were the fervants of finne, yee had nothing to doe with righteousnesse; neither had that any

bey it in the lufts thereof.

- 13 Neither yeeld yee your members as instrumenes of unrighteouspieffe unto finne : but yeeld your felves unto God, as those that are alive from the dead, and your members as inflruments of righteoutneffe unto God.
- 14 For ye are not under the law, but under
- 15 What then 7 shall we finne, because wee are not under the law, but myder grace? God forbid.
- 16 Know yee not that to whom yee yeeld your felves fervants to obey; his servants yee are to whom ye obey; whether of finanto death, or of obedience unto righteoufneffe?
- 17 But Godberhanked that yee were the servants of finne: but yee have obeyed from the heart, that forme of doctrine which was delivered you.
- 18 Being then made free from finne, ye became the fervants of righteoufnesse.
- 19 I speake after the manner of men, becarde of the infirmity of your flesh: for as yee bave yeelded, your members fervants to uncleannesse, and to iniquity, unto iniquitie, even fo now yeeld your members fervants to righteoufnesse, unto holinesse,
- 20 For when yewere the fervants of finne, yee

were free from righteoufnelse.

21 What fruit had yee then in those things, whereof ye are now ashamed? for the end of those things is death.

made free from sune, and become servants to God, yee have your fruit unto holinesse, and the end everlasting life.

23 For the wages of finne is death, but the gift of God is eternall life.

- I Know ye not brethren(for I ipeake to them that know the law,) how that the law hath dominion over a man, as long as he liveth.
- which hath an husband, is bound by the law to her husband, fo long as hee liveth; but if the husband bee dead, there is loofed from the law of the husband.
- 3 So then, if while her bushend liveth, thee bee married to another man, &c.
- 4 Wherefore my brethren, ye are also become dead to the law; by the body of Christ that yee

tye over you to hold you in, within any compasse of obe. dience.

Then yee ran wild, and loofe, according to your owne vaine and finful lusts; but now, when yee looke backe upon that lawlesse condition, bethinke your selves what fruit or benefit yee found in those wayes of wickednesse, whereof ye are now ashamed. Alas! what good was to be hoped for from them, whose end is nothing, but death and damnation?

But now, contrarily, being fet free from the service of sinne, & being admitted to be the servants of God, ye have abundance of contentment hereby,; and this estate yeelds you the most comfortable, and sweet fruit of holinesse here, and of eternall life, hereafter.

Now therefore, compare the issue of both these services together; and yee shall easily see which master to serve, and obey. The wages that since shall pay you in the end, is death, both of body and soule: but the gift that God bestowes upon his followers, is eternall life, through Jesus Christour Lord.

CAP. VII.

Hat ye may therefore fully understand in what termes ye stand with the law; I shall make use of that similitude of the husband and wise, which is most plaine and familiar. Know yee not therefore brethren (for I speake to those Jewish Christians that doe well know the law) that the Mosaicall law hath dominion over any man, that is subject unto it, so long as the said law is in force?

Take the inflance of an husband and wife; let the husband be the law, let us converts to Christianity, be the wife; so then, the woman which hath an husband is bound by the law to live with her husband, and to be subject unto him, so long as hee liveth; but if her husband bee once dead, shee is loosed from any surther bond to her husband, or observance of him.

If then whiles her huiband is alive, thee takes her owne libertie, to forfake her huibands bed, and to marry with another man, &c.

Even to it is with you; my brethren, whiles the law lived, and thood in his full force, and vigour, yee were bound to hold you close unto it, and to observe it with all care, and due respects; but now, that the Mosaicall

law

law is dead to you (and you to it) by that allufticient facrifice, which Christ offered up in his flesh, for us; yee are now discharged from the law, and are free to be married to another, even to Christ, the Sonne of God, who is raised from the dead; that wee should upon our happy marriage with him, bring forth fruit unto God.

For which better fruit, we chave both more occasion, and better helpes than we formerly had; for whiles we were carnall, and under the power of the law, the motions of our finfull, and corrupt nature tooke occasion by the law, to stirre us unto evill; and accordingly drew from us those effects which did justly procure our eter-

nall death.

But now, wee are delivered from that miserable servitude, and hard exaction, and wosull curse of the law; that rigorous and cruell bondage under which wee were held, being expired, that we should lead a new life, with our husband Christ Jesus, and should serve him in that sanctity, and reall obedience, which is wrought by the Spirit of renovation in us, and not in the outward and sashionable knowledge of the law, without any true change of the heart.

What shall we say then? If there be a kinde of necessity to bee delivered from the saw; and the motions of sinne working in us, by the saw bring forth sruit unto death: it should seeme that the saw is sinne, and that it is not onely unprofitable, but exceeding mischeivous, and pernicious to the soule. Nay, God forbid we should so thinke: the saw doth not cause sinne, but it discries it, and shewes the hainous selfe of it; for I had not knowne, or observed suft to bee a sinne, it the saw had not said; Thou shalt not cover: some grosse outward actions might be easily discernable to be soule, and sinsul! But for this secret concupiscence of the heart, I could not have discovered it to bee that, which it is, sinne; had it not beene for the light of Gods law.

Indeed the law was given, for the forbiddance and refiraint of finne, and ought to have that use in us; but through our corruption it falls out contrarily, that the law, shewing and inhibiting finne, and not giving power to avoid and restraine it, gives occasion to our impetuous desires, and lusts, so much more eagerly to pursue forbidden pleasures: for had not the law strictly restrained us from the yeildance onto sinne, sinne had not had

such force to put it selfe upon us.

Take me, if you please, for an example: for I, before I inquired carefully into the law, lived in a free, and care-

should be maried to another; even to him who is raised from the dead, that wee should bring forth fruit unto God.

- 5 For when we were in the flesh, the motions of finnes, which were by the law, did worke in our members, to bring forth fruit anto death.
- 6 But now wee are delivered from the law, that being dead wherein wee were held, that wee should serve in newnesse of spirit, and not in the oldnesse of the letter.
- 7 What shall we say then? is the saw sinne? God forbid: ray I had not knowne sinne, but by the saw: for I had not knowen suff, except the saw had said: Thou shalt not cover.

- 8 But finne taking occallon by the commandement, wrought in mee all manner of concupilcence; for without the law, funcwas dead.
- 9 For I was alive without the law once, but

lesse i

when the commandement came, finne revived, and I died.

10 And the commandement which was ordained to life, I found to bee unto death.

is good, made death into me? God forbid : but finne that it might appeare fin, working death in mee by that which is good, that finne by the commandement might become exceeding finfull.

14 For wee know that the law is spirituall: but I am camall, sold under fin.

15 For that which I doe, I allow not: for what I would, that doe I not, but what I hate, that doe I.

16 If then I doe that which I would not, I confent unto the law, that it is good.

17 Now then it is no more I that doe it, but finne that dwelleth in me.

lesse security, making no difference of my actions; bur, when once I came to take notice of the commandement, which restrained and forbad my sinfull lusts, and affections; now, my corruptions began to gather head, and, as it were, seemed to receive a new life, and vigour. So as I, by the sorce of them, fell into a spiritual death, and lay under that miserable estate.

And so that commandement, which was ordained to be a rule of life, and (if I could have kept it) a meanes of life also, I found to be unto me, (through my owne corruption) an occasion of death.

So also verse 11.

Was then the law, which is good, turned evill, and, in its owne nature deadly unto mee? God forbid; the fault is not in the law, but in my owne depravednesse; for sinne, that it might appeare every way like it selse, harmefull and deadly, wrought death in me, by occasion of that law, which is in it selse good, and holy: so as hereupon, that sinne, which in the time of my security seemed not worthy of any note, appeared to bee exceedingly soule, and sinfull.

For the law (we know) is an heavenly, spirituall, and

divine thing, and therefore is not of an hurtfull, and killing nature; but I am an earthly, carnall, and finfull creature (as of my felfe) altogether given up to the power of finne, and as it were fold under it, to an hard; and cruell fervitude.

And even now, in the state of my regeneration, I am divided in my selfe, for that which I doe, (as being overcome with the force of my corruptions) I allow not, as renued; for, that good which I would doe, upon the good motions of Gods Spirit in mee, that I doe not; but that which in my spirituall, and regenerated part I hate, that through the sway of any carnall assections, I doe.

If then my inordinate affections carrie me to doe the thing, which I would not doe, and I finde a reluctance in my felfeagainst it; this wery strife that is in me; thewes, that I am sufficiently convinced; that the law (which forbids this that I doe) is good.

Now then, it is no more I (who am a spirituall, and reduced person) that doe this exist, but it is that corrupt nature, which dwelleth in mee; for I doe it not with the whole sway of my will, but my prevalent corruption is guiltie of it.

For

For, I know, that in me, that is, in my nature, as it is in it selfe, & of it selfe, there dwelleth no goodnesse at all; for I can (so long, and so farre as I sollow the motion of Gods Spirit) indeed will that which is good; but, as I am carried away with the frailty of my flesh, how to performe that good, which I will, I finde no power at all.

Now, if I bee drawne so with the force of my remaining corruption, that I doe unwillingly commit that sinne which I would not, it is no more I (the regenerate man) that doe it, but that wicked nature of mine, which dwelleth in me.

I finde then a kinde of forceable power of secret corruption, surking within me, which so drawes me awaye, that when I would doe good, I am in the means while declined to evill.

For I delight in the law of God, as I am a regenerate man, &c.

But I fee and feele another fecret power of corruption, striving, and fighting against the powerfull inclination of my regenerate part; and so prevaying oftentimes with me, as that I am over-carried by that sway of since, which is immy corrupted nature.

Obthat I; wretched man that I am, might once bee delivered from this masse of inward corruption, which dwells in this mortall, and sinful sless of mine.

But, in the meane time, howfoever I am much cumbred, and vexed with these inbred, and stubborne corruptions of mine; yet, have I no cause to bee too much dejected herewith; but rather to rest patiently, and contentedly upon the mercy of God, and to bee heartily thankefull unto him, through Jesus Christ our Lord: for this grace that hee hath wrought in mee, to struggle against these my wicked corruptions, and in some good measure, to master, and overcome them. So then, in that I am renued, I give my obedience to the powerfull motions of Gods Spirit; but in that I am unregenerate, and carnall, I am carried to the obedience of those sinsulations, which my virious nature is ready to suggest unto me.

18 For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to performe that which is good, I finde not.

20 Now if I doe that I would not, it is no more I that doe it, but some that dwelleth in me.

21 I finde then a law, that when I would doe good, evill is present with me.

22 For I delight in the law of God, after the inward man, &c.

23 But I fee another law in my members, warring against the law of my minde, and bringing me into captivitie to the law of sine, which is in my members.

24 Oh wretched man that I am, who shall deliver mee from the body of rhis death?

through Islas Christ our Lord. So then with the minde, I my felse serve, the law of God; but with the flesh, the law of since.

CAP. VIII.

a There is therefore now no condemnation to them which are in Christ Iesus, who walke not after the slesh, but after the spirit.

2 For the law of the spirit of life in Christ Iesus, hath made mee free from the law of sinne and death.

3 For what the Law could not do, in that it was weake through the fiell, God fending his own Son in the likenefle of finful fielh, and for finne condemned finne in the fielh.

4 That the righteculaes of the Law might be fulfilled in us, who walke not after the flesh, but after the spirit.

5. For they that are after the flesh, do minde the things of the flesh, but they that are after the spirie, the things of the spirit.

6 For to be carnally minded is death, but to be spiritually minded is life

and peace.

7 Because the carnall minde is enmity against God: for it is not subject to the Law of God, neither indeed can be.

Such is the case, not of my selfe onely, but of all those that are (as I am) regenerate persons; there is therefore now no condemnation (howsoever there may bee much trouble and vexation,) to them which are in Christ Jesus, being ingrassed into him, and made one with him; who, howsoever they may be transported into some sinful actions, by the strength of a temptation, or by their owne frailtie; yet in respect of the trade, and course of their life, walke not after the guldance and motion of their corrupt nature, but of the holy Spirit.

For the efficacie and power of that good Spirit which giveth life to all faithfull ones, applying unto my foule the blood and all-fufficient merits of Christ my Saviour, hath fet mee free from the tyranny of sinne and of death, so as neither of them shall be able to prevaile a-

gainst mec.

For that perfect righteousnesse, and justification which I was not able by reason of the weakenesse of my slesh to attain unto, by sulfilling the Law; God hath graciously wrought out for mee; who sent his owne Sonne to take upon him that nature of ours, which our sinne had miserably corrupted; and to make a full satisfaction for sinne; and withalt to take away that guilt, and power of sinne, whereby it bound mee over to condemnation.

That the perfect righteousnesse of the Law might be imputed to us, as sulfilled by us, in that it was by Christ sulfilled for us, which live not according to the motions of our sinful nature, but according to the motions, and directions of his Spirit.

For they that are merely naturall and carnall men, do minde and affect earthly and carnall matters; but they that are regenerare, and spirituall, minde and affect holy,

spirituall, heavenly things.

And the end of them both, is according to their difposition, and affection; for the carnall misde of man can have no other end then death; thither it leads, and there it leaves him; but for a man to be spiritually minded is the certaine way to life, and eternall peace.

Neither can the carnall man looke for any better issue, for his affections, and defires are no better then mere enmity against God; utterly rebelling against the Law of God, as those which neither are subject unto it, neither

indeed(whiles they so continue) can be,

So

So then those that are mere unregenerate men cannot

politicity pieste God.

But ye are not unregenerate and carnall men, but renewed, and spirituall; if so be that yee have the Spirit of God dwelling in you, howfoever yee have withall the remainders of your corrupt nature fill abiding in you. But if any man have not the Spirit of God, whereby he is reduced inwardly, what profession seever he makes, yet he is none of his.

And if Christ be in you by his Spirit, certainly, this corrupt nature of yours is as good as dead in you, in respect of any hurrethan sinne can do unto you, by it; but, the Spirit of God is powerfull in you, to worke in you the life-of grace here, and to bring you to the life of glory hereafter, because of that perfect righteousnesse which is in it; whereby finne is mortified, and grace

wrought.

But, if the Spirit of that Almighty God, which railed up Telus from the dead, dwell in you, yee may well be assured, that the same omnipotent power of his, which raised Christ from the dead, shall also easily be able to raise your mortall bodies from the death of sinne, and put a new life into them, by the efficacie of the fame Spirit.

Therefore, brethren, fance we are raifed up from this death of finne, and quickened to grace, wee should have no more to doe with our corruptions, as to live and walke in them but ought rather to frame our felves after the guidance and motions of that holy Spirit.

For if ye live after the flesh, doing those things which your corrupt nature moves you unto, yee shall dyceternally, but if ye mortifie your evill and corrupt affections, by the power of the spirit, ye shall live for ever.

For as many as are guided by the spirit of God to lead their lives in all holy obedience to the will of God, they have good reason to be assured they are the sonnes of God.

As for you, yee have received good evidence of your spiricuall and happy condition; for yee have selt in your selves, not that effect of the spirit of God, which by the Law workes feare, and terrour in the foule; but that gracious effect of it, which comfortably affires you of your adoption; whereby wee are imboldened to speake to God, under the title of a loving Father.

So as this Spirit of God joynes together in tellimo. ny with our foule, or Spirit, to affare us, that we are the children of God; our owne spirit finding in our hearts (uch |

8 So then they that are in the flesh, cannot please God.

9 But yee are not in the fieth; but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the fpirit of Christ be is none of his.

10 And if Christ be in you, the body is dead because of sinne, but the spirit is life because of righteousnelle.

11 But if the spirit of him that railed up Jelus from the dead, dwell in you, hee that raifed up Christ from the dead shall alfo quicken your mortall bodies, by his ipicit that dwelleth in you.

12 Therefore brethren, we are debrers; nor to the flesh, to live after the flefh.

13 For if yee live after the fleth, ye shall die; but if yee through the spirit do mortifie the deeds of the body,ye fhall live.

14 For as many as are led by the spirit of God, they are the formes of God.

15 For ye have not received the spirit of bondage againe to feare, but ye have received the spirit of adoption whereby we cry Abba, father.

16 The spirit it selfe beareth witnesse with our spirit, that we are the children of God.

17 And if children, then heires, heires of God, and joynt-heires Christ: if so be that wee fuffer with him, that wee

ther. 18 For I reckon that the fafferings of this present time are not worthy to be compared with the glory

which shall be revealed in

may also be glorified toge-

19 For the earnest expectation of the creature, waiteth for the manifestation of the formes of God.

20 For the creature was made subject to vanity, not willingly, but by reafor of him who hath fubjected the fame in hope.

21 Because the creature it selfe also shall be delivered from the bondage of corruption, into the glorioursliberty of the children of God

22 For wee know that the whole creation groaneth, and travaileth in

paine together untill now. 23 And not onely they, but our felves also, which have the first fruits of the Spirit, even wee our felves groane within our felves, waiting for the adoption, to wit, the redemption of

24 For wee are layed by hope, but hope that is feene is not hope: for what a man feeth, why doth hee yet hope for?

our body.

fuch peace of conscience, faith, hope, and other graces, that may testifie this truth unto us; and the spirit of God confirming the faid testimony unto our soulcs, bythe powerfull operation thereof, in us.

And if wee be children, then beires; for all Gods children are heires of a glorious kingdome, heires of God, and joynt heires with Christ; if wee do patiently indure to fuffer with him here; that wee may be also glorified with him hereafter.

And well may wee refolve to induce what foever af. flictions we can meet with here; for we do undoubtedly know that all the sufferings of this present life are nothing, in comparison of that exceeding glory, which is layd up for us, and shall be revealed upto us.

Neither are wee alone in these sufferings, or this patient hope; for all creatures fuffer with us, and do with an earnest expectation, as it were, wait, and long for that day, wherein there shall be a full accomplishment of the glory of the fonnes of God, that then they may be delivered from the bondage of corruption.

For the creation was made subject to a fraile and impaired condition, not of it owne naturall inclination, (fince all things do naturally affect continuance and perfection) but by the power and just will of God, who for mans sinne ordained this subjection; yet not without expectation of being once freed therefrom.

Because the creature it selse also shall once be fully delivered from this liableneffe to corruption, and shall partake of that freedome from it which the children of of God shall once enjoy, together with their full bleffednesse.

For wee know that the whole frame of the creation doth (as it were) fuffer under our finne, and groane, and labour, as if it were in a fenfible paine, together with us, untill this happy restoring of all things.

And not onely these senselesse and brute creatures, but even wealfo, which have more excellent gifts, even the graces of Gods Spirit (as the handfell, or first fruits of a full measure hereaster) even wee our selves groane within our felves, waiting for the confummation of those bleffed priviledges of our adoption; which is the perfeet restauration of our bodies, and glory of our soules.

For howfoever we are, for the prefent, affliched, and in our sense distressed; yet in assured hope wee are saved; and have already this falvation laid hold of by the power of our hope; But therefore wee must not looke for a

prefent

present discharge and fruition; for hope is not of things already possessed no man hopeth for that which he pre-

fently injoyeth.

But our hope is of ablent and future things; and if wee do hope for such biessednesse to come, then do wee with much patience digest the prefent evils, and wait for the deliverance, and glory promifed and provided for us.

And howfoever wee of our felves, are full of weakneffes, yet we have a strong helper; for the Spirit of God succoureth, and relieveth our infirmities; and whereas, wee(as of our felves) know not what to pray for, or how to pray, as wee ought, the Spirit of God aids us by his gratious worke in us; flirring up our drouzie, and dull hearts to make powerfull supplications to God, with fighes and groanes that cannot be expressed.

And that God, which is the onely fearcher of the heart, finding his own Spirit to fend up thefe prayers, & supplications in us; cannot but accept of those holy motions and requells which are made by the same Spirit, in the hearts of his Saints; as knowing that they proceed not from our naturall defires, nor tend to the fulfilling of our owne lufts, but are according to his most holy, and

bleffed will. And wee well know that all the miferies and evils which wee are subject unto here below, through the gracious fanchification and improvement of God, worke together for the good and benefit of those which love God; which happy iffue of their calamities, doth not befall them, as out of the efficacie of their owne wifedome, and providence, but by the good hand of God, who hath effectually called them, and decreed them ro glory.

For those whom God did in his eternall counsell, owne for his, out of that corrupt maile of mankinde, those did he pre-appoint and predestinate to be consormable to the image of his Sonne; both in their holineffe, and in their patient fufferings; that fo he being the Son of God by nature, might be the first borne, and ring-

leader of many brethren, by adoption and grace.

Moreover, there is a strong and indissoluble chaine of mercy and grace in God towards his elect, the linkes whereof can never be either broken, or fevered; for those whom hee did predestinate, them also in his due time hee effectually callerh; and those whom hee thus calleth, hee also justifieth; and those whom he justifieth from their finnes, he doth also, fully (at last) glorifie.

25 But if wee hope for that wee see not, then do we with patience wait for

26 Likewise the Spirit also helpeth our infirmities; for wee know not what wee should pray for as we ought; but the Spirit it felf maketh intercession for us with groanings, which cannot be uttered.

27 And hee that fearcheth the hearts, knoweth what is the minde of the Spirit, because he maketh intercession for the Saints according to the will of God.

28 And we lenow that all things worke together for good, to them that love God, to them who are the called according to his рштроје.

29 For whom hee did foreknow, hee also did predeftinate to be conformed to the image of his Sonne, that hee might be the first borne amongst many brethren.

30 Moreover, whom he did predeftinate, them hee also called and whom hee called, them he also justified:and whom he justified. them he also glorified,

What

31 What shall we then fay to these things? if God be for us, who can be against us?

32 He that spared not his owne Sonne, but delivered him us for up all; how shall hee not with him also freely give us all things?

33 Who shall lay any thing to the charge of Gods elect? it is God that

jastisieth.

34 Who is he that condemneth? it is Christ that dyed: yea rather that is rifen againe, who is even at the right hand of God, who also maketh intercedsion for us.

35 Who shall separate us from the love of Christ? shall tribulation or distresse, or perfecution, or famine, or makedhesse, or perill, or sword?

36. (As it is written, For thy fake wee are killed all the day long, wee are accounted as sheep for the

flaughter.)

37 Nay in all these things were are more then conquerers, through him that loved us:

38 For I am perfwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things prefent, nor things to come.

39 Not height, nor depth, norany other creature shall be able to separate us from the love of God, which is in Christ Ie-sus our Lord.

What shall we then say to these things? What shall we need to be disheartned with any sufferings? if God be with us (as he surely is, if we be his) who can be against us?

He that was so gracious to us, as not to spare his own natural! Sonne; but willingly delivered him up to death for us all; how can hee scant us of any other good thing? how forward must hee needs be, to give us freely (together with him, who is more then all the rest) all other blessings what soever?

Neither can wee have reason to doubt of Gods everlasting favour to us; for, who should put us out of it? Who shall lay any thing to the charge of Gods elect, as to alienate Gods love, and mercy from them; when it is God himselfe that freely justifieth and acquitteth them? Who can accuse where God cleareth and absolve th them?

Much lesse can there be any danger of their utter condemnation; for who is it, that can condemne them? Hee that should be their Judge, Christ Jesus, is hee that dyed for them; yea rather which hath triumphed over death for them, being risen agains from the dead, for their suljustification; yea who now sitteth gloriously at the right hand of God, there making perpetual lintercession, for us.

Now then, let us make a bold challenge both to earth, and to hell; who shall separate us from that firme and everlasting love wherewith Christ hath imbraced us? shall tribulation, or distresse, or persecution, or famine, or

nakednesse, or perill, or death?

(As it is long since written by the Psalmist, and must be still verified, even of our times, For thy sake wee are, all our lives long, exposed to the continual daunger of varieties of death, and are pointed out to the shambles, even as sheep are to the slaughter.)

Nay, howfoever wee may be affaulted with all these evils, yet wee are more then conquerers over them all, through the mighty power and unspeakable mercy of

that God and Saviour, which hath loved us:

For I am fully, and unremoveably perswaded, that neither death, nor life, nor the very Angels themselves, whether good or evill, nor the principalities, and powers of heaven or hell, nor things present, nor things to come,

Nor the things above, nor things beneath; nor any other created power, whatfoever, shall be able to separate vs from that eternali and deare love of God, which he bearesh to us in Christ Jesus our Lord.

CAP. IX.

IF I shall lay something that may seeme to sound unto the prejudice of my nation, it may perhaps be confirmed by some, as if I were ill-affected to my countrimen the Jewes: But I say the truth in Christ, I lye not; my conscience also bearing mee sincere witnesse, in that whereof I have the attestation of the holy Ghost.

That I am much grieved, and continually afflicted with forrow of heart, for the obstinacie and inside ity of

my people.

For in the fervour of my zeale to the glory of God, in the fairation of my brethren, I could heartily wish to be utterly separated from Christ, on condition, that the Jewes my kinfmen according to the flesh might be faved.

Who are the naturall fons of the holy Patriark Ifrael; and who have received many, and fingular priviledges from God, above all other nations of the earth; to whom pertaineth that peculiar choice, which God made of them, for his owne people; and the dignity, and preeminence in many tokens of his favour; and the mutuall covenants which he made with them, and the honour of the giving of the Law, and the prerogative of his fervice, and the grace of his promifes.

-Who are lineally descended of the holy Patriarches, and which are of the same blood, of which according to the flesh, Christ vouchsifed to come, even the eternall Sonne of God, who is the true and everliving God,

bleffed for ever.

Not as if I meant that all the nations stand now excluded from falvation; and that their condition were hopelesse, as if the word of promise which God made to the Fathers, and their feed, had utterly failed and taken no effect; for certainly if it have not held in some of them, yet in others which are true I fraclites indeed it hath taken happy and sensible effect; for there is a just distinction to be made, betwirt those of the seed of Israel; all those which are according to nature, the posterity of Israel, are not the true and priviledged sonnes of Israel.

As (to go higher) neither are all the fonnes of Abraham, children of the promise; for it was said; In Isac shall thy feed be called; The bleffing shall be devived to his feed; and of his issue shall the Messiah come; not of Ismaels, though proceeding from the same

loynes of Abraham.

i I say the much in Christ, I lye not, my conscience also bearing mee wimefie in the holy Ghost.

2 That I have great heavinefic, and continual forrow in my heart.

3 For I could with that my felfe were accurfed from Christ, for my brethren my kinfmen according to the flesh,

4 Who are Ifraelites:to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the fervice of God, and the promiles:

5 Whole are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God bleffed for ever,

6 Not as though the word of God hath taken none effect, for they are not all lirael which are of If-

7 Neither because they are the feed of Abraham, are they all children: but in Isaac shall thy seed be called.

То

8 That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise: At this time will I come, and Sarah shall have a sonne.

to And not onely this, but when Rebecca also had conceived by one, even by our father Isaac.

ri For the children being not yet borne, neither having done any good or evill; that the purpose of God according to election might fland; not of workes, but of him that

calleth.

12 It was faid unto her, the elder shall ferve the younger.

Ig As it is written: Igcob have I loved, but Efin have I hated.

14 What shall wee say then? Is there unrighteoushelle with God? God forbid.

Is For he faith to Mofes: Lwill have mercy on whom I will have mercy; and I will have compalion, on whom I will have compassion. To speake more plainely, all those that are the children of these holy Patriarchs, according to the sless, are not therefore the chosen sonnes of God: it is not their bloud, but their faith that must make them so. There are some of these selected from the rest, to whom the promise was made, and by whom it was received by faith; those are they that God makes reckoning of.

And this is the word of promise, which was spoken

thy wife shall have a sonne, even Isaac, so as he onely is the promised seed.

Neither was this promise made to Sarahonely, but even to Rebecca also, the wife of Isaac, having concei-

ved by that one felected person, even our father 1sac.

to Abraham. At this time will I returne, and Sarah

For she, having then twinnes in her wombe (even Jacob, and Esau) the children being yet unborne, and therefore not having done good, or evill; that it might clearely appeare there was no respect therein to any workes that were done by either of them; but, that the decree, and purpose of God(who had made this choice) might stand in force, and bee effected, not out of the merit of either, but out of the will of God, who calleth or resuseth whom he pleaseth.

It was faid unto her, in regard of their earthly condition (whereby a spiritual was closely sigured.) The elder which is Esau, shall bee a servant to the younger, which is Jacob; and the right and privilege of the primogeniture shall bee devolved upon the younger some lacob.

As it is written; Jacob and his posterity have I so loved, that I have purposed many blessings unto them, and accordingly will bestow the same blessings upon them; but Esau have I so sarre disregarded, as to passe over both him, and his posterity.

What shall wee Tay then to this? or what the or construction shall wee make to this purpose, and proceeding of God? Is there unrighteorises with God, in this (seemingly unequals) distribution of his blessings: God sorbid.

For he faith to Moses; I stand not upon workes, or merits, that should draw my mercy and pinty either way, but my owne most holy will sthe ground of all the gracious, and saving courses that I take with men. I will have mercy, on whom I will have mercy (not on those that deserve it) & I will have compassion on whom I

I will have compassion; my onely will shall bee the rule of all my favourable, and merciful dealings with men.

So then, the happy successe, and glorious issue of the elect, must not be ascribed, either to the will, or to the actions and described of themselves, but to the meere goodnesse, and will of God, that sheweth mercy to them, rather than to others.

For the Scripture saith unto Pharaoh; Since thou wouldest needs obstinately, & presumptuously resist the messages, that I fent unto thee, in the behalfe of my people; I have, in my wise and just decree, purposed to make this use of thy advancement to the throne of Ægypt, and of thy rebellious resistance of that charge which I sent unto thee; thereby to take just occasion, to shew my mighty power, in, and upon thee; and that my powerfull, and miraculous revenges of thee, might bee declared abroad, to the glory of my might, and justice, thorow all the earth.

Therefore he hath mercy on whom he will have mercy; there being no other motive to incite him hereunto, but his owne mere, & gracious will; & whom he will, hee passeth over, leaving them to themselves; who are thereupon hardened by their owne corruptions, and the temperations of Satan; justly punishing their former contempts with further obduted nesses are the satisfactors.

Thou wilt then, perhaps, say; If God, in these courses which he takes with men, follow his owne will onely; and all things are done thereafter; why doth God complaine, and finde sault with sinners, as if they had offended in doing that which they doe? Why doth he blame them for being hardened? If he will have it thus, who can resist it?

Nay, but, O vaine, and wretched man, who are thou that are ready thus to cavill, and quarrell with thy maker? as if hee had done thee wrong ingiving thee this condition, and thus disposing of thee. How easie is it for God to silence and consound thee, ten thousand waies? In the meane time, let this answer stop thy presumptuous mouth: that if it shall please the Almighty to stand upon his absolute right, and power over his creature, it is not for any creature to exposulate with him, and to challenge him for his actions; wee are to him as the clay is to the potter; shall the clay insolently argue with the potter, and say; Why hast thou made mee so homely a vessell, and why to so meane uses?

Hath northe potter full power over the clay, to make it up into what forme, or to what use he pleases a and of

16 So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17. For the Scripture faith unto Pharaoh; Even for this same purpose have I raised thee up; that I might shew my power in thee, and that my name might bee declared thorowout all the earth.

18 Therefore hath hee mercy on whom hee will have mercy; and whom he will, he hardeneth.

ro? Thou wilt fay then unto me, Why doth he yet finde fault? for who hash refifted his will?

20 Nay but (O man) who art thou, that replieft against God? shall the thing formed say to him that formed it, why hast thou made me thus?

21 Hath not the porter power over the clay of the fame lumpe, to make one vessell unto honour, and another unto dishonour.

22 What if Godwilling to shew his wrath, & to make his power knowen, endured with much long suffering, the vessells of wrath fitted to destru-

S goilth

23 And that hee might make knowne the riches of his glory, on the vessells of mercie, which hee had atore prepared unto glory.

24 Even us whom he hath called, not of the lewes onely, but also of the Gentiles.

25 I will call them my people, which were not my people, and her beloved, which was not beloved.

27 Isaiss also crieth concerning Israel, Though the number of the children of Israell, bee as the sand of the sea, &c.

20 And as Efaias faid before, except the Lord of Sabbath had left us a feed, &c.

30 What shall wee say then? that the Gentiles which sollowed not after

the same lumpe to make one, an hansome vessell for the table, another plaine and carelesly-shaped, for the use of the kitchin, or whatsoever other base service; and shall not God have power over the clay of mankinde, out of the same masse of perdition, to make up one man a vessell of honour, and to passe over another, as a vessell of dishonour?

Who hash cause to take exception as God, if her

Who hath cause to take exception at God, if hee take these two contrary courses with his creatures? There are some, with whom God is justly offended for their sinnes, (called therefore vessels of wrath) whom their owne iniquitie hath made sit subjects of damnation. What if God after much patience, and long suffering, whereby he hath endured the provocations of these men, yet willing to shew, and approve his justice, and to let the world see, that he is infinitely displeased with sinne; and that he is a powerfull God, able to take vengeance of sinners, doe execute his sierce wrath upon them, on the one side?

And on the other fide, what if hee please to make knowne the infinite praise and glory of his grace and mercy, upon those chosen subjects of mercy, which he of his owne meere goodnesse, and without any respect of ought in them, had before prepared unto their glory?

Even to us, whom hee hath gracionily and effectually called, not of the nation of the Jewes onely, but also of the Gentiles, without any exception of bloud, or country.

As he faith also in the Prophet Hosea.

See Hofea 2. 23, & 20.

See Ifa. 10. 22,23.

See Ifa. 1: 9.

What shall wee then say to all this? or, what is the issue of that, which wee have spoken? Even this; that herein is to be seene, and magnished the wonderfull dis-

penfation

pensation of the Almighty; that the Gentiles, which followed notafter righteousnesse, have attained to that righteousnesse, which they sought notafter, even the righteousnesse which is of saith; in that they, by their saith, have said hold of that grace, and mercy, which is offered in the Gospell, by Jesus Christ, being of themselves otherwise, both strangers, and enemies to God.

Bur Israel, which sought to attaine to righteenfactle by the worker of the law, and affected to earne both perfect justice, and Gods favour by the fulfilling thereof, have not at all attained to the state of righteousnesse.

Wherefore: because they sought it not the right way, nor upon right grounds; thinking to atraine to it, not by saith, in Christ, which is the onely way to compasse it, but by the workes of the law, which they were never able to keepe and performe; for they made Christ a stone of offence unto them; and obscuring the vertue of his merits, and satisfaction, by considence in themselves, and their owne workes, they have taken occasion to fall soule upon that Saviour, which should have raised them.

As it is written. See Ifa. 8. 14, 15.

CAP. X.

Cot I beare them record, they have a fervent zeale to God, but it is ignorant, and erroneous; they doe earnestly affect the law, but they know not that Christ, by and in whom the law is suffilled.

For they, not knowing, and apprehending that righteousnesses, which is of faith in Christ; which God worketh in us, and accepteth from us; going about to make good their owne righteousnes, which is by the workes of the law, have not submitted themselves to seeke that righteousnesses, which God requireth, and crowneth in his children.

For Christ is so the end of the law for righteonsnesse to every one that believeth; as that we by faith in him, who hath sulfilled the law forus, are, and shall bee so justified, as if wee had perfectly sulfilled the law in our selves.

righteouinesse, have attained to righteouinesse, which is of laith?

31 But Ifraell which followed after the law of righteoninelle, hath not attained to the law of righteoninelle.

32 Wherefore became they fought it not by faith, but as it were, by the workes of the law; for they stumbled at that stumbling stone.

33 As it is written: Behold, Ilay in Sion a flumbling ftone, and a rocke of offence: and whofoever beleeveth on him, shall not be ashamed.

- 2 For I bearethem record, that they have a zeale of God, but not according to knowledge.
- 3 For they being ignorant of Gods righteoulnesse, and going about to establish their owne righteouinesse, have not submitted themselves unto the righteoninesse of God.
- 4 For Christ is the end of the law for righteoulnesse, to every one that believeth

I or

For Moles describeth the righteouinefic which is of the law, that the man which doeth those things, shall live by them.

9,7 But the righteoulnesse which is of faith, speaketh on this wife . Say not in thise heart, who thall alcend into heaven: that is to bring Christ downe from above : or who shall descend into the deepe, that is to bring up Christ againe from the dead.

But what faith it? The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith, which we preach,

. 19. For with the heart man beloeveth unto righteouines, and with the mouth confession is made unto falvation.

13 For wholoever shall call upon the name of the Lord, shall be faved. -

14 How then thall they call on him, in whom they have not beleeved? and how shall they beleeve in him, of whom they have not heard ≥

as And how shall they preach, except they bee fent? as it is written: how beautiful are the feet of them, that preach the Gofpell of peace? *

For Mofes describes the righteousnesse of the law by doing, whiles he faith; The man that doth those things, shall obtaine life by doing them.

But the righteousnesse, which is of faith, stands not upon those difficulties, and impossibilities of action; but upon the apprehension of Christ our Saviour; and therefore speaketh on this wise; Say not thou in thine heart, who shall be able to ascend up into heaven, to carry mee up thither? (for Christ hath already done this for thee, and this were to fetch Christ thence, and to denie his ascention) nor say; Who shall descend into hell for me, to rescue me from thence, for Christ hath already delivered thee from thence, and this were to frustrate the death of Christ.

But what faith it? even this: The word of the Gospell, and the effect of the promises therein contained, are easily to bee attained, and lye open before thee; thou shalt not need to goe seeke farre; for them, they are within thee; both in thy mouth to confesse them, and in thy heart to believe them; and this is the word of faith which we preach; offering falvation to all that shall by a true faith lay hold thereon: Even this,

That if thou shalt confesse &c.

For with the heart, man beleeveth, and by that his faith, is gracionfly accepted as righteous; and with the mouth, he makes profession of that Christ, on whom he beleeveth, and shewes forth the truth of his faith, by the fruits of it, to falvation.

Wholoever (hall call upon God, by Christ, in faith-

full prayer, shall be faved.

Now, this invocation of God, presupposeth a faith: for how shall they call on him, on whom they have nor beleeved, that he can, or will helpe them: and this faith presupposeth an hearing; for how shall they believe on him, of whom they have not heard; and this hearing doth necessarily imply an instructor; for how shall they heare without a Preacher.

And this preaching presupposeth a mission, or fending on Gods part; for how shall they preach, except they be fent by God, on this errand of his, and receive both gifts, and command from him; according to that of the Propher; How beautifull, and worthy of cheere. full aceptance are the very feet of those that preach the Gofpell of peace, &c.?

But I say; what doe yee standupon these contemptuous conceits of the Gentiles, as if they had never heard ought of God before? doe ye not remember the words of the Pfalmisk. Their sound went into all the world, &c. even the wonderfull workemanship of the heavens, and earth, was a great instruction to them, and taught them to know somewhat of their maker.

By that mercy which I will show to the Gentiles, which are not my people, you will be stitted up to envie against them; I will bee so gracious to those rude, and ignorant nations, that you shall fret at, and bee moved to anger, and emulation of them, whom yee formerly

contemned.

CAP. XI.

God hath not cast away those of his people, whom hee elected, and acknowleded for his; howsoever those sastionable counterfeirs, which make an empty profession of the name of his people, be justly rejected, &c.

As it was in the time of Elias, so it is kill, there are amongst a number of false Hypocrites) some sew lest, whom God hath graciously selected to himselfe.

And if they be elected, out of his free grace, then not out of any merit of their owne workes; otherwise grace thould not bee free, but earned, and so no grace at all. But if it be of the merit of workes, then it is not of his free grace; for else worke should not bee worke, and not meritorious at all; neither can there bee any mixture of the merit of workes, and the free grace of God, but one of these excludes the other.

What shall we conclude then? even this: All the naturall somes of Israel, his posterity according to the sless, have not obtained that which they seeke for; namely, righteousnessee God, and salvation; but those whom God hath mercifully selected out of the rest, have obtained it; and the rest, through their owne wilfull insidelitie, are hardened in their hearts, and blinded in their understandings.

See 1 4 29. 10.

- 18 But I say, Have they not heard? yes! verily, their found went into all the earth, and their words unto the end of the world.
- 19 I will prayoke you to jealousie by them that are no people, and by a foolish nation I will anger you.

- * God hath not call away his people, which he foreknew: wote yee not what the Scripture faith of Elias?
- y Even fother at this prefent time, also there is a remnant according to the election of grace.
- 6 And if by grace, then is it no more of workes; otherwise grace its no more grace; but if it be of workes, then it is no more grace, otherwise worke is no more worke.
- 7 What then? Issued hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.
- 9 According as it is written: God harh given them the ipirit of flumber, &c.

9 And David faith, Let their rable be made a fnare, &c.

furnished that they should fall? God forbid: But rather through their fall, salvation is some unto the Gentiles for to provoke them to jealousie.

12 Now if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles: how much more their fulnesse.

Gentiles, in as much as I am the Apostle of the Gentiles I magnific mine office.

14 If by any meanes I may provoke to emulacion them which are my flesh; and might fave some of them?

15 For if the casting away of them, be the reconciling of the world; what shall the receiving of them be, but life from the dead.

16 For if the first fruit beholy, the lumpe is also holy; and if the root be holy; fo are the branches. See Pfal. 69.22,23.

I fay then; Have the whole nation of the Jewes so stumbled, as that they are utterly salne, and that there is no recovery and salvation for any of them? God sorbid; No, there are many of them whom God will call; and save. Rather, as upon their fall, the Gentiles are succeeded into their roome, and partake of that grace and salvation which they resuled; so, God meanes to make use of the emulation, which the Jewes doe hereupon conceive against the Gentiles, to stirre them up to anearnest indeavour to recover and attaine the same grace, and happinesse.

Which happy issue shall be a notable advantage to the Church of God; for, if upon their fall, the world of Gentiles were inriched, and upon their decay, and losse, the Gentiles were the gainers of those honours and privileges, which were taken from them; how much more shall their full recovery, and receit into savour, bee both gainfull, and glorious; when there shall be an happy union betwixt all believers, and one Church shall be made up of both Jewes and Gentiles.

For I speake to you Gentiles, as one, that howsoever I am by birth and bloud a Jew, yet challenge a speciall interest in you, and professe an especial care of you: in as much as I am appointed to be the Apostle of the Gentiles; and therefore in thus setting forth your privileges, and blessings, I magnific my owne office;

Which I purposely do, that by thus extolling Gods favour, and mercy to you, I might provoke those of my owne fiesh and bloud, to an holy emulation of you, and might save some of them.

For, if upon the casting away of them, the rest of the world were received into favour; how much more must all the world needs bee received, by their receiving against into favour? whiles they are excluded, the Church hath not that full and compleate life which then it shall enjoy, upon their restoring.

For certainely, it must needs bee granted, that there is a special privilege of spiritual noblenesse, and (by reason of the covenant) an hereditary kinde of dedication to God in the nation of the Jewes, more than (naturally) of the Gentiles; for if the Patriarchs, which were the first fruits of the Jewes, were holy, then the whole bulke or lumpe of the nation, is holy also, and if those faith-

full men, which were the roots of that nation, were holy,

to must they also, which, as branches, are issued our from them, be holy.

And if some of these Jewish olive branches be broken off, and thou being but a branch, or siene of a wild olive be graffed in, instead of them, and together with the true natural boughes partakest of the juice, and fatnesse that arises from the root of the olive tree.

Boalt not against those branches that are broken, as if thou wert better then they, or against those other branches that yet grow, and stand, as if thou wert more assured, and better regarded then they, plainly, do not yee Gentiles infult over the Jewes, into whose spirituals stock ye are ingrassed, but if any will needs be so insolent, let him know, that as the root is not beholding to the branches, but the branches to the root, so that those good things which we have, we have received from the Jewes, and not the Jewes from us.

But, thou wilt perhaps fay; why should I not boast my selfe as better respected of God? Those naturall branches

were broken off, to give way unto me.

or of the Jewes) were broken off, for their unbeleefe, which once thought themselves as strong and sure as thoughn thousand themselves as strong and sure professions, so that the priviled themselves are the very same is the presume too much, seare the very same is the control of the professions.

For if God spared not the Jewes, which were the naturall branches, but brake them off from being a Church,

or people, take heed lest bee spare not you.

Behold therefore a notable proofe, and example of both the goodnesse, and severity of God; on the Jewes that are faine, just severity in forsaking them, and cashing them out from his protection; but towards you, O Gentiles, singular goodnesse and mercy, if yee continue in that state which may be fit to receive, and hold that his mercy and goodnesse; otherwise even ye Churches of the Gentiles also shall be cut off.

And they also, if they cast off their unbelcese, and shall humbly submit themselves to their true and onely Messiah, shall be received into this holy communion againe, for the same God, who rejected them, is as able also to shew mercy upon them.

For, if ye, of rude, barbarous, and favage Idolaters,

ty And if some of the branches be broken off, and thou being a wilde olive tree wert graffed in amongst them, and with them partakest of the root and fatnesse of the olive tree:

18 Boalt not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, the branches were broken off, that I might be graffed in.

20 Well, because of inbeleese they were broken off, and thou standest by faith benet high minded, but feare.

21 For if God spared not the naturall branches, take heed lest hee also spare not thee.

22 Behold therefore the goodnesse and severity of God, on them which sel severity; but towards thee, goodnesse, if thou continue in his goodnesse, otherwise thou also shalt be cut off.

- 23 And they also if they bide not still in unbelgefe, shall be graffed: for God is able to graffe them in agains.
- were out of the olive tree which

is wild by name, and wert graffed contrary to nature in a good olive tree, how much more shall these which be the naturall branches, be graffed into their owne olive tree.

25,26. For I would not brethren that ye should be ignorant of this mystery, (lest yee should be wise in your owne conceits) that blindnesse in part is happened to Israel, untill the fulnesse of the Gentiles be come in: And so all strael shall be faved, as it is written, There shall come out of Sion the Deliverer; and shall turne away ungodlinesse from sacob?

28 As concerning the Gospell they are enemies for your sake: but as touching the election they are beloved for the Fathers sake.

29 For the gifts and calling of God are without repentance.

30 For as yee in times pall have not believed God, yet have now obtained mercy through their unbeliefe:

3t Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbeleefe, that hee might have mercy upon all. were taken and admitted into the holy Church of God; how much more easie and proper may it be for them, which were before, the noted and peculiar people of God, to be readmitted into the same holy sellowship.

For I would not have you ignorant, brethren, of this mystery, lest you be pussed up with the proud conceit of your presently happy condition, and grow scornfull of the forlorne Jewes; that a great part of the Jewes is now obstinate and hardened against the Gospell, through their owne unbeleese; and God bath hereby taken occasion to seoffe the Gentiles in the priviledges which they once had; but that withall, this obduration of theirs shall not be perpetuall; the time shall come, when this blindnesse and obstinacie shall be removed; when the number of the converted Gentiles shall be fully made up; Then shall the lewes generally be converted, and be received to grace and salvation; as it is written, There shall come, &cc.

See Isay 59.20.

Will yee therefore know, what (in short) to thinke of the Jewes? If ye looke to the Gospell of Christ, which they reject, they are indeed enemies; but this is for your advantage, for their refusall thereof brought it sooner unto you. But if yee looke to the covenant of God made with their fathers, so there are of them, chosen vessels, and such as are deare unto God.

For the gifts and calling of God, whereby it hath plealed him to adopt these of Abrahams posterity for his sonnes, and to ingage himselfe by covenant to his seed, are inviolable, and such as shall never be reversed or repented of.

For as ye, in times past, have not believed God, and yet now upon their unbeliefe, and rejection, have obtained mercy; God graciously profering to you those meanes of salvation which they refused:

Soit is now, for the present, with them; they have not believed that Gospell, which ye have received; and God will make this use of it, to extend unto them, inhis good time, the same mercy which he hath shewed unto you.

For God hath in his just judgement, given them up both to their unbeleese, as the deserved punishment of their former sinnes, so as that he now thereupon, bath sit occasion, and matter for his mercy to worke upon; that as all, both Jewes and Gentiles had layd themselves open to the displeasure, and wrath of God; so both Jewes and Gentiles are now partakers of his mercy.

Oh the wonderfull depth of Gods counsell; Oh the infinitely richtreasures of his wisdome and knowledge; how unsearchable are the reasons of his decrees, and the passages of his executions past our tracing & finding out:

For of him, without any other motive, and through him, without any helpe and affifiance, and to him, and for his owne sake alone, without all other respects, are all things. To whom be glory for ever. Amen,

CAP. XII.

I do therefore earnestly beseech you brethren, by those wonderfull mercies of God, which have been now laid forth unto you, that you labour for true sanctification; and that ye do present your whole selves, soules and bodies unto God, as wholly devoted, and consecrated to his service, wherein ye shall offer a farre more acceptable sacrifice unto him, then all the oblations under the Law; theirs were of beasts, yours of your selves; theirs of beasts slaine, yours is a living sacrifice; theirs was it were a brute service, yours a reasonable.

Andbe not yee conformed to the finfull fashions, and dispositions of this present wicked world; but be changed and altered from the state of your corrupt nature by the renning of your minde, and affections; so as that ye may attaine to an experimentall knowledge of that which is good and acceptable, and to a cleare understanding of the holy and perfect will of God.

But let each man thinke foberly and modelily of himfelfe, and of his gifts, according to that true measure and proportion of faith, and other graces, which God hath thought meet to beltow upon him.

So wee, being many, are but one mysticall body united to Christ our head; and are all members (not of our selves, but) of one another; as the hand or foot is not his owne member, but the bodies.

Let us prophesie according to the rule and analogie of that faith, which is contained in the articles of our Christian beleefe, and the holy Scriptures.

Or any fervice or attendance about those things, which concerne the provisions of the poore Saints, let him wait on that service, &c.

Apply your selves one to another in your affections;

33 (O the depth of the riches, both of the wife-dome and knowledge of God!how unlearchable are his judgements, and his wayes past finding out!

36 For of him, and through him, and to him are all things; to whom be

glory for ever. Amen.

fore brethren, by the mercies of God, that yee prefent your bodies a living; facrifice, holy, acceptable unto God, which is your reasonable service.

- z And be not conformed to this world: but be ye transformed by the renewing of your minde, that ye may prove what is that good, that acceptable, and perfect will of God...
- 3 But to thinke foberly, according as God hath dealt to every man the measure of faith.
- 5 So wee being many are made one body in Christ, and every one members one of mother.
- 6 Let us prophesse according to the proportion of faith.
- 7 Or ministery, let us wait on our ministring,
- 16 Be of the same minde

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one towards another, minde not highthings, but condescend to men of low estate.

17 Provide things honest in the fight of all men.

18 If it be possible, as much as fyeth in you, live peaceably with all men.

Therefore if thine enemy hunger, feed him; if he thirst give, &c.

21 Be not overcome of evill, but overcome svill with good.

I Let every some be subject unto the higher powers: for there is no power but of God. The powers that be, are ordained by God.

3 Wilt thou then not be afraid of the power? doe that which is good, and thou shalt have praise of the same.

5 Wherefore yee mult needs be subject, not onely for wrath, but also for considence sake.

8 Owe no man any thing, but to love one another, for hee that loveth another, hath fulfilled the Law.

fo as the same good opinion or respect that thou hast from another, thou maist beare unto him againe; Be not high minded, and proudly conceited; neither do affect ambitious aspirings; but, &c.

Looke carefully, as to your conscience, before God, so to your honest reputation with men; and so order your wayes, that we may maintaine a good same in the world.

It may so fall out, that it may not be possible, (such as some mens dispositions are) to live peaceably with them; or such conditions of peace may be tendered, as may be utterly unlawfull to be accepted: But if it possibly may be, let there be no default in you, why you should not live peaceably with all men.

See Prov. 25, 21, 22.

Let not thine enemies despight so overcome thee, as to move thee to impatience, or malice; but let thy patience, and charity be such, as that thereby thou maist exceed his maliciousnesse; and, if it may he, winne him to relent, and acknowledge his owne errour.

CAP. XIII.

Let every man (of what condition soever) be subject unto Magistrates, and Princes; for God hath set up, and ordained the order of Government, and authority of one man over another; neither is there any institution of rule and soveraintie, nor any power of governing, which is not from God.

Wouldest thou not then be in searc, or danger of the power of soveraigne authority? do that which is good, and lawfull, and thou shalt not onely be free from seate, but shalt be sure of praise, and incouragement from it.

Wherefore ye must yeeld ready obedience to them, not onely out of a servite scare of punishment, and care to avoid the danger of displeasure, but even for very conscience sake; because God hath so required you, and laid this charge upon your soules.

Pay to every man that which is due to him; and be not a debter to any man, of ought, but love, and charitable affection, which yee ought to to pay; as that yee should have more to pay: For hee that love the his brother, hath fulfilled all that which the second Table of the Law requireth of him.

For

For what doth that table of the Law require, but that wee should do no ill to our neighbour (implying also therein those positive duties which wee owe to his good) loue therefore, in that it withholds us from working any ill to our neighbour, doth herein sulfill the Law.

Which duty and holy affection, as it is ever feasonable, so now especially; since weeknow upon what times we are false; times of danger and tryall; wherein it is very needfull that wee shake off our dulnesse and securitie, and be so much the more forward in grace and obedience, by how much we draw nearer to that goale of glory and salvation, then when wee first began to believe the Gospell.

The night of our ignorance, and unregeneration is now farre spent, and the day of our sull renovation, and grace is now at hand; let us therefore cast off our sinnes, which are the workes of darknesse, and let us diligently, and carefully indeavour to have our soules clad with

all holy vertues of fanctification.

Let us behave our felves foberly, righteously, godlily, (as men that walke in the publique; and open view of others in the day time, are commonly carefull to go feemly clad) in this cleare light of the Gospell; and not debauch our selves in rioting, and in drunkennesse, &c.

But see that your soules be cloathed (as with a garment) with true sanctification, and with the perfect righteousnesse of Christ Jesus apprehended by your faith, and as for the siesh, respect and tend it as a servant, and fit infirmment for the soule, but be not carefull to pamper it, and to suffill the sufts thereof, as if this were your maine intention; sustaine it, but do not make it a wanton.

CAP. XIV.

There are amongst you many new converts, which though they have imbraced the Christian faith, yet are but weake and unsetled; make much of such; and take them to your further instruction, but trouble them not with controversies, and doubtfull disputations about things indifferent; but give much scope and latitude to them in these regards.

For one beleeveth, that through the generall allowance of God, hee may lawfully cate any meat whatfoever; another, who is weake, makes feruple of eating 10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law.

II And that knowing the time, that now it is high time to awake out of fleepe: for now is our falvation ucerer, then when wee beleeved.

12 The night is farre spent, the day is at hand: let us therefore cast off the workes of darknesse: and let us put on the armour of light.

13 Let us walke honestly, as in the day, not in rioting and drunkennesse.

14 But putyee on the Lord Iefus Christ, and make not praviston for the stell, to sulfill the lusts thereof.

- t Him that is weake in the faith, receive you, but not to doubtfull disputations:
- whatthat he may cate all things:
 ating
 another who is weake,
 flesh, eateth herbs:

- 3 For God hath received him.
- 4 Yea, hee shall be holden up: for God is able to make him stand.
- 5 Let every man be fully perfwaded in his owne minde,
- 6 Hee that regardeth a day, regardeth it unto the Lord, and hee that regardeth not the day to the Lord, hee doth not regard it: He that eateth, eateth to the Lord.
- 7 For none of us liveth to himfelfe, and no man dyeth to himfelfe.

I For it is written, As I live faith the Lord, every knee (hall, &c.

13 Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling blocke.

14 1 know and am perfwaded by the Lord Ichus, that there is nothing uncleane of it felfe: but to him that esteemeth any thing to be uncleane, &c.

- 15 But if thy brother be grieved with thy meat, now walkest thou not charinably destroy not him with thy meat, for whom Christ dyed,
- good be evill spoken of.

17 For the kingdome of

flesh, and contents himselse with seeding on hearbs, and rootes, and such other livelesse nourishment.

For God doth indifferently accept both of him that

eateth, and of him that eateth not.

Yea, hee whom thou art fo ready to condemne, God will mercifully acquit, and uphold, for, that God, whom I formerly declared to be willing, is certainly most able to be are him up against all uncharitable judgements.

Let every man be so fully persuaded in his own heart of the lawfulnesse of that which he doth, as that he finde no doubting, and scrupulous hesitation in doing of it; but

let him grow to firme refolutions therein.

He that regardeth, and observeth one day above another, regardeth it out of respect to the Lord, whose law (as he supposeth) requires, and injoynes this difference; and hee that regardeth not one day more then another, doth this out of respect to the same Lord; who by the liberty of the Gospell, hath freed us from those Jewish observations, &c.

For we are the Lords fervants, and therefore wee are not in any thing to respect our selves, but our master, none of us liveth, or may live, to and for himselfe; none of us dyeth to himselfe, but to the Lord; so as by his death, as also by his life, God is, and must be gloristed.

See Isa. 45. 23.

Let us not passe judgements of censure one upon another, but let us passe this judgement of charitable resolution in our selves, that no man put a sumbling block, &c.

Nothing is, in it owne nature, uncleane; for God made all things good; but in a mans conceit, and opinion, some creatures seeme uncleane; and whiles a man is in that minde, surely that creature is uncleane to him; because his conscience riseth up against the use thereof.

But if thy brother be so grieved, and hurt, as hereby to be drawne into a scandall, with thy eating of that meat which hee makes conscience of, now walkest thou not charitably: Do not, what in thee lies, destroy him with thy meat, for whom Christ dyed.

Let not that good liberty which the Gospell hath given you in these indifferent things, be evill spoken of, through your carelesse use of it.

For the kingdome of God, which hee ereds by grace

in the hearts of men, doth not confift in meates, and drinkes, and these outward observations; but in the inward vertues, and good dispositions of the soule, in righteous field, and peace, and joy in the holy Ghost.

But thou fayest, I have faith, and knowledge of the lawfulnesse of these things; why may I not freely make use of them? Hast thou faith? bee thankfull for it; this will secure thy conscience in that which thou dost, betwixt God, and thee; and doe thou make this use of it; but know, that thou must walke in respect of others, by the rule of charity; thy charity therefore is for others, thy saith for thy selfe; For happy is that man, which is so settled by his faithfull resolutions, as that he condemneth not himselfe in that, which he yeeldeth to doc.

He that doubteth whether he sinne in eating, or not, is condemned if he eate; because his conscience is unsetled, and he eateth sinfully, because he eateth doubtfully; For whatsoever is not done in faith, & particularly (even in these indifferent things) whatsoever is done with a doubtfull conscience, is sinne.

CAP. XV.

E E then that are well grounded in knowledge, and strong in resolution, ought to be are with the infirmities of our weake brethren, departing in some kinde, even from our owne right, and not standing upon the termes of our liberty, and contentment.

For Christ himselfe, who is our perfect patterne, was so farre from seeking to please himselfe, as that he willingly exposed himselfe, to all the contumelies of men; according to that of the Psalme; The reproaches of them that reproached thee, sell upon me.

That we might thereby be armed with patience, and furnished with strong consolations, against the evil day, and that our hearts may be established in a lively hope of the glory to come.

Now, the God of patience, and comfort, work in you this charitable, and loving respect, one towards another; according to that gracious example, which we have laid before us, in our Lord Jesus Christ.

So also verse 7.

Now, I say that Jesus Christ was willing to stoope so low, asto resuse no service for the salvation of mankind;

God is not meat and drinke, but righteousnesse, and peace, and joy in the holy Ghost.

have it to thy felfe before God:happy is he that condemneth not himfelfe in that thing which he alloweth.

23 And hee that doubeen is damned if he eate, because he eateth not of faith: For whatsoever is not of faith is sinne.

- i We then that are ftrong ought to beare the infirmities of the weake, and not to please our selves.
- 3 For even Christ pleafed not himselfe, but as it is written, the reproaches of them that reproached thee fell on me.
- 4 That we through partience and comfort of the Scriptures might have hope.
- 5 Now the God of patience and confolation grant you to be like minded one towards another, according to Christ Jesus.
- 8 Now I say that Jesus Christ was a minister of the circumcision, for the

truth of God, to confirme the promifes made unto the fathers.

- 9 And that the Gentiles might glorific God, for his mercy, as it is written,
- 12 And againe, Efaias faith, There shall be, &c.
- 13 With all joy and peace in beleeving.

15 Because of the grace that is given to me, &c.

- the That I should bee the minister of selfus Christ to the Gentiles, ministring the Gospell of God, that the offering up of the Gentiles might bee acceptable, being sanctified by the holy Ghost.
- 18 For I will not dare to speake of any of those things which Christhath not wrought by mee, to make the Gentiles obedient, by word, and deed.

19 Through mightie fignes and wonders, by the power of the spirit of God so that from I crusalem, &c.

- 20 Yea, so have I strived to preach the Gospell, not where Christ was named, test I should build upon another mans soundation.
- 23 But now having no more place in these parts, and having a great desire these many yeares to come unto you.

and particularly he graciously condescended, to be as a servant to those of the circumcision, his chosen people of the Jewes, that he might make good the truth of God unto them; in the consistant of those promises, which were made to the fathers.

As also of the Gentiles, whom he hath mercifully called, that they may glorifie God in his grace, and goodnesse to them, as it is written, &c.

See Ifai. 11.10.

With joy in the holy Ghost, and with that happy peace of conscience, which attieth in the heart, through a lively faith in Christ.

Because God hath trusted me with this great grace, and honourable (however laboursome) priviledge.

That I should be the minister of Jesus Christ to the Gentiles, preaching the Gospell unto them; that I may thereby offer up the Gentiles unto God in this office of my Evangelicall priesthood, as an acceptable oblation to him; being sanctified (not by any legall observations, but) by the inoperation of the holy Ghost.

For I will not dare to let forth my felfe, by any faculty or worth of my owne; or to mention any thing, but that which Christ hath wrought by me, both in my doctine & actions for the winning of the Gentiles to obedience.

Wherein, indeed, he hath wrought wonderfully, and shewed his almighty power, in those mitaculous workes which we have done through the holy Ghost; so that from Jerusalem, &c.

Yes, with the evidence of these signes and wonders, confirming the truth of my doctrine, I have laboured to preach the Gospell to those places, where the name of Christ was never before heard of, not so much striving to bestow my paines, where other men had planted a Church before me; lest I should seeme to case my selfe by building upon another mansfoundation: But as it is written, &c.

But now having no further occasion to stay in these parts, for the planting of any new Churches, and having a great desire these many years to come unto you.

But now I must before hand goe to Jerusalem, to carry thither those contributions and collections which the Grecian Churches have made for the relief of the poore Christians, there.

After I have carefully and faithfully discharged my selfe of this trust, which was committed unto me, and

delivered this contribution to their hands, &c.

And, I am fure that, when I doe come unto you, I shall bring with me unto you abundance of spirituall graces; and shall fill you with the blessings of the Gospell of Christ.

That I may be delivered from the rage, and violence of those unbeleeving Jewes, which are civelly incensed against me; and that this service of mine, in bringing this collection to Jerusalem, may receive a good construction of those Jewes which doe believe; and be accepted of them without prejudice of my person, or act.

CAP. XVI.

I Commend unto your loving respects, and entertainment, Phebe our lister, which hath beene very helpfull to the Church that is at Cenchrea; and hath done many good offices to it.

That ye receive her in an holy and Christian fashion;

as becommeth your profession, &c.

Epenetus who is one of the first converts unto Christ in the region of Achaia.

Who are of speciall note, and in high account with all the Apostles; and who were samous disciples, before my conversion.

Since I cannot be perfonally present, to salute you with a faithfull kisse of peace and love, doe ye so as from me, salute one another.

Now I befeech you brethren, to have a carefull and vigilant eye upon them that cause divisions, and (by that meanes) offences, to the Church, &c.

For they that are such, howsoever they may pretend Christianity, yet indeed they serve not our Lord Jesus Christ, but their owne gaine and profit, teaching false doctrines for filthy lucres sake, &c.

But as for you; the fame of your obedience, and holy carriage, is flowne abroad all the world over, and I am therefore glad on your behalfe; and rejoyce in your constant repulse of these erroneous teachers, But I would

25 But now I goe unto I cruthlem to minister unto the Saints.

18 When therefore I have performed this, and have leaded to them this fruit.

29 And I am fure that when I come anto you, 2 shall come in the fulnesse of, &c.

34 That I may be delivered from them that doe not believe in Indea, and that my terrice which I have for Ierufalem, may be accepted for the faints.

- phebe our fifter, which is a frivant of the Church which is at Cenchrea,
- 2 That ye receive her in the Lord, as becommeth

5 Epchetus who is the first fruits of Achaia unto Christ.

7 Who are of note amog the Apostles, who also were in Christ before me.

16 Salute one another with an holy kiffe.

17 Now Thefeech you brethre, mark them which have divitions and offences.

18 For they that are fuch, serve not our Lord lesus Christ, but their own belly.

19 For your obedience is come abroad unto all men, I am glad therefore on your behalfe, but yet I would have you wife unto

1. .

that which is good, and simple concerning evill.

20 And the God of peace shall bruise Satan under your feet shortly: the grace of our Lord Iesus Christ be with you, A-

22 I Tertius who wrote this Epiftle, falure you in

the Lord.

25 Now to him that is of power to establish you according to my Gospell, and the preaching of Iesus Christ, according to the revelation of the mystery,

which was kept fecret

fince the world began:

a6 But now is made manifeft, and by the scriptures of the Prophets according to the commandement of the everlassing God, made knowne to all nations for the obedience of faith.

27 To God only wife bee glory through Iesus Christ, for ever, Amen.

have you still goe on in that boly and Christian course; and, be wife to maintaine that which is good, and inexpert of, and averse from that doctrine, which is evill.

And the God of peace, how soever hee doe for your triall suffer both false teachers, and persecutors to affice his Church, yet will shortly crush the power of Satan, & tread him under your sect.

I Tertius, who was Pauls notaty, or scribe, to write this his Epistle to you, salute you in the Lord.

Now to him that is able to confirme, and establish your hearts, in the truth of that Gospell (which I have preached unto you) of Jesus Christ; (according to the revelation of that great mystery of godlines, which was kept secret, ever since the beginning of the world, and was onely shadowed out in certaine dim types, and segures:

But now is clearly made manifest to the world, and by the full understanding of the scriptures, of the ancient Prophets, upon the commandement of the everlasting God, made knowne and published to all nations, to win them to the obedience; and chearfull imbracing of this holy faith, and to frame their lives and practices answerable thereunto.

To God onely wise, the author and fountaine of all wisedome, who is only able to make us wise to salvation, bee glory and praise through Jesus Christ for ever, Amen.

THE

THE

FIRST EPISTLE

OF S.PAVL THE APOSTLE

CORINTHIANS.

CAP. I.

See Rom. I. I.

Hat ye are in every thing richly furnished by him, with all graces, that may serve both for your owne knowledge, and for the expression thereof to the good of others.

Even as that promise which Christ made intestimony to the truth of the Gospell, was made good, and confirmed in you, who were accordingly indowed with many excellent fruits, and gifts of his Spirit; so as ye were not wanting in any grace what soever that is requisite for you, until ye shall attaine to the full measure thereof, in the revelation of Jesus Christ, in his second comming.

God is most firme, and constant to his owne decrees, and promises; by whom ye are called, and graciously admitted into the communion with his Sonne Jesus Christ; and being therefore made one with him, your condition must needs be certaine, and happy.

Now I beseech you brethren, and do (as it were) earnestly adjure you, by the sacred name of our Lord Jesus Christ, as ye love and honour that deare Saviour of ours, that yee all agree rogether in the truth of one, and the same do arine, &c.

Now this I say, that yee are partially affected to your teachers, and make sides, in emulation of your respects to them; so as one sayes, I am for Paul; another, I am for Apollo; another, I am for Peter; and another, I am for Christ.

What? are ye not all then for Christ, or is Christ one in Paul, another in Apollo, another in Peter? Is Christ divided? is he not one in all his messengers? or why make yee mention of Paul, or Peter? was Paul crucified for you, or were yebaptized into the name of Paul?

1 Paul called to be an Apolle of Ielus Christ, &c.

5 That in every thing ye are enriched by him in all atterance, and in all knowledge.

6,7. Even as the teltimony of Chrift, was confirmed in you, so that yee come behinds in no gift, waiting for the comming of our Lord Lesus Christ,

9 God is faithfull, by whom ye were called unto the fellowship of his Sonne Iesus Christ our Lord,

for Now I befeech you firethren, by the name of our Lord Ichis Christ, that yee all speake the same thing, and that there be no divisions among you.

every one of you faith, I am of Paul, and I am of Apollo, and I of Cephas, and I of Christ.

and 1 of Court

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thanke God that I baptized none of you, but Crifpus and Gains.

17 For Christ sent mee not to baptize, but to preach the Gospell: not with wildome of words, lest the crosse of Christ should bee made of none effect.

18 For the preaching of the croffe is to them that perish, foolishnesse: but unto us which are saved, it is the power of God.

19 I will destroy the wisdome of the wise, and will bring, &c.

where is the wise? where is the disputer of this world? Hath not God made foolish the wise-

dome of this world?

visited one of God, the wisedome of God, the world by wisdome knew not God; it pleased God by the foolishnesse of preaching to save, &c.

22 For the Iewes require a figue, and the Greeks feeke after wifedome.

23 But we preach Christ crucified; unto the Iowes a stumbling block, and unto the Greeks foolishnesse.

24 But unto them which are called, both Iewes and Greeks, Christ the power of God, and the wildome of God.

25 Beanse the foolish.

If ye be in that minde, I thanke God that I have not medled with you, this way; for I baptized none of you but Crifpus and Gaius.

For the maine errand, whereupon Christ sent mee, was, not to baptize, but to preach the Gospell; not in the pompe, and vaine oftentation of eloquent speech (as the salse teachers affect) lest I should rather seeme to gaine this way, then by the plaine simplicity of the laying sorth of the sufferings of Christ; and should by this meanes srustrate that plaine and effectuall doctrine of the erosse of Christ.

For this homely preaching of the Crosse of Christ, is to vaine minds of carnall men (which go on securely to their perdition) no better then soolishnesse; but unto those that are wrought upon by Gods Spirit, and are in the sure way of salvation, it is no other then the strong power of God.

See If4 29. 14.

Where then is the wife, and learned Pharifee? where is the Scribe? where is the Philosopher? these all seeme great knowers, and deep schollers in their kind; But hath not God made the wisdome of this world mere soo-lishnesse in respect of divine mysteries?

For, fince that the world by their naturall wisdome, did not, nor could, nor would know God, in that way of divine wisdome, wherein hee vouchsafed to declare himself; it pleased God, by this preaching of the Gospell, (which the world calls foolisheesse) to save them that believe:

For the Jewes looke to be convinced by fignes from heaven, that they may believe; and the Greeians look to be convinced, and won with humano reason, and philosophicall demonstrations, that they may believe.

But wee care not to satisfie either of them in their owne wayes; but rather we preach Christ crucified unto them; which is a stumbling block to the Jewes, who expect a magnificent, and temporall Redeemer of Israel; and unto the learned Grecians, no other then soolishnesse, who cannot conceive how hee that is God could dye, or how he that did dye, could redeeme us.

But unto them which are truly and effectually called, by the inward voice of the Spirit, whether they be Jewes, or Greekes; the power of God to fave us, and the wisdome of God to informe us.

Because that Gospell of God, which the world mis-

names foolishnesse, is wifer then all the deepest Philo- i nesse of God is wifer then tophy of men; and that plaine word of his, which the world thinkes to be weake, and forceleffe, is stronger then the powerfullest arguments of men; and thus ivis in a generality, what foever, in and from God, feemes to favour of the least wisedome, and reason, or of the most weaknesse, farre surpasseth all the wisdome and strength of men.

Ye fee (my brethren) the condition of christianity, how that now, in this entrance of the Gospell, not many that are worldly wife, and deep learned, not many mighty,&c. are called.

But God hath chosen plaine, simple, unlettered fishermen, to confound the great wife Philosophers of the world, and God hath chosen meane, weake and filly agents, to confound the powerfull, and mighty potentates of the earth.

So verse 28.

And hath chosen us, that had no being at all, in grace, and feemed to be but as nothing in worldly respects, even us hath hee chosen, to humble, and bring downe those that make the most glorious appearance in the world.

That no man who foever (being no better then base, and contemptible flesh) should arrogate ought to himfelfe, or boath of his parts, or priviledges in the presence of God.

But yee are not mere fleth, and blood; neither have reason to stand upon these carnall priviledges; since yee are admitted into an happy communion with God through Christ Jesus; who of God his Father is made unto us wisedome, in that by him wee receive true knowledge, and illumination; is made unto us righteousnesse, in that, both his righteousnesse is made ours, and wee are for his rightcousnesse graciously acquited, and accepted; is made unto us sanctification, in that by his Spirit we are renued, and purged from our finnes; is made unto us redemption, in that by his precious blood wee are ranfomed from the hands of our spirituall enemies.

Thus is Christ made All to us; that according as it is written: Hee that glorieth might not glory at all in himfelfe, but might glory in the Lord.

men; and the weaknesse of God is ftronger then mea.

26 For ye fee your calling brethren how that not many wife men after the flefh, nor many, &c.

27 But God hath chofen the foolish things of the world to confound the wife; and God hath chosen the weake things of the world, &c,

28 Yea, and things which are not, to bring to nought things that are.

29 That no flesh should glory in his preference.

30 But of him are ye in Christ Iesus, who of God is made unto us wildome. and righteoutlieffe, and fanctification, and redemption,

71 That according as it is written, Hee that glorieth let him glory in the Lord. r And I, brethren, when I came to you I came not with excellency of speech, or of wisdome, declaring unto you the testimony of God.

² For I determined not to know any thing among you, lave Iefus Christ, and him carcified.

3 And I was with you in weaknesseand in feare, and in much trembling.

4 And my speech, and my preaching was not with inticing words of mans wisdome, but in demonstration of the Spirit and of power.

5 That your faith should not stand in the wisdome of men, but in the power of

God.

6 Howbeit wee speake wisedome among them that are pursed, yet not the wisedome of this world, nor of the princes of this world, that come to nought.

- 7 But wee speake the wisdome of God in a mystery, even the hidden wisdome which God ordained before the world, unto our glory.
- 8 Which none of the princes of this world knew for had they known it, &c.

CAP. II.

And as for mee, brethren, I, when I came unto you to preach the Gospell of God, did not come to you with flourishes of vaine eloquence, nor with the perswasions of humane wisdome and learning, as I see the false teachers do, to infinuate themselves the better into your mindes.

For (howfoever I were able to know and discourse with the best of them, as having beene trained up at the seet of a learned master) yet I resolved to let go all that secular skill, and so to beare my selfe amongst you, as if I knew nothing else in the world but Christ and him crucified.

And I was amongst you in much meeknesse, and humility, in manifold infirmities; in much awe of that great and weighty charge which I sustained, in much seare of those many, and spightfull machinations of mine enemies, against mee.

And my speech, both in my private exhortations, and in my publique preachings, was not curiously plausible, as if I would winne with words of humane eloquence, and wit, but in plaine and powerfull expressions of Gods Spirit, speaking in mee, and working in you, by mee.

That so your faith might not rest, and depend upon, or appeare to be wrought by the force of mans perswafion, or wisedome, but by the mighty power of Gods

Spirit.

Yet let no man thinke it is out of our disability, that we speake not in these high straines of wisedome, which others so much wonder at; for both we can, and do speak deepe points of wisedome, and divine knowledge, amongst them that are attained to a meet perfection of skill to conceive it; Yet not points of carnall, and secular wisedome, such as the world admires, and the great men of this world (who vanish and come to nothing) are wont to affect.

But we speake divine wisedome, even the deepe mysteries of the Gospell of God, which hee hathhid from the eyes of the world; even that which concernes the salvation of man, by his Sonne Jesus Christ manifested in the slesh; which Gospell of his, was ordained by him before the world was, as the meanes to bring us to his glory.

Which none of the great rulers of this world, Herod, Pilate, the High Priests, and the other Governours of Judea knew; for had they knowne it, &c. But

But herein also hath God made good that of the Prophet Esay, The eye hath not seene, &c. the things that God hath prepared for them that love him; and therefore these spirituall blessings of remission of sinnes, and salvation by Christ, are things farre beyound the reach and apprehension of the eyes, and eares, and hearts of the men of this world.

But God hath vouchsafed to reveale them unto us, by his Spirit; having by the power thereof, illuminated our mindes, to see these great things of God; For the Spirit of God alone, is hee that doth fully know, and is able to reveale them unto us; Hee onely knoweth all things; and particularly the deepest mysteries of Gods eremall counsell, and proceedings with men.

For as it is with men, so it is with God also, what man knoweth a mans secret thoughts, but onely himselfe, and his owne soule or spirit; even so, the secret counsels and mysteries of God can none know, but the Spirit of God

onely.

Now this Spirit of God is that, which wee have received; We that are his regenerate children are partakers, not of that spirit, wherewith worldly men are led, and carried, but of that good Spirit which is of God; that we might by his illumination and Grace, know and apprehend the great, spirituall, and heavenly blessings of forgivenesse, and salvation, that are freely given to us of God.

Fitting spirituall things with plaine and simple spirituall expressions; and not uttering spiritual things, in a carnall and affected fashion.

But the man that is merely naturall, and unregenerate, receiveth nor these divine mysteries of the Spirit of God, for they seeme to be mere so listenesse unto him, who is nothing but stesh and blood; neither indeed can hee, whiles he continues in that condition, know, or conceive them; because they are to be discerned by spirituall eyes, which he hath not.

But he that is renewed by the Spirit of God, knoweth and apprehendeth, and rightly judgeth of all these spirituall things; yet he himselfe is judged of no carnall man, so as that his knowledge in these divine matters can be

controlled, or cenfured by him.

For the counfell, and will of God is hid from carnall mindes; so as the Prophet might well aske, Who hath knowne the minde of the Lord, that he may instruct him? But as for us, we that be his renewed, and faithfull ones, we have the will of Christ clearly revealed unto us.

9 But as it is written, Eye hath not seene, nor eare heard, neither have entred into the heart of man, the things that God hath prepared for them that love him.

to But God hath revealed them unto us by his Spirit, for the Spirit fearcheth all things, yea the deepe things of God.

11 For what man knoweth the things of a man, fave the spirit of a man, which is in him; even so the things of God knoweth no man, &c.

12 Now wee have received not the spirit of the world, but the Spirit which is of God that wee might know the things that are freely given to us of God.

13 Comparing spirituall, all things with spirituals.

14 But the natural man receiveth nor the things of the Spirit of God, for they are foolishuesse unto him, neither can be know them, because they are spiritually discerned.

15 But hee that is spirituall judgeth all things, yet hee himselfe is judged of

no man.

16 For who hath knowne the minde of the Lord, that he may influct him, but wee have the minde of Christ.

CAP.

CAP.2.

CAP. III.

1 And I brethren, could not fpeakeunto you as unto spirituall, but as unto camali, even as unto babes in Christ.

2 I have fed you with milke, and not with meat.

3 For yeare yet carnall; for whereas there is among your envying, and strife, and divisions, are ye not yet carnall, and walke as men?

4. For whiles one faith, I am of Paul; and another, I am of Apollo.

6 I have planted, Apollo watered; but God gave the increase.

8 Now he that planteth and hee that watereth are one: and every man shall receive his owne reward, according to hisownelsbour.

9 For we are labourers together with God, ye are Gods husbandrie; yes are Gods building.

10 According to the gare of God, which is given unto me, as a wife master builder. I have laid the foundation, and another builde firther con, but

A Nd I brethren, howfoever I may be taxed and defpised by some, as if I onely spake unto you plaine and vulgar things, must tell you that I purposely did so. that I might frame my speech to your apprehension; for I could not speake unto you, as to men already regenerate, but as to carnall men, novices in Christianiry, babes in Christ.

I did therefore (as was meet) feed you accordingly with the milke of the first principles of religion, not with the strong meat of harder & higher doctrines &c.

For howfoever yee may be well conceited of your felves, the truth is ye are yet carnall, whereof you shall be clearely convinced by your effects; For whiles there are among you, envyings, and strifes, and sactious divisions; are ye not carnall; and carry your felves, nor as Christians, but as men?

See Chap. 1. verse 12.

I have beene the first that laid the grounds of religion amongst you, and planted the Church at Corinth: Apollo came after mee, and feconded my holy endeavours with you; but it was God that gave succession both our labours, and wrought upon your hearts an increase of grace thereby.

Now hee that first planteth, and hee that afterwards watereth, are but as one instrument, or agent of the same God; their paines tend all to one end; fo as ye ought not thus to divide your respects to them; but know that if there be a difference in their labours, every manshall receive of God his owne reward, according to the propor-

tion of his faithfull painfulnette in his place. For wee are labourers under God, and together with him; in this great worke of winning foules to him and therefore, cannor, faile of our due reward; Ye are Godshulbandrie, we helpe to till and fow you. Ye are Godsbuilding; we lielpe to reare you up.

And in this spirituall architecture or building, there! are degrees of workmen; I for my part; according to that measure of grace which God hath given mee, as a wife master builder, have (as a faithfull Apostle of Christ) layd the foundation of a Church amongst you; grounding you in the first principles of Christianity; and

then come other teachers after mee, and build thereupon such further doctrines, as they thinke meet. But let every man take heed what hee teacheth, and how hee buildeth.

For certainly, as for the foundation, I know, I have made fitre worke; I well know, no man can lay any other then that which I have laid; which is Jesus Christ; on whom alone the Church of God is originally founded and built.

Now all the care is for the building that is crefted upon this foundation; what matter or stuffe it is of; and how it is laid; for what matter soever it is, whether gold, silver, pretious stone, wood, hay, or stubble;

Certainly it will and must come to the tryall; every mans worke or doctrine shall appeare what it is; There is a day comming which shall clearely declare it, because it shall be made manifest by the fire of Gods judgement: that tryall and examination of God shall discover every mans worke of what sort it is.

If any mans doctrine which hee hath built thereupon, be of a firme and folide nature (such as gold, and silver, &c.) and do therefore endure the tryall, which it shall

beput unto he thall receive a reward.

If any mans doctrine be frivolous (like straw or stubble, or wood) apt to be burnt up: and so be wasted in that fiery examination, hee shall lose his labour in teaching it; but as for himselse, because hee holds and maintains the foundation, hee shall be saved; but yet so, as that his sleight errors shall cost him deare; and undergoe the sharpe affliction of the just hand of God.

Know yee not that yee are the spiritual! Temple of God, built by him, and consecrated to his owne service; and that as God testified his presence, and inhabitation in the material! Temple, so the Spirit of God dwelleth

in you?

For that which the world accounts to be the onely wisdome, is esteemed of God no other, then mere foolishnesse; according to that which is written; Hee befooleth the wise and crasty in their owne wilinesse and policie.

Therefore let no man glory in one man above another, for all things are yours; (so as yee shall wrong your selves in so fastidious a choice) whether Paul or Apollo,

&c.

let every man take heed how hee buildeth thereupon.

on con no man lay, then that is laid, which is Jesus Christ.

Duild upon this foundation, gold, filver, pretious flones, wood, hay, flubble;

1.3 Every mans worke fluil be made manifest: for the day shall declare it because it shall be revealed by fire, and the fice shall trye every mans worke of what fore it is.

14 If any mans worke ahide which he hath built thereupon, he shall receive

a reward.

15 if any mans worke shall be burnt, he shall fuffer losse: but he himselfe shall be saved; yet to as by fire.

16 Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.

19 For the wildome of this world is fooliflinglie with God; for it is written, He taketh the wife in their owne craftinesse.

21 Therefore ler no man glory in men, for all things are yours.

CAP. IIII.

r Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithfull.

3 But with mee it is a very small thing that I should be judged of you, or of mans judgementiyea, I judge not mine owne felfe.

4 For I know nothing by my felte, yet am I not hereby justified: but hee that judgeth mee is the Lord.

5 Therefore judge nothing before the time until the Lord come, &c.

6 And these things, brethren, I have in a sigure transferred to my selfe, and to 'Apollo, for your sakes: that ye might learne in us not to think of men, above that which is written, that no one of you be pussed up for one against another.

7 For who maketh thee to differ from another and what hast thou that thou didst not receive? now if thou didst receive it, &c.

8 Now ye are full, now ye are rich, yee have raigued as Kings without us,

And, as for us, let men account us as we are, (without all flattering, and partiall respects) even as the ministers of Christ, and the stewards, or dispensers of the great mysteries of God; not as the masters, or owners thereof.

And ye know it is a principall quality required in a steward, that he be faithfull to his Lord; laying forth that which is committed to him, with all due care and

fidelity.

So have I done, howfoever I am cenfured by fome emulous accusers: But I regard it not, with me it is a very smal thing, that I have undergone the censures of you, or of any mortall man, neither need you to take this unkindly, for I tell you, I my selfe dare not passe a rash verdict or sentence against my selfe; or if I should, I weigh it not.

For I have, indeed, carried my felse, as neare as I could, inosfensively in my ministery; neither doe I know any slaw, or blemish in my demeanure, this way; but yet, I may not stand stiffely upon mine owne justification; but must leave my selse to the savourable sentence of my Lord and Master.

Much lesse therefore doe ye presume to judge of others, before the time of the cleare revelation of all things, which shall be at the comming of the Lord, who &c.

And as for these particulars, brethren, I have instanced in the names of my selfe, and Apollo, purposely (though we have made no such challenges, nor have had such sides taken) for your sakes, that ye might learne, by this example and instance of ours, not to ever-value men, above that rate which is commended unto us by the written charge of Christ, and that no man be pussed up with a proud conceit of being under one teacher, rather then another, or of more worthinesse in himself, then another.

For, O vaine man, who soever thou art, that vauntest of thine owne excellencies, or better parts; tell me, who makes thee to differ from another? how comest thou to be better then others? And what hast thou, that thou hast not received, as of free gift, from God?

And as for you, Corinthians, I take no pleasure to see you thus affected; ye are, in your owne conceits, full fed, and have no need of our wholesome nourishment;

vec

ye are rich in grace, and vertue; Yea, ye are, in your own opinion, already glorious Kings, without any helpe of ours; Alas, I would to God it were thus with you; so far am I from envying your happinesse, that I could earnestly wish ye did indeed reigne over your corruptions, and were possessed of the assurance of glory and blessednesse with Christ, that we might take our part and share with you in that your happy estate.

For, as for our condition, it is here no other then very miferable; for I thinke that God hath set and singled out us, who are his last Apostles or messengers, as men destrined and appointed to death in the publique theater of the world; wherein we are made a spectacle to all eyes; even to the whole world of beholders, both Angells

and men.

What a difference there is betweene you and us? we are accounted (and willing so to be accounted) sooles for Christs sake, but yee thinke your selves wise in Christ, &c.

We are made so contemptible as the very dirt under the seet of men; and as the scrapings, and parings and base offall of all creatures, unto this day, cast out as loathsome and unprofitable.

I write not these things to shame you by upbraiding you with your owne error, but, by this touch which I have given you, to admonish and warne you of so offending.

For I doe justly challenge more right in you, then any other teacher what foever, for if you have ten thousand schoolemasters, and instructers to read divine lectures unto you, yet have ye no more spirituall fathers, besides my selfe, &c.

Who shall put you in mind of both my strict converfation, and holy doctrine, which I propound to all the Churches of Christ.

Now some take upon them, at pleasure, as if it were sure that I would not come to controll them.

And will make tryall of these boasters, not of their eloquence, and good words, wherein I know they excell, but of their power, and evidence of the spirit, wherein I know I shall finde them desective.

For the praise and glory and efficacy of the Gospell, which is the kingdome of God, doth not stand in words, but in power.

and I would to God yee did reigne that wee also might reigne with you.

- 9 For I think that God hath fer forth us the Apostles last, as it were approved to death: for wee are made a spectacle unto the world, and to Angells, and to men.
- to Wee are fooles for Christs ake, but yee are wife in Christ.
- 13 Wee are made as the fikh of the world, and are the off fcouring of all things into this day.
- 14 I write not these things to shame you, but as my beloved tonnes. I warne you.
- 15 For though you have ten thousand instructors in Christ, yet have yenot many fathers.
- 17 Who shall bring you into remembrance of my waies, which be in Christ, as I teach every where, in every, &c.
- 18 Now fame are paffed up as though I would not come to you,
- 19 But I will come to you, shortly, if the Lord will, and will know not the speech of them which are puffed up, but the power.
- 20 For the kingdome of God is not in word, but in power.

S 3

Let

I come unto you with a rod? or in love, and in the fpirit of meeknesse?

Let it be your owne choice, then, after what manner I shall come unto you; My carriage must be directed by your deserts, & dispositions; Wil you that I shall come to you with a rod of censure, to correct your exorbitances? or, in love, and in the spirit of meeknesse, to commend and cherish your holy proceedings, and Christian carriage? I shall doe either of them, as I shall receive occasion from you.

CAP. V.

T is brought unto me both by common, and credible report, that there is a very shamefull practice of uncleannesse tolerated, or winked at, among st you, and indeed, such a one, as for the odiousnesse of it, is not to be heard of among the very Gentiles themselves; that one should converse, and commit filthinesse with his fathers wise.

And ye, in the meane time, are taken up with your owne proud contentions, and minde not the correction, and reformation of fo foule acrime: and are not humbled rather, for such an hainous offence; nor have taken a course, that he which hath done this wickednesse, might be taken away from among you.

I have already decreed concerning this incessuous perfon, that when ye are gathered together in the name, and with the invocation of our Lord Jesus Christ (in which assembly I will in try defire and consent, and approbation be present with you) That in the power and authority of our Lord Jesus Christ, this offender be cast out of the Church, and by this heavy censure, delivered over into the power of Satan; not for his sinal damnation, but only for his temporary smart, and for punishment of the sless, that his soule may be saved in the day of the Lord Jesus.

Ye Corinthians have no reason to pride your selves, and to boast, and glory of your estate, whiles ye have so soule sinnes amongst you; know ye not that a little leaven of sinne, sowreth the whole sumpe of your Church.

Purge out therefore this old, and sowre leaven of ofsence, that ye may be a holy congregation indeed, as yee are so in profession; Ye know, no leaven may bee endured in the Paschall feast; Behold Christ our Paschall Lambe is slaine, and sacrificed for us:

monly, that there is formication among you, and fuch fornication, as is not for much as named amongst the Gentiles, that one should have his fathers wife.

and have not rather mourned; that he that hath done this deed, might be taken away from among you.

4,7 In the name of our Lord Iclus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Iclus Christ, to deliver metha one unto Satan; for the destriction of the stell, that the spirit may be saved in the day of the Lord Iclus.

6 Your glorying is not good, know ye not that a little leaven leaveneth the whole lumpe?

7 Purge out therefore the old seaven, that ye may be a new lumpe, as yeare unleavened foreven Christ our Passeover is facrificed for us. C A P.6.

Away therefore with all the finfull leaven of our uncleannesses; and let us keepe this spirituall passeover, not

with old leaven, neither with &c.

I admonished you before in another Epistle, that yee should not keepe company with fornicators; and I doe now againe second that my needfull charge; yet then I did not intend to require you to avoid the company of heathenish fornicators, or of covetons, or oppressive, or Idolatrous heathens; for then must ye goe out of the world; these do so abound every where, that ye can meet with no other.

But now I have written unto you, particularly, not to confort your selves in the company of inordinate Christians; If any that is called a brother or professed Christian, be a fornicator, or covetous, or an adulterer, &c. with such a one have not so much samiliarity as to frequent his ordinary conversation.

As for the rest; what have I to doe, to censure, or meddle with them that are without the pale of the Church? Is not this the power that God hath committed unto you, to judge and censure those that are within?

But, as for those that are without, we must leave them to the censure of God. Therefore let the issue of this my exhortation, and charge, be this, put away from your selves that wicked person.

CAP. VI.

Are any of you, having a fuit or quarrell against his fellow Christian, goe to law before heathen judges, and not before those of his owne holy profession?

Know ye not, that Gods faithfull, and holy ones (which are his faints here on earth) shall have the honor one day, to be admitted to sit on thrones in assistance of Christ, to judge the? world and if the world shall bee judged by you, &cc.

Know ye not that we shall fit on judgement upon the very Angelis themselves, even upon those evill and apostate-

8 Therefore let us keep the feaft, not with old leaven, neither with &c.

9,10 I wrote unto you in an epiftle, not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with Idolaters; for then must yee needs go out of the world.

written unto you, not to keep company: if any man that is called a brother bee a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an extortioner, &cc.

doe to judge them also that are without? doe yee not judge them that are within.

r3 But them that are without, God judgeth: therefore put away from among your felves that wicked person.

- a Dare any of you, having a matter against another, goe to law before the unjust, and not be fore the saints.
 - 2 Doe ye not know that the faints shall judge the world and if the world shall be judged by you &c.
- 3 Know ye not that we shall judge Angells, how much more things that

pertaine to this life.

but ye are washed, but ye are fanctified, but ye are justified in the name of the Lord Iesus, and by the Spirit of our God.

12 All things are lawfull unto me, but all things
are not expedient; all things
are lawfull for mee, but
I will not bee brought
under the power of any.

and the belly for meats, but God shal destroy both it and theminow the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath both mifed up the Lord, and will also raise up us by his owne power.

your bodies are the members of Christelhall I then take &c.

16 What know ye not that he which is found to an harlot, is one body? for two (faith he) shall be one flesh.

17 But he that is joy-

postate spirits, which doe now sway so much in the world; how much more should we be thought worthy to passe our judgement upon the triviall, and base things that pertaine to this life?

But ye are now cleanfed and purged from these your sinnes, in that ye are both justified, and sanctified; Justified by the power and merits of Christ; fanctified by the Spirit of our God; applying to you the esseacy of his

passion, and obedience.

Doe not thinke that yee may fafely take your free fcope, and liberty in things indifferent, it is true, all things of that nature are lawfull to be done, but yet they are not all meet, and expedient to be done; we Christians must follow another rule, even of charity also, in the use hereof.

It is not for you to strive about matter of meates; Meate is ordained for the filling of the belly, and the belly is ordained to be the receptacle of those meates, for the nourishing of the body; but they are, both, of a perishing, and transitory condition; not worthy to take up our thoughts, and to be the grounds of contention in Gods Church. But, as for fornication, that is of another ranke, let no man thinke that as the belly is for meat, so also the body is for fornication; howsoever that sinue hath, in the time of your inconversion, beene but of sleight account, yet know now that it is a hainous offence against God; for the body is not to be prostituted to lust, but to be consecrated to the Lord; and the Lord challenges the members of the body to be the propriety of himselfe who is their head.

And God hath both raised up from the dead the Lord Christ, whose our bodies are, and will also by his owne mighty power raise up these bodies of ours from corruption, and mortality.

Know ye not that, by reason of that persect union which is betwirt Christ and his Church, your bodies are the members of the mysticall body of Christ? shall I then take &c.

Know ye not that he, which is joyned with an harlot, in an uncleane and unlawfull fociety, becomes, as it were one body? for that which was spoken of the lawfull copulation of man and wife, that they two shall be one flesh; holds also of the corruption and violation of this holy institution of God; here is an impure and sinfull unity, contracted in this unlawfull and wicked conjunction.

But he, that cleaves to the Lord with all his heart,

and

harlot.

and is wholly devoted to his service, is as it were one spirit with God; not in essence, but in consent of will, in love, in all those graces that may make him heavenly, and divine.

Flee fornication; Every sinne of a man, though it defile the committer, yet leaves not a direct blemish, or taint upon the body; but rather stainest the soule primarily, and the body only by relation; but he that commits this sinne of fornication doth directly and immediately sinne against his owne body, in making it one with an

ned auto the Lord, is one fpirit.

18 Flee fornication! every finne that a man doth is without the body; but he that committeth fornication finneth against his owne body.

CAP. VII.

A Sconcerning those questions, which you propounded to mee in your letters, concerning single life, and marriage; I answere thus: It were better for a man, if he could containe, not to touch a woman; the single life is very expedient, profitable, commendable to those that are fit for it.

Neverthelesse, because every man is not able to containe; to avoid fornication, let every such man as cannot actaine hereto, have his owne wife; and let every such woman have her owne husband.

Andlet every such hulband, in a sober and modest manner, tender unto his wife those due respects, which pertains to the marriage bed, and likewise, the wife unto the hulband.

The wife hath not power of her owne body, to with hold and denie the lawfull use thereof to her husband, or to impart it unto any other: but the husband only, as he is her head, hath power thereof, &c.

Refuse not to give unto each other those dues of conjugall benevolence, which ye owe one to other, being thereto required; neither doe yee estrange your selves from matrimonial conversation, except it be with consent, for a time; that ye may give your selves to the solemne exercise of sasting and prayer; and then converse together againe; lest Satan take occasion and advantage by over long refraining, to tempt you to incontinency. But this that I have spoken, concerning the speedy re-

turne to the use of the marriage-bed; I have not said by way of command; for if any finde themselves able, without danger of incontinency, longer to abstaine, I impose

- 1 Now concerning the things whereof yee wrote unto me, it is good for a man not to touch a woman.
- 2 Nevertheleste, to gvoid fornication, let every man have his owne wife, and let every woman have her owne husband.
- 3 Let the husband render unso the wife due benevolence, and like wife alfo the wife unso the busband.
- 4 The wife hath not power of her owne body, but the husband, &c.
- 5 Defraud you not one the other, except it bee with confent for a time, that yee may give your felves to falling and prayer and come together agains that Saran tempt you not for your incontinency.
- 6 But I speake this by permission, and not of commandement.

na

7 For I would that all men were even as I my felfe, but every man hath his proper gift of God.

8 I say therefore to the unmarried and widdowes, it is good for them if they abide even as I.

9 But if they cannot containe, let them marrie: for it is better to marry then to burne.

ro And unto the married I command, yet not I but the Lord, let not the wife depart from her hufband.

12 But to the rest speak I, not the Lord, I fany brother hath a wife.

husband is fanctified by the wife, and the unbeleeving wife is fanctified by the husband. else were your children uncleane; but now are they holy.

ving depart, let him depart A brother or a fifter is nor under bondage in such cases, but God hath called us to peace. no necessity upon them of hashing to this remedy; but only, I speake this by way of permission, out of respect to the weaknesse of those, which are not able to containe.

For I could wish that all men were even as I my seife.

For I could wish that all men were even as I my seise, am; free from these desires, and from these troubles of a married estate; But every man must doe as hee may; each one hath his proper gift of God, &c.

I say then to those that are virgins, or widdowes; it is good for them to continue in the state of single life, as I doe; and this is to be laboured for, and carefully endeavoured.

But if after earnest indeavour, they finde themselves not able to containe, let them use that remedy of marriage, which God hath ordained. It is better for them to betake themselves to lawfull and honest matrimonie; then to burne & boyle with inordinate lusts, and desires.

And as for those that are married persons, I command them, (and yet it is not so much my charge (as an Aposile of Christ) as it is Gods owne command in the law; and Christs in the Gospell) let not the wife upon any pretence, voluntarily depart from her husband.

But to the rest that are unequally matched with insidells, I speake, as an Apostle of Christ, having otherwise no expresse charge for it, either in the law, or in the words of Christ, I say brother have. &c.

For however it might feeme that the infidelitie, or paganisme of the husband makes the marriage utterly uncleane; yet so doth God respect the piety of the believing wise; as that, by vertue thereof, the marriage is

to all purpofes accounted as holy; and fuch, as whereto

the benefit of the promises, and priviledges of beleeving matches, doth appertaine; and so also is it in the case of an unbeleeving wise; else, if the marriage were unholy, the children therein begotten should be uncleane also; but now, they are so farre holy as to be accounted, by vertue of such parentage, within the Church, and those

to whom the benefit of the covenant of God belongeth.

But if the unbeleeving husband, or wife will needes depart; and for sake, and renounce communion, and matrimoniall society with the party beleeving; let them depart; doe not ye find your selves perplexed herein; A brother, or lister is not hereupon so to be held in bon-

dage to an infidell wife, or hulband, as that hee or shee must be forced to abstaine from marriage with another; ForGods calling doth not enforce upon us any necessary

perplexednesse, but rather opens us a way to peace of conscience.

But

But if the unbeloeving party will abide, it is fit by all meanes for the Christian hulband, or wife, to continue their matrimonial conversation, for what knowest thou O man, whether thou maist not be a meanes to save thy wife, or thou, O wife, thine husband?

C A P.7.

And, now, having only these generall rules; let every one apply them to his particular use, and so walke, and behave himselfe, as God hath distributed his gists unto him, and according as the Lord hath called him, either to single life, or marriage; to sejunction or cohabitation: And this order I give to all Churches.

And as it is in the cases of marriage, so also in all other regards, Is any man called in the state of circumcision of body? let him not strive to draw on the foreskin of his sleth so, as that he should seeme to bee uncircumcifed, &c.

Circumcition is not a thing that God now regards, neither doth he regard uncircumcifion, neither of these can either hinder, or surther us to heaven, but it is the conscionable walking after the commandements of God that God careth for.

Let every man abide contentedly, and quietly in that condition wherein he was called by God; not striving for a change thereof; as, in hope and defire to bee better effected of God.

Art thou called a servant? Thinke nor that this is any prejudice to thee, in respect of Gods acceptance; but, if thou maist be made free, make use of this savour of thy liberty, rather.

Ye are bought to an holy freedome, by the precious ranfome of the blood of Christ; and therefore if ye may be outwardly free, doe not sell your selves to the servitude of men; or if ye be bondmen or servants, yet be not so the slaves of men, as for their sakes, to do that which is unworthy of your Christian profession.

Now, as concerning virgins, whether Christian parents ought to keepe them at home, in an unmarried estate, or place them forth in wedlocke, I have no direct command in the Law of God, which hath not seemed to take notice of any such matter, as affectation of virginity; But, as I am an Apostle of Christ, and one that hath obtained this mercy of the Lord, to be faithfull, in the place wherein he hath set me, I give you this advise:

I suppose then that it is best for a man, considering the present necessity, and troublesomnesse of the times, to continue in a single estate.

16 For what knowest thou O wise, whether thou shalt save thy husband? or how knowest thou O man whether thou shalt save thy wise?

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17 But as God hath diffributed to every man, as the Lord hath called every one, folet him walk; and fo ordaine I in all Charches.

18 Is any man called being circumcited? Let him not become uncircumcited

19 Circimcifien is nothing, and uncircumcifion is nothing; but the keeping of the commandements of God.

20 I et every man abide in the same calling whereie la was called.

21 Are thou called being a fervance care not for it: but if thou mailt bee made free, use it rather.

23 Years bought with aprice, henotyee the forvants of men.

25 Now concerning virgins, I have no commandement of the Lord; yet I give my judgement as one that lath obtained mercy of the Lord, to bee faithfull.

that this is good for the present diffresse, I say that it is good, & c.

28 Neverthelesse, such shall have trouble in the slesh:but I spare you.

29 But this I fay brethren, the time is short, it remaineth, that both they that have wives be as though they had none.

32 Hee that is unmarried careth for the things that belong to the Lord, how hee may please the Lord.

35 Not that I may calt a frage upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 But if any man thinke that he behaveth himfelfe uncomely towards his virgine, if the pass the floure of herage, and need to require, let him do what hee

will,&c.

37 Neverthelesse hee that standeth stedfast in his heart having no necesfitie, but hath power over his owne will, &c.

39 She is at liberty to be married to whom the will, only in the Lord.

40 But the is happier if thee to abide, after my judgement, and I thinke also that I have the Spirit of God.

Neverthelesse, such as yeeld to marriage shall have trouble in the flesh, through the cares of their husbands. or wives or children, and the many burdens and encombrances of affaires of their family; but I defire fo to favour, and ease your infirmitie, as that yee may be free from these molestations; neither do I urge the contrary in case of your disposition to marriage.

But this I say brethren, the time which wee have to live here, is but short and momentany; and therefore it is not for us to fuffer our felves to be intangled, or beforced with the cares, nor pleafures of this life; let those then, that have wives, not dote upon them, and be car. ried away with pleasure in them, but be so affected as if they had none.

He that is unmarried (and can containe) bath no fecular occasions to distract his thoughts, but hath the more freedome to care for spirituall, and heavenly things; how he may be approved to the Lord.

Not that I would force upon you a necessity of containing, and thereby cast a snare upon your consciences; but I onely advile you, what (if yee can be capable of it) is fit and comely, and that estate wherein yee may more

freely, and without distraction attendupon the Lord. But if any man finde it not fit to continue his daugh. ter in the state of virginity, for thar, either her age, or disposition perswades the contrary; I presse him not, but leave him at liberty: let him do what he will hee offendeth not ingiving her in marriage.

Neverthelesse, hee that is resolved thus to keep his daughter unmarried, finding no necessity either in her disposition, or in his owne estate, but perceives after carefull deliberation, and inquirie, that hee bath good ground, and power so to do, he doth well in it.

She hath liberty to marry whom the will; but yet not in the flesh, but in the Lord; having due respect to religion; and addressing her selse to this lawfull remedy with modesty, and the searc of God.

But thee is happyer if thee continue in the flate of widdowhood, according to my judgement: And I thinke that I also shall be yeelded to have the Spirit of God, as well as your glorious and boasting teachers.

CAP. VIII.

Now concerning things offered to Idols; I do well know the grounds of your practice; upon the invita-

t Now as touching things offered unto Idols

tion of your infidell friends, ye eate of their meat which hath beene facrificed to Idols, and pretend your knowledge of the vanity, and nullity of their false gods: so as you need not therefore sorbeare the meat, which hath beene idlely, and soolishly offered unto them; Let this be yeelded to you; week now that wee all have knowledge, but what are wee the better for that knowledge, which is hurtfull to our brethren; yea, we are the worse, for we are pussed up with it; and our of a proud conceit, neglect our weaker brethren; it were well if our knowledge were lesse, so that our charity were more; knowledge pusset up, but charity edifieth.

But if any man love God, and his brethren, in, and for God, the same man is approved, and dearely respected of God: it is not therefore our knowledge, but our love, for which we are accepted of him.

We know that an Idoll is no such thing as (it is made for) a God; it is nothing but a salse image of that which is not; if it be materially, wood, or stone, it is formally nothing in the world; and that there is no other God, but one; the rest are leud sections.

Bur to us there is but one God; even that eternall Father, of whom and from whom, all things (and wee among fithe reft) receive their beeing; and one Lord Jesus Christ, in, and by whom, all both beeing, and blessings are derived from God the Father unto us, and all creatures.

But howfoever yee have knowledge to understand this, yet every man hath not; for some ignorant Christians, out of a missled conscience, thinking hereupon, that there is some vertue conceived to be in the Idol, eat the meat facrificed thereunto, with some kinde of good respect to the Idol; and so their conscience being weake, is by your example defiled, and drawne into some.

And so out of the considence of thy knowledge, this practise of thine shall be an occasion of the perishing of thy weakebrother; whose sould should be deare unto thee, as that for which Christ thy Saviour dyed.

Wherefore, rather then I would, by occasion of my meat, draw my brother into an offence, I would abstain, not onely from meat thus facrificed, but from eating any slesh whatfoever, so long as I should live.

we know that we all have knowledge; knowledge puffeth up, but charity edifieth,

- 3 But if any man love God, the fame is knowne of him.
- 4 As concerning therefore the eating of those things that were offered in facrifice unto idols, wee know that an Idol is nothing in the world, &c.

one God the Father, of whom are all things, and we in him, and one Lord lesis Christ, by whom &c.

7 Howbeit, there is not in every man that know-ledge; for fome with confeience of the idel, unto this houre eate it as a thing offered unto an idol, &c.

II And through thy knowledge shall the weak brother perish for whom Christ dyed.

Wherefore if meate make my brother to offend, I will eate no flesh while the world standeth,

lest i make my brother to offend.

CAP. IX.

I Am I not an Apostle? am I not free? have I not seene Iesus Christ our Lord? are not you my worke in the Lord?

3 Mine answer to them that do examine mee, is this:

4 Have wee not power to eate and to drinke?

y Have we not power to lead about a filter, a wife, as well as other Aposities, and as the brethren of the Lord, and Cephas.

6 Or I only and Barnabas, have we not power to forbeare working?

7 Who goeth a warfare any time at his owne charge?

9,00 Doth God take care for oxen? or faith he it altogether for our fakes? for our fakes, no doubt; this is written, that hee that ploweth should plow in hope and he that thresheth in hope should be partaker of his hope.

- is If wee have fowne unto you spiritual things, is it a great thing if we shall reape your carnall things?
- 12 Nevertheleffe wee have not afed this power

And if I could be content thus altogether to abridge my selfe of my liberty; how much more should yee be content, to part with a little? For have not I as good reason to call for my owne, and to stand upon the respects due to me, as another man? Am I not an Apostle? am I not a free man as well as they? have I not (though later in time, yet no lesse truly) seens Jesus Christ, our Lord, in his gloristed estate; (which is more then they have done) since his ascension? are not ye my converts to God?

Mineanswer that I give to those that make question of my calling and Apostleship, is this which I have now set downe; even the successe of my labours amongst you, and your effectuals conversion by mee.

Have not wee power to eate and drinke upon your

charge, as well as other teachers?

Have not we power to lead about with us, our wives at the charge of the Church, as well as other Apostles, and as well as those of them which were of the kinred of Christ, and as well as Peter? or to take the benefit of the ministration of grave Christian matrons, for our tendance and provision in our journey, as well as they?

Or am I onely, and Barnabas excluded from the common priviledge of others; and must be forced to worke for our living enot expecting maintenance from you, and the sect of our suditors?

the reft of our auditors?

Is there not reason that we should live upon your cost; is there any reason that we should labour upon our own?

who goeth a warfate,&c.

Do ye thinke that in that law Gods principall ayme and drift, was to make provision for oxen? and did not rather therein intend to give order for those which are, typically, the oxen of his spiritual hulbandrie, even those which labour in his harvest; and doubt lesse it was meant chiefly to us; and given for our sakes; that we which take paines in the field and sloore of God, might both hope for, and receive such recompense as is meet for us.

If we have conferred upon you spirituall blessings, and have brought you the knowledge of Christ, and salvation by him; do ye thinke it a great matter to returne unto us some poore temporall provisious of food, rayment,

and meet maintenance?

Neverthelesse, we chave not made use of this power, and liberty of taking maintenance from you; but rather

take

CAP. 9.

take paines, and endure want, left occasion should be hereupon taken to hinder the passage of the Gospell.

For it were better for mee to die, then to lose this glory of my stee and unrecompensed preaching of the Gospell, amongst you; wherein I have both prevented standall, and out-bidden and shamed the salle Apostles.

For preach I mult, howfoever, I cannot, nor may not glory in this, that I preach the Gospell: for I may not do otherwise; the necessity of my calling layer this duty upon me; and wo be to me if I preach not the Gospell; so as this is no thanke to me.

If I do it willingly, I have my reward with God; but if unwillingly and gradgingly, I lose my reward; because, I am (as it were) forced to my service by command; for this dispensation is committed unto mee, how soever; and I must discharge it upon my perill.

The onely thing therefore, that I can holily glory in, is this, that I have preached the Gospell, cost-free; and have not so abuse my power, and liberty, as to he a scandall unto any whatsoever.

Ye talke of your liberty in these indifferent things; I am as free as you, free from all men; yet have I willingly yeelded to make my selle a servant to all men, &c.

To the Gentiles that are without the Mosaicall law, I became (in ceremonial matters) as without the Law: (yet let no man taxe mee for a lawlesse man; I am not without the Law of God in respect of morall duties, and do willingly subject my selse to the Evangelical Law of Christ) that I might gaine them that are without law.

I framed my felfe, and my carriage in all things, to the dispositions and manners of all men (so farre as I lawfully might) that by thus applying my felfe unto them, I might by all meanes save some.

And this I do out of a defire to propagate and enlarge the good fuccesse of the Gospell; that I might be partaker with you of the comfort that ariseth therefrom, and the crowne laid up for the furtherers thereof.

Let this also be your care, and indeavour; and do ye persevere constantly therein; it is with Christians in their holy course, as with runners in a race; so ras in a race, many runne, but one receiveth the prize; so in Christianitie; many make a prosession, and put forward to an holy conversation; but onely he that persists to the end shall be saved: so runneye therefore that ye may attaine.

And

but suffer all things, lest we should hinder the Gospell of Christ.

15 For it were better for mee to die, then that any man should make my glorying void.

16 For though I preach the Gospell, I have unthing to glory of for necelfity is laid upon mee: yea, woe is unto me if I preach not the, &c.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Cospel is committed unto me.

18 What is my reward then; verily, that when I preach the Gospell, I may make the Gospell of Christ without charge, that I abuse not my power in the Gospell.

19 For though I be free from all men, yet have I made my felfe fervant unto all.

vithout law, as without law (being not without law to God, but under the law to Christ) ther I might gaine them that are without law.

22 I am made all things to all men, that I might by all meanes fave fome.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know yee not that they which run in a race, runneall, but one receiveth the price: fo run that yee may obtaine.

25 And every man that flriveth for the mastery, is temperate in all things: now they doe it to obtaine a corruptible crowne, but we an incorruptible.

26 I therefore so run, not as uncertainty: so fight I, not as one that beateth the aire.

27 But I keepe under my body, and bring it into subjection: less that by any meanes, when I have preached to others, I my selfe should be a cast-away

- 1,2 Moreover brethren I would not that ye should be ignorant, how that all our fathers were under the cloud, & all passed through the sea, and all were baptized unto Moses in the cloud, and in the sea.
- 3 And all did eate the fame spiritual meat.
- 4 And did all drinke the fame spiritual drinke, for they dranke of that spirituall rocke that followed them; and that rock was Christ.
- s But with many of them God was not well pleased, for they were overthrowne in the wildernesse.

And in this your holy profession, be carefull to abstain from all those offences, which may be an hinderance unto you; Ye see how wrestlers, and sencers that strive for the mastery, and praise of their art, and strength, temper their diet, so, as they refraine from every thing that may be harmfull to them, either for the shortening of their breath, or the stiffening of their sinewes. Now if they doe this for a garland of withering leaves, how much more should we doe it for an immortal and incorruptible crowne?

I therefore so runne, as one that resolves to hold out to the end; I so fight, as one that would not spend one blow in vaine; but as one that would be sure to strike to

purpofe.

And, as those wrestlers do, I diet my selfe accordingly; I keepe under my body therefore, and bring it in subjection, by abstinence, and such other hard exercises; lest that by any meanes, when I have preached to others, I my selfe, lesting loose the raines to my owne lusts, should be a cast-away.

CAP. X.

Orcover, Brethren, I would not that yee should bee ignorant, how that our Jewish fore-fathers in the Church of Israel, were in the very same condition with us; they were under the same Sacraments with us; For, being all under the cloud, and all passing through thesea, they were all baptized (under the ministery and conduct of Moses) in the cloud, and in the sea; that waterish cloud, and those sea-waters were as no other, but those baptismall waters, wherewith we are now washed in our initiation into Christ.

And as this Sacrament was the same to them, and to us, so was that other also, for they did all eate the same

spirituall meat with us.

And did all drinke of the same spirituall drinke; for they dranke of that water which issued from that rocke; and that rocke was a figure of Christ; out of whose side issued that blood, which our sacramentall wine now representeth.

But yet for all this, there were many of them, with whom God was displeased; not with standing this outward profession, and participation of his Sacraments, as ye may perceive by the effects; for they were overthrowne in the wildernesse.

The

The people did feast in their factifices to the honour of their Idoll, and in celebration of their solemnities did rife up to play.

As they committed fornication with the Moabitish women, and were accordingly punished; there being slaine of them, in one day, three and twenty thousand, besides, one thousand before.

Neither let us tempt our Lord Christ, with our impationce, and infidelity, as some of them tempted him, by making undue trialls of his power and mercy, &c.

And were destroyed of the destroying Angell, execu-

ting the just wrath of God.

Which are faine upon the very last age of the world; so as those things which were done so long since, in the very first ages of the Church, are still warnings for us in these latest times.

Let no man therefore glory in his owne strength, or securely presume upon his owne abilities; but let him that thinkes he standeth, and applaudes himselfe in his owne abilities, take heed less the fall.

Now upon these examples of Gods judgements, and the reproofe of your sinnes; I would not have you too much dejected, and discouraged; for, if you have been miscarried with temptations, nothing is befalse you herein more then is incident into other men; rather, have carefull recourse to God, who is faithfull in the performance of all his promises, and undertakings; and, if ye looke up to him, will not suffer you to be tempted above your strength to resist, and overcome; but will moderate the tentation, and give you an happy issue out of it, and enable you, in the meane time, to goe through with it.

I speake, as to wise men, who doe well understand the true nature, and use of the Sacraments; and therefore judge yee, whether that which I speake bee not just and right.

Is it for you that are members of Christ and partakers of the body and blood of Christianisholy Supper, to have any thing to doe with the table of Idols? Look to the holy elements of both kindes; that facred cup in the Eucharist, which we confectate and blesse, is it not that, wherein we have a joynt communion with Christ in partaking of his blood? The bread, which wee breake in that holy Supper, is it not that; wherein we doe both prosesse, and have communion with Christ in a joynt re-

ceiving of his body?

The -people fat downe to eate and drinke and role up to play.

8 As some of them committed, and fell in one day three & twenty thousand.

9 Neither let us tempt Christ, as some of them alsurempted,

o And were destroyed of the destroyer,

11 Now all these things hapned unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

ptation taken you, but fitch as is common to man; but God is aithfull, who will not fiffer you to becompted above that you are a ble, but will with the temptation also make a way to escape, that ye may be a

15 I speake as to wife men: judge ye what I say,

ble to beare it.

vhich we bleffe, is it not the communion of the blood of Christ? the bread which we breake, is it not the communion of the body of Christ?

For

17 For we being many are one bread, and one bodie, for wee are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eate of the facrifices, partakers of the Altar?

19 What say I then, that the Idol is any thing; or that which is offered in sacrifice to Idols, is any thing?

20 But I fay, that the things which the Gentiles factifice, they factifice to divells, and not to God: and I would not that yee should have fellowship with divels.

27 Yee cannot drinke the cup of the Lord, and the cup of divels.

22 Doe wee provoke the Lord to jealousse? are we stronger than he?

and All things are lawfull for me, but all things are not expedient: all, &c.

24 I.er no man fecke his owne, but every man anothers wealth.

Making no question for conscience sake.

16 For the earth is the Lords, and the full effective thereof.

28 But if any man lay unto you, this is offered in facrifice unto Idols, eate

For we that receive this body of Christ, are now not many bodies, but one body; even as the bread is of many graines made up into one loafe.

Cast your eyes upon those Jewes, which hold themfelves still to the Mosaicall law, are not they, whiles they eate of the oblations made to God, justly thereby held to be partakers of that sacrifice which is offered upon the altar, unto the true God? So therefore must it needs be, that ye which eate of the meat offered to Idols, doe by this meanes interesse your selves in their Idolatry.

What shall I say then? that the Idoli hath any power in it selse, to desile, and pollute the creature? or that the things offered to Idolis, doe, either in their nature contract any pollution hereby, or cast (as of themselves) any uncleannesse upon the partaker of them; No surely, all the pollution is in the purpose, and intention of the receivers; the end and scope of these superstitions Idolaters, is wicked; and thereupon those that joyne with them in their abominable worke, become justly desiled.

For the Deiries of the Gentiles are no other then Divells (what forme foever they put on,) and therefore those things, which they sacrifice unto those their imagined gods, are by them sacrificed indeed unto Divelle, not unto God; and I would not that ye should have any communion with, and in the service of Divells.

Ye therefore, who at Gods table partake of the cup of the Lord, cannot at the table of Idols partake of the cup of Divelis, &c.

Doe we dare to provoke the Lord to wrath; and to a jeatous indignation at our participation with Idoll-gods? Can we beare it out against him? will he not be sure to be revenged on its, to our utter consustion?

See Chap. 9. ver. 11.

Let no man stand upon the termes of his owne right, and liberry, dad regard his owne pleasure, or profit, but carefully tender the good, and welfare of others.

Making no question of the lawfulnesse thereof, nor raising any scruple in thy conscience concerning it.

For the earth is the Lords, and all the creatures wherwith it is furnished; and in his right, they are therefore thine to make thy lawfull use of.

But if any man, &c. eate not, our of thy due respects to the offence of him that told thee so; and for consci-

coce

ence fake; upon the very fame ground of that full right, which thou hast in God, to all his creatures, and therefore needest not to be tyed to cate of any of them, with offence.

For the conscience sake, I say, not of thy selse (for thine owne conscience, perhaps, is fully enough perswaded of the lawfulnesse hereof) but of that other that told thee so, who doubtlesse would not have spoken of it to thee, if he had not made scruple of it, himselse, for why should I use my liberty with scandall, so as I should be condemned by another mans conscience, whiles I doe that which he thinkes damnable, though I thinke it lawfull.

For, though I may lawfully eate of things facrificed to Idolls, by the grace and priviledge of my Evangelicall liberty, receiving the good creatures of God(though abused) with thanksgiving to God, the author, and giver of them; yet, why should I expose my selfe to the censures of men, and open their mouthes against mee, as if I were an Idolater, in doing it?

Givenone offence to any man whomfoever, whether within the bosome of the Church, or without; neither to Jew, nor Gentile, nor Christian.

Even as I please all men in all lawfull and indifferent things, not seeking, &c.

CAP. XI.

Now I praise you, brethren, that you remember all those good instructions that I gave you, and that ye observe those ritualitraditions, and ordinances, which were in that forme, that I delivered them unto you.

But, I would have you know, that there are feverall degrees of subjection, and subordination. The woman is subject to the man, the man is subject to Christ, and Christ, as man, is subject to God the Father, and each of these acknowledges a superiority, and head-ship in those to whom they are subject.

This being premised, I held it requisite to admonish you of some indecent fashions that are used in the congregation, by those of both sexes; For whereas covering of the head is commonly taken for a signe of subjection, and the uncovering of it, a signe of power, and superiority, it is contrarily used amongst you; The man who is the superiour, covers his head; and the woman

not for his sake that shewed it, and for conscience sake; the earth is the Lords &c.

29 Conscience, I say, not thine owne, but of the others: for why is my liberty judged of another mans conscience?

30 For if I by grace be a partaker, why am I evill spoken of, for that for which I give thankes?

32 Give none offence, neither to the Iewes, nor to the Centiles, nor to the Church of God.

33 Evenas I pleafe all men in all things

- 2 Now I praise you brethren, that you remember me in all things 9: and keepe the ordinances as I delivered them to you.
- 3 But I would have you know, that the head of every man is Christiand the head of the woman is the man: and the head of Christ is God.
- 4 Every man praying or prophelying, having his head covered, diffusioreth his head;

CAP.II.

5 But every woman that prayeth or prophefieth, with her head uncovered, dishonoureth her head, for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shome: but if it be a shame for a woman to be shome or shaven, let her be covered.

7 For a man indeed onght not to cover his head, forasimuch as hee is the image and glory of God, but the woman is the glory of the man.

to For this cause ought the woman to have power on her head, because of the Angels.

in Neverthelesse, neither is the man without the woman, neither the woman without the man in the Lord.

12 For 2s the woman is of the man; even io is the man also by the woman but all things of God.

15 But if a woman have long haire, it is a glory to her, for the haire is given to her for a covering.

K But if any min feem to be contention, we have no fuch cultometricither in the Churches of God.

who is the inferiour, uncovers it. Let me therefore tell you; Every man that praies, or prophelies with his head covered, disparages, and dishonours himselfe; and casts off that signe, and semblance of superiority, which hee should maintaine.

But, every woman that taketh upon her, publiquely to pray or prophetie with her head uncovered, dishonours her selfe; in doing that which is against natural modely and decency; For this bare-headednesse in women, is no lesse unfit, and uncomely, then if their heads were shaven.

It is an immodest fashion in the wanton dames of Corinth, that they goe abroad in publique places, without any vaile, or covering on their heads; if they will needs take up this mannish fashion, of going uncovered, let them be shaven also; but if it be a shame for a woman to be shaven, (as yee cannot but grant) then let her be covered.

For a man ought not (indeed) to cover his head, for as much as he is the superiour; and, in this superiority, beares the glorious image of God; having none above him to controll, and over-tule him; but the woman is but the glorious image of the man; and must acknowledge her inseriority, and subjection to him.

For this cause ought the woman to cover her head, to shew that she is under the power of her husband; and not to display her immodesty before the face of the very Angells of God, who are (in this indecent carriage) witnesses thereof.

Not that the man ought to infult upon the weaknes of the woman, and pride himfelfe in his owne superiority, but must consider that God hath matched them together, so as neither of them can have their being without other.

For as the woman was first made of the man, so is the man, ever fince, conceived, and borne of the woman; and God is the author, and maker of both.

But, if a woman have long haire, it is a glory to her; for her haire was given to her for a covering; nature it selfe therein pointing you to that guile and sashion, which is meetest for that sexe.

But if any man lift to be contentious, and will rather fland upon the justification of these unleasely sashions, let it be sufficient answere for him that we have no such customes of immodesty, and indecency, nor any other of the Churches of Christ, so as he shall be singular in this his opinion.

But

But however I praise you (in a generality of your care and obedience,) yet in this particular, which I am now to write of, I praise you not, that when yee meet together to celebrate the Lords Supper, yee come together, so, as ye are rather the worse, then the better for it.

For there must needes (through the wise and holy ordination of God) be schissnes, and sections among you, that thereupon there may bee an occasion to trye the dispositions and resolutions of men, in that those which are true-hearted and conscionable, may approve their sidelity in slicking to the truth.

When ye meet, therefore, in this manner together, yee doe not celebrate or eate the Lords Supper, as yee pretend and professe, but your owne, or the seasts of Bacchus rather.

For whereas (if ye will needs celebrate the love-feafts) ye ought to meet al together, both rich and poore, and flay one for another, in that love-supper, which you are wont to make immediately before the Eucharist; yee contrarily, meet together the wealthiest of you, and eate your owne good cheere, not expecting your poorer brethren, and so one is hungry, and another is damken.

If ye have a minde to least your selves, & make choise of your guests, have ye not your owne private houses to eate, and drinke in? VVhy doe ye defile the Church of God with these partiall and immoderate banquets? why doe ye despite and shame the poore, that have not wherwith to seast with you, &c.

See Mass. 26. verfe 26.

See Matt. 26. verse 28.

Shall be guilty of an horrible profanation of that facred body, and blood of Christ, which is in this facrament exhibited, and tendered unro him.

Eateth and drinketh just judgement, and condemnation to himselfe, in not considering the greatnesse of this mystery, and making no difference betwixt this sacred bread, which is sacramentally the body of Christ, and the other common, and ordinary bread.

For these abuses of this holy Sacrament, the hand of God hath beene upon many of you; so as many of you are afflicted with divers kinds of diseases, and many of you are stricken with death it selfe.

17 Now in this that I declare unto you, I praise you got, that you come together, not for the better but for the worse.

19 For there must bee also berefies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, this is not to eate the Lords supper.

one taketh before other his supper, and one is hungry, and another is drunken.

houses to eat, and to drink in ? or despite yet the Church of God, & shame them that have not?

24 Take eate, this is my body, which is broken for you, this do in remembrance of me.

25 This cup is the new testament in my blood, &c.

17 Shall bee guilty of the body and blood of the Lord,

29 Eateth and drinketh damnation to himself, not discerning the Lords body.

30 For this caute many are weake and fickely a-mong you, and many fleep.

Bee

31 For if wee would judge our selves, wee (hould not be judged:

22 But when wee are judged, wee are chaftened of the Lord, that wee should not be condemned with the world.

J Now concepting fpfrituall gifts, brethren, I would not have you ignotant.

3. Wherefore I give you to understand, that no man ipeaking by the Spirit of God, calleth Iesus accurred: and that no man Canday, that Teins is the Lord, but by the holy $\mathsf{Ghol}_{\mathbf{L}}$

4 Now there are diverfities of gifts but the fame Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diverfities of operations, but it is the fame God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withall.

9 For to one is given by the Spirit, the word of wifedome; to another, the word of knowledge by the fain Sobut,

12 So allo is Chrift

Be ye therefore warned hereby, and looke carefully into your owne hearts, and accuse and censure your selves for these enormities, that so yee may escape the judgements of discases, and death, which else God will inflict upon you.

But when we are thus firicken with ficknoffes, & death, wee are chastened mercifully, by the Lord on purpose that wee may escape that eternall condemnation which befals the wicked of the world.

CAR. XII.

NOw concerning spirituall gifts, brethren, I would not have you ignorant of the nature, and differences thereof, that yee may know how to value them, in your felves and in others.

Ye finde this a manifest difference betwixt you & those infidels, from whom ye are fevered; yee Christians have the Spirit of God, they want it; and for a tryall of both, know, that who foever speakes evill of the name of Christ, that man cerrainly hath not the Spirit of God, gut is still an infidel; and contrarily no man can acknowledge, and professe Christ to be the Lord, and stand out for the maintenance of this truth, but by the holy Ghost, if not regenerating, yet at least illuminating, and infor-

ming him therein. Now there are diversities of gifts, distributed to men in the Church, but there is onely one, and the same Spirit, that bestowes them upon men.

And there are differences of services, and sunctions in the Church, but one and the fame Lord, to whom they are directed.

And there are diversities of operations in the execution of those services, and in miraculous workes therein wrought; but it is the fame God, which worketh all in all.

But these severall gifts by which the power of Gods Spirit is manifested to men, are given to every man, not for his owne behoofe, but for the profit of others.

For to one is given the power of understanding, and unfolding the great mysteries of speculative divinitie; to another the right skill of practicall cases, and all by one and the same Spirit.

So also is it with Christ, and his Church; her is the head, they are the feverall members, and all make up but one mysticall and complear body.

This

This one-neffe of ours may well be feene in those Sacraments, which are common to Gods Church; for by one and the fame Spirit of God, working with, and by the outward elements, are wee baptized into the communion of one and the same Church; whether wee be Jewes or Gentiles, bond or free; and are all made partakers of the same Sacramentall cup, and therein of the same blood of Christ, by the working of the same Spirit.

For the body doth not confift of one member alone,

but of many feverall limmes, and parts.

Weedo not despise the least or worst part of the body, yearather, by how much more meanenesse of shame, there is in any part, so much more carefull are wee to deck it, and dresse it with more costly, and comely ornaments.

Bur God hath given us that naturall inflinet and inclination, so to regard the frame and temper of these bodies of ours, as to give more honour to, and to take more care of those parts, which are the most despicable.

Now ye are that spirituall body, whereof Christ is the head; and are the severall, and particular limmes and members of that body.

And God hath set and appointed men in severall rankes and degrees in his Church; first Apostles, then secondly Prophets, both such, as by revelation foretell suture things, and such as can wisely and skilfully interpret the Scriptures; thirdly passors and teachers, &c. those that are helpers to the sicke and poore; those that are skilfull in government, those that are indued with diversities of tongues.

Amongst all these, affect yee most those gifts which may make most for the edification of the Church, and regard not so much oftentation asuse, and yet behold, I am now, in the sequell, propounding to you a more excellent way then all these, even the way of charity; which

is most worthy of your pursuit.

CAP. XIII.

Though I speake in never so great variety of languages, though I speake never so excellently, and divinely, and have not charity; the noise that I make is no better

13 For by one spirit are wee all baptized into one body, whether wee be lowes or Gentiles, whether wee bee bond or free: and have beene all made to drinke into one Spirit.

23. For the body is not one member, but many.

23 And those members of the body which wee thinke to be less honourable, upon these wee bestowe more abundant honour, and our uncomely parts,&c.

parts have no need: but God hath tempered the body together, having given more abundant honour to that part which he lacked.

27 Now ye are the body of Christ, and members in particular.

28 And God hath fet fome in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healings, helpes in governements, diversities of tongues.

the best gifts and yet shew I unto you a more excellent way.

Though I tocake with the tongues of men, and of Angels, and have not charity, I am become as founding brafle or tinckling cymball.

2 And though I have all faith, to that I could remove mountaines.

8 Charity never faileth, but whether there be prophesses, they shall faile; whether there be, &c.

9 For we know in part, and wee prophelic in part.

to But when that which is perfect is come, then that which is in part shall be done away.

child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I

put away childish things.

through a glasse, daskly; but then face to face: now I know in part, but then shall I know even as also I am knowne.

a 3 And now abideth faith, hope, charity, these three: but the greatest of these is charity.

Pollow after charity, and defire spirituall gifts, but rather that yee may prophecie.

better, then that of a founding braffe or a tinckling cymball, which fils the eare to little purpose.

And though I have never fo firong a faith, fo as that I

could remove mountaines.

Charity is a during and perpetuall grace; and where it is truly rooted in the heart, never faileth; whereas other gifts, and tongues, and prophefie, and knowledge, at lak vanish away, &c.

For this knowledge which we now have, is but weake and imperfect, and our prophelying is accordingly full

of infirmitic.

But when we once attaine to that heavenly perfection of knowledge, which wee shall once enjoy in heaven, then all these our weake, and imperse to apprehensions shall cease, and give way.

Even as it is with us, in our feverall ages; when I was a child, I spake as a child, and understood as a child, and thought as a child; but now, when that I am become a man, I meddle no more with those childish words, gestures, actions, and they are now to mee as if they had never beene; so shall it be with us, in that our future state of glory, compared with the present; now we are mere children in our desires, and apprehensions; then we shall be of sull and perfect stature; all the thoughts and conceits of this our present childishnesse shall then be passed and gone; and perfection of all grace and heavenly knowledge shall come in the roome of them.

Now all the knowledge that we have of God is dim, and darke; as a man that lookes in a glaffe fees there but the image or refemblance & reprefentation of the thing feene, and not the thing it felfe; but then we shall fee him clearly, and immediately; even as we now fee each other in the face; and not in the glaffe; so shall we see him then; now I know but in part, but then I shall know God in the same manner that I am knowne, sully, according to the capacitic of a finite creature, and clearly.

And now whereas there are three maine graces which wee must chiefly labour for in all our lives, faith, hope, and charity, the greatest of them all is charity.

CAP. XIV.

Follow then principally after charity; but yet also defire other spirituall gifts; but of all the rest let it be your chiefe desire that yee may be inabled by the Spirit of God to reach and declare those things which may be to the edification of the Church.

CAP. 14.

The gift of tongues, though it be excellent, yet is not comparable with this; for hee that speaketh in an unknowne tongue; onely God, and himselfe understands what he saith; and therefore he speakes not to men at all, (at least it is all one as if he spake not) but unto God who understands him; although perhaps in his ownedense, and understanding, hee speakes of deep and high matters, and such as might be well worthy to be understood of others.

But hee that teacheth and explaneth Gods will to his people, speaketh unto men; and that to singular purpose, to edific them in knowledge, and to stirre them up with exhortation, and to raise them up with comfort.

Now brethren, if I come to you speaking with tongues, what shall I prosit you? surely nothing at all, neither shall yee receive any good at all by my labours, except I speake unto your understanding by a cleare revelation of Gods holy mysteries, on my part, and by knowledge on yours, except I speake by way of prophelying, and exposition on my part, and by learning on yours.

There is a number of feverall founds of voices in the world; which are fignificant to those which are acquainted with them, but to others feeme strange and uselesse notes, and there is no voice that can be uttered, but it is,

Therefore if I heare a man speake such words as whose meaning I do no way understand; I am as a mere Barbarian to him that speaketh them; and he that speakes rhem, is a Barbarian to mee; because we understand not each other.

So then for as much as ye Corinthians are zealously defirous of spirituall gifts, labour not so much for those indowments, which may make you admired of men, as for those which may inable you to edifie the Church of God.

Wherefore, let him that hath the fupernatural gift of strange tongues, pray to God that he would give him ability to interpret the Scriptures; so as he may improve his tongues to the good of many.

And as it is in preaching, so in praying also, if I pray is in an unknowne tongue, my will in the generall drift thereof, is devout, and the extraordinary gift of the Spirit puts words into my tongue, but my understanding is not at all benefited.

2 For hee that speaketh in an unknowne tongue, speaketh not into men, but unto God: for no man understandeth him: howbeit in the Spirit hee speaketh mysteries.

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3 But hee that prophefieth, ipeaketh unto men to edification and exhortation, and comfort.

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you except I shall speake to you either by revelatio, or by knowledge, or by prophesying, or by dostrine.

to There are, it may be, fo many kindes of voices in the world, and none of them are without rignification.

of Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian unto mee.

rz Even to yee, for as much as yee are zealous of spirituall gifts, secke that yee may excell to the edifying of the Charch.

13 Wherefore let him that speaketh in an unknowne tongue, pray that he may interpret.

14 For if I pray in an unknowne tongue, my ipirit prayeth, but my understauding is unfruitfull.

v

What

derstands not what thou sayest ?

will pray with the Spirit, and will pray with underfranding allo: I will fing with the Spirit, and I will fing with the spirit, and I will fing with understanding.

16 Elie, when thou shalt blesse with the Spirit, how shall hee that occupieth the roome of the uniearned, say Amen, at thy giving of thankes, &c?

20 Brethren, be not children in understanding ; howbeit in malice beayee children, but in understanding be men.

21 In the law it is written, With men of other tongues, and other lips will. I speake unto this people: and yet for all that will they not heare me.

22 Wherefore tongues are for a figne, not to them that believe, but to them that believe not; but prophefying ferveth not for them that believe not, but for them which believe.

24 But if all prophesie, and there come in one that beleeveth not, or one unlearned; hee is convinced of all, hee is judged of

25 And thus are the fecrets of his heart made manifest, and so falling downe on his face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? When yee come

What should I doe then? I will pray with the generali good intention of my will, and the language which the Spirit gives mee; and I will pray with the understanding of the words wherein I pray; I will sing with a generall devotion of my will, and I will sing with the understanding also.

Elfe, when thou shalt blesse in that unknowne language which the Spirit speakes by thee, how shall those that are ignorant, and unlearned, in that tongue, say Amentothy prayers or thanksgivings, seeing he un-

Brethren, be not children in your judgement, and understanding, that you should child fully make othersation of the gift of those tongues, which others understand not: but in respect of an harmlesse simplicity, and freedome from malice, be ye as children.

In the old Terrament God tels his people by his prophet Esay, that hee would speake unto them by men of other languages (meaning the Chaldeans whose different tongue is threatned for a punishment unto the Jewes;) notwithstanding which judgement, he complains that they would not heare, and obey him.

by therefore this strange tongue was threatned as a plague to his people; there is no reason, then, that wee should glory in that, which was minaced for a judgement unto our foresathers; and these strange tongues, we know (which are now given,) were intended for another use, even to be for a signe of the matvelous power of Gods Spirit, for the conviction of those that believe not the Gospell, and not so much for the benefit of those that do believe already; but prophelying, or interpreting of the Scriptures, serves not for infidels, which believe not, but for Christians that are already converted to the saith.

But if yee all prophesie, and interpret the Scriptures by course, and there come in one that believe th not, or is ignorant, hee is met with, and convinced by every one of you, and findes himselse censured by each of you.

And by this meanes are the secret wickednesses of his heart discovered; and hee, in an humble and earnest remorse, on the one side; and admiration of Gods gifts, on the other, falling downe on his face, will worship God, and report that God is in you of a truth, and speaks by you.

What then, my brethren, is to be done a when yet come together, let every one of you, who is indued

with '

with any speciall gift, make use of it to the benefit of the Church, whether he have some divine hymne or Psalme, which hee hath composed to slirre up the hearts of the people, or whether hee have some wholsome doctrine prepared to deliver unto them, or whether a revelation from God of some suture occurrence necessary to be foreknowne, or some interpretation of any obscure place of Scripture, let all things be so done, as may most edifie.

If in your meetings there be occasion of speaking unknowne tongues, let onely two, or three, be appointed to speake by course, one after another, and let one be appointed to interpret, and render in a knowne tongue, what they deliver.

Let those that preach, and expound the Scriptures speake two or three, by course one after another, in your publique meeting s, and let the other preachers indge.

And the spirits of the teachers are subject to the try.' all, and judgement of other teachers; which onely can, and may examine those points which they deliver, whether they be consonant to the truth of God.

All may not take upon them, either to teach, or judge; this were to make a confusion in the Church: and God is the author, not of confusion, but of peace, and gives by us these holy, and meet orders to be observed, not amongst you onely, but in all the Churches every where.

And if they have any doubts, or questions to propose, let them not do it publiquely, in the congregation, but let them aske their hulbands privately at home; for it doth not agree with the modesty of women, to speake in the publique assembly.

It is not for you; Corinthians, to fland stiffely upon your owne customes, and sactions; or to thinke it sit that others should frame themselves after your example: What? were yethe first Christians? were there none before you? are there none other beside you?

If there be any man which believes that hee hath received the Spirit of God, and that hee is a true minister of God, hee cannot but acknowledge that the things which I write unto you, are the Commandements of the Lord, and needfull and requisite to be observed.

But if any man be willingly, and perverfely ignorant, I will not frand out in contention with him, let him be ignorant still.

together, every one of you hath a Pialme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done unto edifying.

27 If any man speake in an unknowne tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

29 Let the Prophets fpeake rivo or three, and let the other judge.

32 And the spirits of the Prophets are subject to the Prophets.

33 For God is not the author of confusion, but of peace, as in all Churches of the Saints.

learne any thing, let them aske their husbands at home: for it is a thame for a woman to speake in the Church.

36 What?came the word of God out from you, or came it unto you onely?

37 If any man thinke himfelfe to be a Prophet, or fpirituall, let him acknowledge, that the things which I write unto you, &c.

38 But if any be ignorant, let him be ignorant.

5 And that he was feen of above five hundred brethren at once, of whom the greater part remaine unto this prefent, but fome are fallen afteepe.

8 And last of all he was feen of me also, as of one bome out of due time.

9 For I am the least of the Apostles; that am not meet to be called an Aposile, because I persecuted the Church of God.

TO But by the grace of God I am what I am, and his grace which was befored upon me, was not in vaine, but I laboured more abundantly thereby all, yet not I, but the grace of God which was with me.

11 Therefore whether flwere I, or they, fo wea preach, and so ye beleeved

17 And if Christhe not raised, your saith is vaine, ye are yet in your sins.

19 If in this life onely were have hope in Christ, we are of all men most miferable.

10 But now is Christ tisen from the dead, and become the first fruits of them that slept,

CAP. XV.

After that he was seen of above five hundred brethren at once, in that mountain of Galilee, where he had appointed to meet his Disciples; of whom the greater part remains unto this day, and being yet alive, can give ample witnesse to this truth, but some of them rest in the sleepe of death.

And, last of all, he was seene of me, as one out of seafon, (after all the rest) called to my Apostleship.

For, I am the meanest of all the Apostles; and not worthy of that honourable title; because I persecuted the Church of God; although not maliciously, but in an ignorant zeale of the Law.

But, by the mere grace, and mercy of God, contrary to my defervings, I am called to this flation of my Apostlefhip, and furnished with gifts; and abilities, to discharge it; neither was I carelesse in improving this mercy and goodnesse of God to mee; for I laboured more abundantly then they all; and yet, why doe I say, it was I that laboured? rather it was the grace of God, which both inabled me, and wrought by me.

But, whether it were my labour, or theirs; all comes to one; Christ hath beene by us preached so to have died, and so to have risen; and accordingly by you beleeved.

And if Christ be not risen, your faith should be in vaine pitched upon a dead, and perished redeemer; and so ye are yet under that wosull condemnation which is due to your sins, from which only the resurrection of Christ can acquite, and discharge you.

If the comforts and hopes that we have in Christwere onely confined to this present life, and extended not beyond death, we were of all men the most miserable, who doe willingly curbe and restraine our selves of those pleasures which others take sull scope unto; and indure those hardnesses, and miseries, which others this off, only, in the expectation of that glory, which were shall once injuy, with Christ.

But now, all our flay and comfort, is, that Christis risen from the dead; and is so become the first stuits of them that sleep in death, as that, the vertile of his resurrection extends unto all his that lie in their graves, and

that

that they by the power thereof shall necessarily follow him, in rising to life:

For, as in the first Adam, who was the first fruits of all his dying generation, we all die; so in the second Adam, which was the first fruits of those that rise from the dead we all shall be made alive; Adam brought death upon mankinde; Christ, life and resurrection.

So as, all shall rise, but every man in his owne order; First, Christ (who is as the first sheafe of this harvest of the resurrection, by and from which all the whole crop of the dead faints receive vertue) shall shew himselfe, as being already risen; afterwards, they that are Christs, who are found alive at his comming; and they that are dead in him, and in his saith, and savour, shall be, upon

their happy change, carried up to meet him.

Then commeth the end of all this milerable and troublesome world; when he shall have delivered the kingdome of his mediator-ship unto God the Father; and shall have vanquished, and put downe all the adversary principalities, and powers, both of earth, and of hell.

For he must, by the interest of his mediatory power, reigne, untill he hath fully subdued all the enemies of his Church, and children.

The last enemie that shall be subdued, and destroyed, shall be death it selfe, who hath hitherto subdued, and destroyed all things.

destroyed all things.
It is manifest that herein God th

It is manifest, that herein God the Father excepteth himselse, who did put all things under the subjection of his Sonne.

And when all things shall be thus subdued unto the sonne, as the King of his Church, God and man; then shall the sonnealso (to whom as Mediator the power and rule of all things is committed, and as it were delegated by the Father) resigne up this mediatory rule, and government, to his Father, who hath committed it unto him; so as, he shall no more raigne, now, as Mediator, but as God; and we shall injoy God immediately, who shall be all in all to us.

Else, to what purpose is the usuall (burmis-grounded) practise of those men, which are baptized for their dead friends, in a conceit of giving aide, and refreshment to them, in that common state of death, if they were not fully assured that the dead shall arise againe?

And why doe we stand in continual jeopardy every houre,

22 For as in Adam all die, even so in Christ shall all be madealive.

23 But every man in his order, Christ the first fruits afterward they that are Christs, at his comming.

24 Then commeth the end, when hee shall have delivered up the kingdom to God, even the Pather, when hee shall have put downe all rule, and all anthority and power.

25 For hee must reigne till hee hath put all enemics under his feet. 26 The last enemie that

26 The last enemie that shal be dellroyed is death,

27 It is manifest that he is excepted which did put all things under him.

18 And when all things shall be subdued unto him, then shall the sonne also himselfe bee subject unto him that put all things under him, that God may be all in all.

29 Elfe, what shall they doe which are baptised for the dead; if the dead rise not at al, why are they the baptized for the dead?

30 And why stand we

21 I protest by your te-

in jeopardy every houre?

joycing which I have in Christ Iesus our Lord, I dy daily.

32 If after the manner of men I have fought with beafts at Ephefus, what advantageth it mee, if the dead rife not? Let us eate and drinke for to morrow we die.

33 Benot deceived: evill communications corrupt good manners.

34 Awake to righteoufnesse, and sinne not: for fome have not the knowledge of God, I speake

this to your shame.

35 But some man will say, How are the dead raised up, and with what body doe they come?

36 Thou foole, that which thou fowest is not quickened except it die.

37 And that which thou fowest, thou fowest not that body that shall be, but

bare graine.

38 But God giveth ir a body as it, hath pleafed him, and to overy feed his ownebody. houre, for the profession of the Gospell, and particularly of the truth of the resurrection, if wee were not perswaded of a retribution after our departure hence?

For me, I protest, I sweare by that joy which I take in you, as the deare children and fruit of my Apostleship which is the greatest comfort that my Lord Jesus Christ hath given unto me, that I am every day dying, ready to be offered up for the name of my Lord and Saviour.

If, as it is the manner of men to be put to fight with beafts, in their Amphitheaters; so I have beene put to fight with bestiall men, at Ephesus, and have with them beene exposed to so manifest, and great perill of my selfe, what am I the better, or to what purpose have I done it, if there were no resurrection? Well might ye profanemen then, take up these atheous words of your lend predecessors, which the Prophet Elay hath set downe, Let us eate, and drinke, for to morrow we shall die, and there is no surther account to be made.

But for you, O Corinthians, bee not yee misearried with such godlesse, and wicked speeches, remembring that old (but true) verse of the heathen Poer; Evill communications corrupt good manners.

Awake ye from the secure and dangerous estate of your former corruptions, to a life of grace and righte-ousnesse, and doe not dare to yeeld your selves over to your sins, and give not eare to those send suggestions of wicked and profane men, for there are some sinch, even amongst you who professe Christianity; that have not the true knowledge, and seare of God; I speake this to your shame, who have had so powerfull meanes to the contrary.

But some man will object, and say, you speake of a resurrection; but what an impossible thing is this that you rell us; how can it be that that body which is vanished to dust, and corruption, should rise againe? Tell us then what body is it that shall be restored to us, for this cannot possibly he repaired?

Thou foole, doe but looke to the graine that rhou fowest; that which thou sowest doth not sprout upagaine, except it first corrupt, and die.

And when thou fowest, thou sowest not that eare and that corne which shall be, but bare graine, &c.

But God gives it (in the growing up) that body, or fubstance which it hath, according to his pleasure, and to every feed his owne body; not the body of mother kinde of graine, nor the body of mother graine of the

fame kinde, but to every graine his owne body.

And, as it is in plants, that they have their severall bodies and substances, which God gives them at his pleasure, so is it in those creatures, which have sense, and motion, there are severall kindes of flesh in them; there is one flesh of men, another of beasts, &c. And even so in the resurrection, God, who hath here given a fleshly body unto men, shall then give them such a body as shall be for gloristed persons.

There are also celestial bodies or substances, as the heaven it telfe, the planets, and other statues; and there are terrestrial substances, as these elements of earth, and water, and the minerals and metalls therein contained, each of these have bodies of their owne, differing in degrees of worth and excellency one from another.

And even so in the heavenly bodies themselves, there are severall degrees of glory; for there is one glory of the Sun, which is the great original of light, and another of the moone which is next to it, in glory and light-somnesses, and another of the starres, which make lesse shew, then it; and amongst those starres also, one differs from another in brightnesse, and glory.

So is it in the state of the resurrection, compared with the present; the body, as it is now, is a goodly creature; but then, it shall have another manner of suffre upon it; it is said downe in corruption, it is raised againe, in a state of immortality, and incorruption.

Soallover (c 43:

We lay downe in the grave a natural body, such as we tooke from our parents, earthly, dull, heavie, and such, as when it was at the best, needed the aide of our senses, but it is raised a body quite altered in all the qualities thereof; having put off all the grossnesse, and cloggy substance of it; and become pure, light, and apt to motion, and, as neare (as a body may be) to the nature, and qualities of a spirit; so, there is a grosse and natural bodie, and there is a body that is pure, agile, and spirit-like.

And, so it is written; that the body of the first man (which was Adam) was informed, and enlived by a living, and reasonable soule; but herein the second or last Adam Christ, excelled the first, in that he gives us a spiritual life, by the power of his quickning spirit; In our natural being, therefore, we have a living soule, but in our spirituall, we have a life-giving spirit.

Howbeit.

39 All field is not the fame field, but there is one kinde of field of men, another field of beafts, another of filles, and another of Birds.

40 There are also celeftial bodies, and bodies terrestrial, but the glory of the electrical is one, and the glory of the terrestrial is another.

41 There is one glory of the Sun, another of the Moone, and another glory of the Starres: for one fler different from another Star in glory.

F 42 So also is the resurrection of the dead, it is sowen in corruption; it is raised in incorruption;

43 It is sowen in dishonor, it is railed in glory; it is sowen in weaknesse, it is railed in power:

44 It is fowen a naturall body, it is railed a spiritual body, &c.

49 And so it is written, The first man Adam was made a living soule, the last Adam was made a quickning spirit.

46 Howbeit, that was not first which is spiritual, but that which is naturall, and afterward that which is spirituall,

47 The first man is of the earth, earthy, The second man is of the Lord from heaven.

48 As is the earthy, fuch are they that are earthy; and as is the heavenly fuch are they also that are heavenly.

49 And as wee have born the image of the carthy, we shall also beare the image of, &c.

50 Now this I say, brethren, that flesh and blood cannot inherite the kingdome of God.

51 Behold, I frew you a mystery: we shall not all sleepe, but we shall all bee changed.

52 In a moment, in the twinkling of an eye, at the last triumpe, for the triumpet shall sound, and the dead shall be raised incorruptible, and we shall bee

53 For this corruptible must put on incorruption.

changed,

54 So when this corruptible shall have put on incorruption, and this mortall shall have put on immortrary, &c.

ss O death, where is thy fling: O grave, where is thy victory.

Howbeit, our naturall being was first, and then, after, our spirituall; we must first receive our elementary, and naturall body from Adam, ere we can receive our spirituall, and incorruptible.

The first Adam was formed of the earth, and therefore was of a base, and earthly composition; The second Adam, which is the Lord Christ, as he came from heaven, so he hath an heavenly and glorious body.

And according to the differences of the first, and second Adam, so are they that partake of the natures of them both; as the first Adam was earthly, so those which are derived from him, and have nothing, but what they receive from him, are earthly, and corruptible; And as the second Adam is heavenly, so they that partake of him, are heavenly and glorious.

And, as we have been like the first Adam sinfull, mortall, and corruptible; so shall we bee, like the second Adam, pure simmortall, incorruptible.

Now, this I say, brethren, that these naturall bodies of ours, consisting of shesh and blood, as they are in this base, dreggish, and drossy condition, cannot inherit the Kingdome of God, &c.

We shall not all sleepe in death; but we shall be suddainly changed to an incorruptible estate; those that shall be found alive, at the comming of Christ, shall be instantly so wrought upon, by the power of God, that their bodies shall passe by a present alteration into an immortall, and glorious condition.

We shall be changed in a moment, even in the twinkling of an eye, when the last summons to judgement shall be given; for the Archangell, with a trumpet-like voice, shall call all that are dead in their graves unto judgement; and the dead shall thereupon rise incorruptible, and those that are alive shall then undergoe that change.

For this corruptible body must lay downe this impurenesse, and corruption, and must, in stead thereof, put on incorruption, and perfect glory, &c.

Then shall be brought to passe that saying, that is written in the Prophet Esay; He shall swallow up death in victory; for that death shall be sully both vanquished and destroyed, and happily triumpht over, by life, and immortality.

Esaich 2.

And that other of the Prophet Ofce, O death, I will be thy plagues, O grave I will be thy destruction, Now then may we justly infult over subdued death, and say, O

death,

death, where is thy sting, wherewith thou hadst wont to wound all creatures? O grave, where is thy victory,&c?

It is only finne by which death hath power over us, and it is the just rigor of the law, that inflicts death upon us, for finne.

But thankes be to God, who hath given us the victory over sinne, which is the cause of death; and over death which is inslicted for sinne, through our Lord Jesus Christ.

Therefore, my brethren, fince ye know that there is certainly a refurrection, and a day of retribution, wherin ye shall receive the reward of your good workes, and holy obedience; and ye cannot lose any of your hopes and labours, which ye have undergone for Christs sake, be ye therefore stedsast, and unmovable, &c.

CAP. XVI.

Pon the first day of the weeke, which is the Lords day, let every one lay by him, in store, some such proportion of almes, as he can spare, out of his gettings in the weeke before; that this stocke of your contribution may be ready to send to the poore Saints at Hierusalem, and that there be no need of gatherings, when I come.

For I have very ample, and full oportunity offered me of preaching at Ephelus; many vehement invitations, and great likelihoods of the good successe of the Gost pell in the conversion of many; and besides, there are many adversaries, which must be opposed, silenced and convinced.

Doe ye incourage him against the malice and mischievous plots of false teachers; for it is the Lords work that he doth conscionably undertake and performe, &c.

Ye know the house of Stephanas, that it was the first family in all Achaia, that received the Gospell, and that they have continued constant in that good profession, ever since, and have beene exceedingly forward in providing for, and attending up the Saints.

That you give all loving and reverent respects unto such, and to &c.

That comfort which I could not but defire, and yet could not hope for, of injoying you all, is, as in your name, supplyed to me, by their presence.

36 The sting of death is sune, and the strength of sinne is the law.

57 But thankes bee to God, which giveth us the victory through our Lord Ielus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmovable, alwaies abounding in the worke of the Lord, for a sinuch as you know that your labour is not in vaine in the Lord,

2 Vyon the first day of the weeke, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come

o For a great doore, and effectuall is opened unto me, and there are many advertaries.

To See that he may be with you without teare, for he worketh the work of the Lord.

15 Ibefeech you brethre that ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves, &c.

16 That ye may fubmit your felves into fuch.

17 For that which was lacking on your part they have supplied.

22 If any man love not the Lorld Iefus Christ, let him be Anathema Maranatha. If any man give manifest proofes of his hatred, and opposition to the Lord Jesus Christ; let him be branded with the heaviest curse, and sentenced with the feare-sullest degree of excommunication.

TO DESCRIPTION OF THE PROPERTY OF THE PROPERTY

SECOND EPISTLE OF S.PAVL TO THE CORINTHIANS

CAP. I.

Or, as in these troubles, and persecutions, which we indure for the Gospell; it is not so much wee that suffer, as it is Christ that suffers in us; and in these wee abound: so the consolations which we have also, are in, and by Christ: and these comforts abound according to the proportion of our sufferings.

And both our sufferings, and consolations are for your good, and not onely for our owne; for whiles we suffer patiently, and constantly, wee do herein give you an example of couragious suffering for Christ; whereby you may receive not onely present consolation, but also eternall salvation, which is effectually wrought through the mercy of Christ, in the enduring of those your sufferings, 8 whiles we are comforted, we give you a cheerfull example of the joyfull issue of those sufferings, and there-

by helpe forward also your confolation, and salvation.

Vee were pressed exceedingly with those troubles and perfecutions, even above the power of our naturals strength, to undergoe them, insomned as wee made no account that we could escape them with life.

But wee made full reckoning of our present death, as urterly inevitable; giving our selves for dead men, that wee should not trust in our selves for any possibility of life; but in God, who raiseth the very dead.

Who delivered us from fo instant and so cruell a death, &c.

Christ abound in us, so our consolation also aboundethiby Christ.

6 And whether wee be affilited, it is for your confolation and falvation, which is effectual! In the enduring of the fame infferings which we also suffers or whether wee be comforted, it is for your consolation and falvation,

8 That we were pressed out of measure, above strength, in so anuch that we despaired even of life.

9 But wee had the fentence of death in our felves, that wee should nor trust in our selves, but in God which raiseth the dead.

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That

22 Who hath also sealedus, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my foule, that to spare you, I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye fland.

5 But if any have caused griefe, he hath not grieved me,but in pant: that I may not overcharge you all.

6 Sufficient to fuch a man is this punishment which was justified of many.

10 To whom yee forgive any thing I forgive also: For if I forgave any thing, to whom I forgave it, for your fakes forgave I it in the person of Christ.

II Lest stean should get an advantage of us: for we are not ignorant of his devices.

Who hath also scaled us up for his; and as it is wont to be done in bargaines, that the earnest given in hand bindes the contract; so hath he made our salvation sure, by giving to us before-hand the earnest of his Spirit, in our hearts.

Moreover I call God to beare witnesse with my soule, of the truth which I affirme, and to take punishment upon my foule, if I affirme ought but the truth; that onely out of respects to you, I forbore to come, as yer, to Corinth; lest finding matters amisse, and yet un. reformed, I should have beene forced to use my Apostolicall authority amongst you, in such severity as would have feemed very harsh unto you.

But when I speake of sparing you, let no man thinke that we meant ever so to take upon us, as if wee would be imperious, and over-rule you in matter of faith and religion, at our pleafure; but onely that we would indeayour your reformation; and therein be helpers forward of your joy: As for your faith, it is not either in our will, or in our power to shake, or stirre it; for that is it. whereby ye do, and must stand; so as it neither is, nor can be subject to the command, or alteration of men.

CAP. II.

DUt if any man have caused griese (as indeed that in-Ocessuous man hath done) he hath not grieved mee alone, but many of you also, with mee; that I may not have reason to charge you all, with the blame, or suspition of bearing with that foule crime.

Since he hath beene censured, according to my order, and hath professed his serious repensance, let this punishment, or censure be sufficient, which was inslicted

upon him publiquely in the congregation.

And as I before wrote to you, that my spirit consented together with you, in the excommunicating of this offender, so now, I do proselle my concurrence with you, in his absolution, and remission; as we do therefore forgive him, so do I also; and in this forgivenesse of mine, I have respect to you, and do it for your sakes, sincerely, as in the prefence of Christ, so in the name, and perion of Christ, who hath committed this authority unto me,

Both you and I must thus release him lest satan should get an advantage of us, by overwhelming the finner with despaire; and by prevailing against us in our too much austerity and uncharitablenesse; for we are well acquain-

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ted with the lubtle devices of that great, and cunning adverfary.

An oportunity was offered to mee, by the Lord, in the great readinesse and sorward desires of the hearers.

I was much grieved, and troubled in my soule, for that I met not with Titus, my brother, by whom I made account to heare of your estate, &c.

And casteth abroad the sweet persume or savour of the knowledge of God, by our preaching in every place.

fo as the world is, as it were, filled therewith.

For we by our preaching are as a fweet and acceptable perfume in the nostrils of God, casting abroad, and spreading the fragrant savour of Christ, all the world over: graciously accepted of God, how soever wee speed with men; since hee doth not judge of us, by the event, but regards, and crownes our conscionable labours, whether they light upon them that are saved, or on them that perish.

To the one, we are as a deadly lavour, by reason that their corruption turnes this wholsome, and faving Gospell into poyson, and thereby makes our preaching an occasion of their destruction; to the other, wee are a sweet and comfortable savour, giving both the life of grace here, to those that receive our Gospell; and of eternall glory, bereaster; so as this imployment is noble,

and great, and of exceeding importance, and how few are there, that are fit and able to discharge it?

As for us, bleffed be God, he hath fitted us for it; for we are not as many, who do corrupt, and adulterate the word of God, mixing it with their owne fancies, and preaching it plaufibly, and coveroully, so as they may humor others, and advantage themselves; but wee have preached the pure and sincere word of God unto you, and that with truth and uprightaesse of heart; as in the sight of God, by the direction and authority of Christ.

CAP. III.

YE, O yee converted Corinthians, and your whole Church, are as a large epifile of commendations (written in the testimony of our conscience, which knowes all our effectual labours among you) sent forth to all the world, in our behalfe, well knowne and read of all men.

For as much as yee are manifestly declared to be X Christs

- 12 And a doore was opened unto mee of the Lord.
- 13 I had no rest in my spirit, because I found not Tims my brother.

14 And maketh manifest the lavour of his knowledge by usinevery place.

God a fweet favour of Christ in them that are faved, and in them that perish.

16 To the one we are the favour of death unto death and to the other the favour of life unto life and who is sufficient for these things?

many which corrupt the word of God; but as of God, in the fight of God speake weein Christ,

2 Yeare our epiftle written in our hearts, knowne and read of all men.

3 For as much as yeare manifestly declared to be

the epiftle of Christ ministred by us, &c. written not with inke, but with the Spirit of the living God,&c.

5 Northat we are fulficient of our felves to thinke any thing as of our felves, but our sufficiencie

is of God:

6 Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

But if the ministration of death written, and ingraven in itones, was glorious, fo that the children of itrael could not sted-fassly behold the face of Moses for the glory of his countenance, which glory was to be done away:

8 How shall not the ministration of the Spirit be rather glorious?

ro For even that which was made glorious, had no glory in this respect by reason of the glory that excelleth.

is done away, was glorious, much more that which remainsthis giorious.

12 Seeing then that we have such hope, weeuse great plaimeste of speech.

Christs epistle, written by our ministery in that both Christ is written in you, by us, and that also Christ by our preaching, hath written the blessed characters of his grace in you, not with inke, but with, &c.

And such trust and considence have wee, through Christ, in our God, that wee are bold thus to boast of this worke of God in you, and the essicacie of our ministery amongst you.

Who hath made usable ministers of the new Testament: but, not of the outward and bare sound thereof, or of that dead letter, wherein it is expressed; and written, but of that inward vertue of the Spirit of God, which (through the blessing of God) worketh with the vocall found of the Gospell; for the outward expression, being separated from the inward power of the Gospell, occasions the death of the soule; it is the inward grace of the Spirit, working with the letter, and sound of the Gospell, that gives a true spiritual life unto the soule.

But if the old law which threatneth, and bringeth death with it, which was written and ingraven intables of flone, were delivered with fuch glory, as that the children of Ifrael could not looke fledfastiy upon the face of Moses, for the shining glory of his countenance, which glory was but temporary, and vanished away with the face it selfe,

How thall not the ministration of the Gospell, which is accompanied by the Spirit of God, and gives life to the receivers, be much more glorious?

So also verse 9.

For even that glotious delivery of the Law, and that shining face of Moses, had no glory at all in it, if it be compared with that excellent glory of the Gospell, and of the Apostolicall function.

For if that Law and that shining brightnesse which was transitory, and is done away, were glorious, how much more glorious must that needs be, which is to remaine for ever viz the Gospell, & the ministery thereof.

Seeing then that we have this confident assurance of the dignity of our function, and the soveraigne power of the Gospell, wee do with much freedome and resolution preach this Gospell to you.

And

And we do not make our selves like Moses, who put a vaile over his face, that the eyes of the Israelites could not have their full scope, to looke at that bright lustre of his face, which is (and was soone after to be) abolished.

But this was done in a figure; for as their eyes were thus hindred from feeing the glory of Moses face, so the eyes of their mindes were dimme, yea blinded, that they could not see the end of the Law; and still, untill this day, the same vaile of ignorance continues unremoved; for in reading of the old Testament, they have not the power of seeing him, who was prefigured, and shadowed out thereby; which vaile is onely done away by Christ; as in whom all things were suffilled, and by whom the cleare light of knowledge is given unto the soule.

But even to this day, when Moses is read, this vaile of ignorance, and unbeleese is betwixt their hearts, and his face.

Neverthelesse, when that heart of theirs shall be turned to the Lord, then shall the vaile be taken away by the gracious illumination of Gods Spirit, and they shall then see Christ clearely laid forth in Moses.

Yee heard of a Spirit, as ye heard of a letter; now the Lord is that Spirit, which gives life unto the letter of the Gospell; and where this Spirit of the Lord is, there is liberty and freedome from the bondage of sinne, and satan; and a bold and consident accesse to the throne of grace.

But wee all, as being in a better case then Moses, do with an open face behold the glory of the Lord; and as a glasse which is set against the Sunne, receives the beames thereof; so do we take in glory from God, in one degree after another, till wee be fully changed into his glorious image, and made like unto him, which is wrought in, and upon us, by the Spirit of the Lord.

CAP. IV.

Therefore, seeing wee have so excellent and noble a ministery, or function; as God hath highly honouredus, and shewed mercy to us in vouchsafing to call us thereunto, so wee go courageously forward in the carefull discharge thereof, and faint not.

But have renounced all the flye, and fecret dishonesties of hypocrifie, not crastily seeking our owne advantages, by indirect meanes, in our preaching the X 2 word

13 And not as Moses, which put a vaile over his face, that the children of lirael could not stedfastly looke to the end of that which is abolished.

which is abolished,

14 But their mindes
were blinded: for untill
this day remaineth the
same valle untaken away,
in the reading of the old
Testament; which valle is
done away in Christ.

15 But even unto this day, when Moses is read the vaile is upon their heart,

16 Neverthelesse, when it shal turne unto the Lord the vaile shall be 12kenaway.

17 Now the Lord is that Spirit and where the Spirit of the Lord is, there is liberty.

18 But we all with open face, beholding as in a glaffe the glory of the Lord are changed into the fame image, from glory to glory, even as by the Spirit of the Lord.

- I Therefore, seeing we have this ministery, as we have received mercie, we faint not
- 2 But have renounced the hidden things of difhonesty, nor walking in crastinesse, nor hand.

handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience, in the sight of God.

3 But if our Gospell be hid, it is hid to them that

are loft.

4 In whom the god of this world hath blinded the mindes of them which believe not, left the light of the glorious Gospell of Christ, who is the image of God should shine unto them.

manded the light to shine out of darknesse, bath shined in our hearts, to give the light of the know-ledge of the glory of God,

in the face of Jefus Christ.

◆ For God who com-

7 But wee have this treature in earthen vessels, that the excellencie of the power may be of God, and

so to fur.

8 We are troubled on every fide, yet not diffreffed; we are perplexed, but not in definite.

to Alwaies bearing ahour in the body the dying of the Lord lefus, that the life also of lefus might be made manifest in our body.

12 So then death worketh inus, but life In you.

13 We having the

word of God, but in plaine and open truth, and fincerity, labouring to be approved of every mans confcience, in the presence of God.

And so clearly and faithfully have we laid Christopen before you, in our preaching, that if there bee any man, to whom our Gospell is yet hid, it is a searefull signe of that mans reprobation, and perdition.

And that he is one of those unbeleevers, whose mindes Satan, who is the god of this world, that h blinded; so as that, through their owne obstinacy, and his suggestion, the light of the glorious Gospell of Christ, who is the perfect and living image of God the Father, appeares not unto them, but by the just judgement of God, is kept from their eyes.

That God which in the first creation brought the light out of darknesse, now, that the world was all covered with darknesse of ignorance, brought the light of his Gospell into it, and hath shined in our hearts, to give us thereby a true and cleare knowledge of the glory of God, in, and by the meanes of Jesus Christ.

But this goodly and rich treasure of the Gospell is by him put into us, that are but base, brittle, earthen vessels; that there may no part of the praise of the excellent power, and vertue thereof be cast upon us, but all may be (as it is due) ascribed to God alone.

We are afflicted on every side, yet not over-pressed,

and diffracted therewith.

Alwaies imitating, in our very bodies, the example of the fufferings, and dying of our Lord Jesus, that once our now mortall bodies may be conformable to his, in everlasting glory, and the life of blessednesse, and immortality.

Sealfoverfell:

So then, we are continually exposed to death, whiles ye live quietly, out of the danger thereof, and provide for your life and lafety.

We, having the same faith, that David had, wrought in us by the Spirit of God, can say, as he did, I believed,

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and therefore have I spoken; upon the same grounds i then that he had, we also believe the performance of all Gods promises to us, and therefore we doe boldly professe, and preach the truth of the Gospell.

For all, both our sufferings and deliverances are for your fakes, that the abundant grace of God which shews it selfe in both these, might win so much more glory to God; for that so many are interested therein, and thall returne their praifes and thanksgivings to him for his mercy tous.

Upon which affurances, we goe on cheerfully in our ministery, and faint not; for, though our body decay, and languish by reason of our many pressures, and afflictions, yet our spirit gathers strength, and resolution every day, more then other.

Forasmuch as we know, that this light affliction which we fuffer here, for the short moment of this present life, (hall be recompenced (through Gods mercy) with an incomparably, and inconceivably more excellent, and eternall measure of glory; and helpes us forward towards the attainment thereof.

Whiles we cast, not our bodily eyes, upon these outward things, that are seene, but the eyes of our soules, upon those spiritually and invisible excellencies; for all these things which our bodily eyes can see, are temporall and transitory; but those invisible things, which our foules fee, are eternall,

CAP. V.

Por we know, that if this earthly body of ours, where-in the foule fojournes, some while, as in a Tabernacle of clay, be once dissolved; we have a glorious mansion, prepared for us, and built by God; even an house made only by the infinite power and goodnesse of our creator, which is eternall in the heavens.

For in this fraile ta bernacle of our body, wee live in continuall fighing, and groaning; earnestly desiring, if it might be, that in this state of our bodies, we might, without the paine of a diffolution, be clothed upon with the life of glory, and immortality.

If, at least, we be found (at the comming of Christ) clothed with these bodies of ours, and not despoiled of thembefore by death.

For '

according as it is written, I beleeved, and therefore have I spoken; we also belecved and therefore

ipeake. 15 For all things are for your lakes, that theabundant grace, might, through the thanksgiving of many, redound to the glory of God.

16 For which cause wee faint not, but, though our outward man perith, yet the inward man is tenewed,day by day.

17 For our light affli. ction which is but for a moment, worketh forus a farre more exceeding and eternall waight of glory.

18 While we look not at the things which are feene, but at the things which are not feen; for the things which are feene, are temporall, but the things which are not feene are cternali.

- I For we know, that if our carthly house of this Tabernacle were diffolved we have a building of God an house not made with hand, eternall in the heavens.
- 2 For in this we groan earneftly, defiring to bee. clothed upon with our houle.
- 3 If so beethat being clothed we shall not bee found naked.

- 4 For we that are in this Tabernacle, doe groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be iwallowed up of life.
- 5 Now hee that hath wrought us for the felfelame thing, is God; who also hath given unto us the earnest of the Spirit.
- of Therefore we are alwaies confident, knowing that whilest wee are at home in the body, we are absent from the Lord.

- 7 For wee walke by faith not by fight.
- 8 We are confident, I fay, and willing rather to be absent from the body, and to be present with the Lord.
- 9 Wherefore wee labour, that, whether prefent or absent, we may be accepted of him.
- 11 Knowing therefore the terrour of the Lord, we perfivade men, but we are made manifelt unto God, and I trust also are made manifelt unto your consciences.
- 12 For wee commend not our felves againe unto you, but give you occasion to glory on our behalfe,

For we, that are in this tabernacle of our bodies, doe figh and groane, being burdned with this lumpish, and earthen load of our flesh; not for that we would be unclothed, and stripped of them; but in a desire, that being clothed with them, we might have glory put also upon us; that, as we are clothed with them, so they may bee clothed with glory; that so mortality might (without any sensible paine) be swallowed up of life.

Now, he that ordained and wrought us to this bleffed condition, is only God; who hath also given us, before hand, the earnest of his Spirit, to assure us of the sull

accomplishment of his good promises to us.

Therefore, howfoever nature is ready to thrinke at the thought of diffolution, yet we are confident alwaies to undergoe ir, cheerfully, and refolutely: Knowing that our life is, in this case, a true pilgrimage; in that, whiles we are present in this body of ours, wee are absent from the Lord; VVe doe, indeed, account our body to be our home; but it is a short, uncertaine, imperfect, and miserable home; it is heaven that is our true countrey, and home, as being our Fathers house; whiles then we are in this home of our bodies, wee are away from our glorious home, and from the Lord, who is the owner, and maker of it.

(For we doe only now, by our faith, injoy God, but are as strangers, yet, in regard of our present sight, and

fruition of him.)

We are, I say, confident to undergoe our dissolution, and willing rather to be freed and delivered from our body, and to be present with the Lord, then to be still in the body, and absent from God.

Wherefore we labour that, whether wee live, or die, whether our foules be present in our bodies, or separated from them, by death, we may be graciously accepted of him.

Knowing therefore the terrour of this dreadfull judgement, and the awfulnesse of that Lord, who shall appeare in it, we perswade men to a conscionable seare, and obedience; and for us, we are carefull to bee approved of God in our sincerity, and saithfulnesse to him, in our ministery; and I trust also, ye your selves, in your owne consciences, can not but allow, and give testimony thereof.

But we speake this, to give you occasion, rather to rejoyce, and boast, on our behalfe; that you may have somewhat to answere those sale Apostles, which makes

Thew

shew of joy and considence, but indeed have no truth thereof in their hearts.

Neither let any man censure us for this our gloriation, as if we were over-carried beyond the bounds of discretion; or as if this zeale and boasting savoured of some kinde of madnesse; for, if we be thought to bee besides our selves, it is for our servent love to God, and his Gospell, that we are so reproached; and if we be sober, it is for your cause, that we might give an example of mecknesse unto you.

For the wonderfull and infinite love of Christ wherewith he imbraced mankinde, offers an holy force, and violence unto us; because we doe thus rightly, and justly judge; that we were all dead, and lost by reason of our sinne, otherwise that only and deare Saviour of ours

would not have died for all.

And withall, that his purpole of dying for all was this, that they which live by the power and efficacy of his death, should not live unto themselves, any more, but unto him, and for his glory and advantage, who dyed for them, and rose agains.

Wherefore, henceforth, wee doc not respect and esteeme any man for these outward, and sleshly regards of honor, or wealth, or parentage, or the like; yea, if heretofore we have boasted of Christ for any sleshly respects, or interest; as that he was of the same city, country, kindred with us; yet henceforth we stand no more upon these points, but rather boast our selves of him in spiritual regards, as our redeemer, as our gracious and al-sufficient mediator, interceding for us in heaven.

Therefore if any man doe challenge to have any right in Christ, or any station in his spirituall kingdome, let him be a new creature renewed by the grace of his spirit. All the old, out-worne conditions of our sinful nature, and the appendances thereof, are now gone and past; all things that are in us, are now become new by the power of regeneration.

And all things are thus renued by the power, and grace of God; who hath reconciled, &c.

God was in Christ, as the Father in the Sonne, reconciling the world to himselfe, by Christ the Sonne, by his full satisfaction so doing away their sinnes, as that hee imputes them not to the penitent, to the beleever, &c.

that you may have fomewhat to answere them,&c.

13 For whether we be besides our selves, it is to God; or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us, because we thus judge + that if one died for all, then were all dead.

is And that he died for all, that they which live, should not henceforth live unto themselves but unto him which died for them, and rose agains.

16 Wherefore henceforth know we no man after the flesh; yea, though we have knowite Christ after the flesh; yet now henceforth know we him no more.

17 Therefore if any man bein Christ, hee is a new creature; old things are past away, behold, all things are become new.

18 And all things are of God, who hath reconciled us to himfelfe.

19 To wit, that God was in Chrift, reconciling the world to himfelfe, not imputing their trespasses unto them. 22 For he hath made him to be finne for us, who knew no finne, that wee might be made the righteouinesse of God in him. For he hath made him, who knew no finne, to undergoe and fatisfie, in our fleed, that wrath which was due to our finne; that we might bee made partakers of his rightcousnesses, before God, by the merciful imporation thereof unto us.

CAP. VI:

See I say 49.8.

day of falvation, &c.

6 By the holy Ghoft, by love unfained.

a time accepted, and in the

2 I have heard thee in

y By the word of truth by the power of God, by the armour of righteoninesse, on the right hand, and on the left.

our mouth is open unto you; our heart is enlarged.

12 Years not firstned in us, but yee are straitned in your owns bowels.

13 Now for a recompence in the fame, I speake as unto my children, be ye also inlarged.

14 Be ye not unequally yoaked together with unbelievers. N the good improvement of all those spiritual graces which ye have received.

Let us be are our felves as the ministers of God, in rightly delivering to his people the word of truth, without mixtures of our owne fancies, in the zealous maintenance of that truth by our utmost indevours, and by that power of working miraeles, which God hath given to us, in all righteousnesses, which, like a compleat armour may compasse us about, and defend us both from

hand, and of adversitie, on the left.

O ye Corinthians, we doe by all meanes desire to expresse the good affections that wee beare towards you our hearts are inlarged towards you in all affectionate love, and holy desires of your good.

the dangers of the temptations of prosperity on the right

It is no strait, or narrow roome that ye take up in our hearts; ye have sull scope there; and if yee thinke otherwise, surely the straitnesse is in your owne breasts, that ye will not conceive sufficiently of our kinde, and hearty disposition towards you.

In requitall of this Christian, and satherly affection of ours to you, be yealso as spirituall children, alike lovingly affected towards us.

Out of this tender love, and care of mine, I doe advise and charge you, that ye doe not make so unequall matches for your selves, as to joyne your selves in marriage with insidels, &c.

CAP. VII.

Aving therefore received such gracious promises of Gods presence, and fatherly respect to us, upon our separating from infidels, and refraining from all communion with them, let us accordingly cleanfe our felves from all filthinesse, both of soule and body; not onely keeping our confeiences free from those heathenish pollutions, but our bodies also stom conforting with them, making up our perfect holinesse every way, in the seare and obedience of God.

Let not your hearts be any way estranged from us; we have done no wrong to any man; if we have beene tharpe, and fevere in taxing that crime which was tolerated amongst you, it was but just that we said, and did in it, &c.

I doe not say this, as if I meant to lay any accusation upon you, that you have conceived fuch an injurious fufpirion of me, for I have before professed how fincerely Hove you, and how fervently, and constantly; even so as I could be content not only to live with you, but to die for you also.

We were extreamly preffed, both with inward, and with outward afflictions; without, we had bickerings with the enemies of the Church, Jewes, Gentiles, falfe teachers; within, we were disquieted with feares of the mif-carriages of our weake brethren, and the danger of

the fuccesse of our adversaries.

And not by his comming only, but by the report and fight of those many, and great consolations, which hec received; in and from you, when he informed us of your earnest defire to be approved of us, your mourning for this just cause of scandall, your servent affection towards mee, &c.

For, though I did grieve you, with that therpe letter that I wroteuned you yet now, I am not forry for it; although I was forry to thinke how much you would be troubled therewith, &c.

Now I rejoyce, not for your forrow, but for the good iffue and faccesse of that for row of yours; that it was the occasion of the reforming of that fault, whereof I complained, &c.

For godly for row workern a repentance, never to be repented of, yea to be joyed in; fuch a repentance as leads i

- I Having therefore these promifes (dearly beloyed) let us cleanie our selves from all filthinesse of the field and spirit, perfecting holinefle in the feare of God.
- 2 Receive in we have wronged no man we have conupted no man.
- 3 I speake not this to condemne you, for I have faid before, that you are in our hearts to dis and live with you.
- y Our flesh had no rest, but we were troubled on every fide, without were fightings, within were feares.
- 7 And not by his comming only, but by the confolation wherewith hee was comforted in you; when he told us your carnell defire, your mounting your fervent minde to wardsine-

8 For though I made you forry with a letter, I doe not repent though I did repent.

9 Now Irejoyce, not that ye were made forry; but that ye forrowed to repentance; ofor yeavere made force affect a godly mánnes:

to For godly forrow. worketh repetance to falvation not to be repeated of, but the forrow of the world worketh death.

11 For behold, this felf fame thing, that yee forrowed after godly fort, what carefullnesse it wrought in you, yea what clearing of your selves, yea what indignation.

12 I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the fight of God might appeare unto you.

14 But as wee spake all things to you in truth, even so our boasting which I made before Titus is

found a truth.

15 How with feare, and

trembling you received

that I have confidence in you in all things.

2 How that in a great trial of affiliction, the abundance of their joy, and their deep povertie abounded anto the riches of their liberality.

5 And this they did not as wee hoped; but first gave their owne selves to the Lord, and unto us, by

the will of God.

6 Informed that we defired Time that as hee had begue, to hee would also fraith in you the same graceals.

7 Therefore (as yeabound in every thing in faith, and income, and knowledge, and in all diligence, and in your love to us) fee that yee abound in this grace also.

leads to eternal falvation; but worldly forrow doth but dry the bones, to no purpose; and if it be suffered to prevaile over the heart, ends in despaire and death.

For, behold, this godly forrow, that my letter occafioned in you, what good effects it hath wrought in you, what carefulnesse to redresse this crime, what apologies for your selves, of your hearry detestation of the sact, year what indignation at so soule an abuse, &c.

I did it not so much for any particular mans cause, either the offenders, or any other party wronged; but that I might hereby give a proofe to you of that exceeding great care, that I have of your good in the sight of God; and that you might be sufficiently by this meanes assured of it.

For, as all that wee spake to you concerning Titus, is well approved by you, to be true; even so all those holy boasts that I made of you to Titus, are by him found to be truth.

With what reverence, and awe of his ministery ye received him.

I rejoyce, therefore, that I finde so good reason to be consident of your well-doing, in all things.

CAP. VIII.

How God hath bleffed, and honoured the Churches of Macedonia, with a double grace; both with much chearfulnesse and joy in their great tryals of afflictions; and with a rich liberality, and contribution to the necessity of other saints, notwithstanding their owne deepe poverty.

And this they did farre beyond our hope; first giving themselves over to the Lord; and then yeelding themfelves to be swayed, and disposed of by our ministery, ac-

cording to the will of God.

Infomuch as wee defired Tirus, that as he had begun to move you for your liberall contribution to the fame purpose, so that he would follow it home, and finish so good a worke amongst you.

Therefore as yee abound in every other grace, and vertue, in faith, and a zealous expression of it, &c. So also that yee abound in this liberall almes for the reliefe of other Churches, that are now pinched with want.

Ţ

I do not lay any imperious command upon you, to do \ thus, but I move, and folicit you to it, upon occasion of others forwardnesse, &c.

Who have begun a yeare agoe, not onely to do fomething, but to professe your forwardnesse to do more,

and to undertake a large collection for this nfe.

For God measures our almes, according to the minde of the giver; if there be first a willing minde, is is accepted of him, though it be never so small a gift; for hee requires us not to give that, which wee have not, but what wee have, and in that proportion that we have; and accordingly accepts of what we thus give.

That their abundance, when occasion (hall be hereafter given, may (in way of requitall) supply your wants; that so there may be a just equality of the gift, and the

retribution.

According to equality of proportion, which was in the gathering of the Manna in the Law, hee that had gathered much, had nothing more then his fellowes, in the sharing of it; and he that gathered little, had no lesse then they.

And we have fent with him that brother of ours, even Barnabas, which hath taken much paines for the planting, and promoting of the Gospell, and hath justly wongreat estimation amongst all the Churches.

To travell with us, and to carry this contribution

which is raised by us to the glory,&c.

I have fent Titus and Barnabas, for this purpose, that I might hereby take away all suspicion of retaining to my selfe ought of that abundance of mony which wee have procured for this needfull relecte.

Wherein we were carefull to take that course which might cleare our reputation both before God and men.

And wee have fent with them Titus our brother, whom wee have oftentimes, &c. but now much more officious in this fervice, upon that confidence which hee fees I have in you; as knowing that you will not fruftrate my hope and afforance.

They are the messengers sent for this purpose by the Churches, and such as by whom Christ bath beene much glorified.

8 I speake not by commandement, but by occasion of the forwardnesse of others.

10 Who have begun before; not onely to do, but also to be forward a yeare

agoe.

12 For if there be first a willing minde it is accepted according to that a man had, and not accouding to that he hath not.

i 4 That their abundance also may be a supply for your want that there may be equality.

15 As it is written, He that had gathered much, had nothing over; and hee that had gathered little; had no lack.

18 And wee have fent with him the brother, whole praffe is in the Gospell, throughout all the Churches.

19 To travell with its with this grace which is administred by us to the glory, &c.

20 Avoiding this, that no man should blame us in this abundance which is administred by us.

21 Providing for honest things; not onely in the fight of the Lord.

with them our brother, whom wee have oftentimes proved diligent in many things, but now much more diligent upon the great confidence which I have in you.

23 They are the mellengers of the Churches, and the glory of Chris.

CAP. IX.

4 Lest happily if they of Macedonia come with me, and finde you unprepared, we (that we say not you) should be ashamed.

8 And God is able to make all grace abound towards you, that ye alwaies having all fufficiencie in all things, may abound to every good worke.

9 As it is written: Hee hath dispersed abroad: he hath given to the poore,

fireth feed to the fower, both minister bread for your food: and multiply your feed fowne, and increase the fruits of your righteonshesse.

To Now hee that mini-

Ty Thankes be unto God for his unspeakable gift.

I Now Paul, my selfe beseech you, by the meeknesse, and gentlenesse of Christ, who in presence am base among you; but being absent, am bold towards you.

I may not be bold, when I am prefer with that confidence wherewith I think to be bold against fome, which thinke of us, as if

Have often boasted of your liberality, in my speech with them of Macedonia, be ready therefore with your contribution, lest haply, if they of Macedonia, should come with mee, to you, and finde you unprepared, both we that have boasted, and yee of whom we have boasted, should be assumed, &c.

Neither do ye in this your liberall contribution make doubt of your owne want, which may follow hereafter; for be ye affured that God, for whose sake yee give it, is able to surnish you with abundance of these, and all other blessings; that ye alwayes being all-sufficiently supplyed by him, may upon every occasion give liberally to every good worke.

See Pfal. 112. 9.

Now, I befeech that God (who is wont to require abundantly all the good workes of our beneficence, and to furnish the fower, both with feed and increase) that he will provide liberally for you; and give you a plentifull harvest of the seed, which is thus sowne by you; and multiply to you the sruits of this your just liberality.

Thankes be to God for that grace of Christianbountie towards others, which hee hath bestowed upon you, which is a gift of unspeakable value; and worthy of all thankfull acknowledgment.

CAP. X.

Have spoken to you for the poore; and now I solicit you for my selfe; I be seech you therefore (who might seeme to have power to command) not by ought in mee, but by the meek nesse and gentlenesse of Christour Saviour; even I Paul be seech you; whose presence, as my adversaries say, is meane, and contemptible amongst you; how soever in my absence I take upon me to deale roundly with you.

But I befeech you, that yee will fo order the matter, that I may not have cause, when I am present, to make use of that bold and free severity against you, which I purpose to use against some envious detractors, which thinke and speake of us, as if there were nothing in us,

but

but what they fee; as if we used worldly craft, and poli-

cy to get an hand over you.

For though wee do indeed live in the flesh, and are cloathed about with this earthly body, yet wee do not live carnally, nor make use of carnall, and indirect meanes to advantage our selves.

We have indeed a warfare in hand, and we have weapons, which wee do and must imploy in it; but as the warfare, so also the weapons which weeuse, are spirituall, not carnall; wee do not thinke to prevaile by secular power, and dignity, but by the mighty power of the Gospell, which is able (through the cooperation of God) to pull downe the strongest holds of sless and blood.

Casting downe all the vaine and wicked imaginations of the heart, and that proud oftentation of fecular wisedome, and knowledge, that exalts it selfe against the true and saving knowledge of God; and bringing every thought of mansheart into an holy captivity, to be submittely obedient, and conformable to the will of Christ.

And having in a readines to take just revenge upon the disobedience of those persons, who after their submission to the Gospell, have runne out into outrageous offences; whom we shall accordingly censure after that yee have so sulfilled your obedience to our admonitions, that there may no exception be taken at our sorbearance of you.

Do yee judge of things according to their outward appearance? The falle teachers make a faire flourish, I go simply to worke, do ye judge of them and mee, as we seeme? your false apostles brag of their interest in Christ, that they have seene him, and pertaine to him, but if any man make these boasts of himselfe, let him learne to know, that he hath not, neither can have more right in Christ, nor more relation to him, then we have.

But I will not speake much of this our authority, lest I should seeme (as they accuse mee) to speake bigge in letters, and to terrisic you with the threatnings of my

power.

For his letters (say they) are full of great authority, and imperiousnesses, but his person is weake and meane, neither promising, nor performing ought; and his speech

is plaine, homely, contemptible.

But let such a one know, that hee shall finde he hath mistaken us; for hee shall well understand, and seele, that such as wee are in the expression of our selves by letters, in our absence; such wee will be found in our deeds, and carriage, when we are present. wee walked according to the flesh.

3 For though we walke in the flesh, wee do not warre after the flesh.

4 For the weapons of our warfare are not carnall, but mighty through God, to the pulling downe of strong holds,

5 Calting downe imaginations, and every high thing that exalteth it felfe against the knowledge of God, and bringing into exprivity every thought to the obedience of Christ.

6 And having in a readinesse to revenge all disobedience, when your obedience is fulfilled.

7 Do yee looke on the things after the ourward appearance? if any man trust to himselfe that he is Christs, let him of himself thinke this againe, that as he is Christs, even so are we Christs.

9 That I may not feeme, as if I would terrifie you by letters.

they) are weighty, and powerfull, but his bodily presence is weake, and his speech contemptible.

vi Let fuch a one think this, that fuch as wee are in word by letters, when wee are absent, such willweebe also in deed, when we are present.

Y

make our felves of the number, or compare our felves with fome that commend themselves; but they measuring themselves by themselves, &c.

13 But we will not boast of things without our measure, but according to the measure of the rule, which God hath distributed to us, a measure to reach evenunto you.

our selves beyond our measure, as though wee reached not unto you, for we are comeas farre as to you also in preaching the Gospell of Christ.

15 Not boafting of things without our meafure, that is, of other mens labours, but having hope, when your faith is increafed, that wee shall be enlarged by you according to our rule abundantly.

1 Would to God you could beare with mee a little in my folly, and indeed beare with mee.

² For I am jealous over Yau with g div jealouse: for I have esponsoryon to

As for us, we content our selves with our owne mediocrity; wee dare not enter into comparison with these your glorious masters, that commend themselves, and bragge of their owne abilities: but let mee tell you, they onely looking upon, and admiring their own good parts, and not comparing their small gifts with the greater, and more excellent indowments of others, bewray themselves to be unwise.

But, however they exceed, wee will not boaft of our felves immoderately, and go beyond those bounds of just gloriation which God hath set us; but will keepe our felves within those limits of our abilities, and deserts, which God hath distributed unto us; in which compasse, our just boastings shall extend themselves unto you, of whom weeknow wee have well merited, even above others; and will confine our vannts of successe within the line of those regions, to which we have preached, wherein yours of Corinth is plainly comprehended.

For wee stretch not our selves, and the praise of our labours, and preachings beyond our due bounds, in saying that wee reached so farre as Corinth, in these our Apostolicke paines, and teachings: for ye well know that wee are comne as farre at least, as to you, in this holy errand of preaching the Gospell of Christ.

Not boasting our selves of things done beyond our line, and measure; and arrogating to our selves the praise of other mens lahours; but well hoping, then when your faith is increased, the notice and propagation thereof will be a meanes to enlarge our happy successe abundantly, to others of the Gentiles, whom the rule and charge of God hath limitted us unto.

So verfe 16.

CAP. XI.

Do well know that the successe of the doctrine depends much upon the authority and good reputation of the teacher; give me leave therefore, since the salfe apostles are so apt to set forth themselves, and to disparage mee, to boast a little of my selfe; and indeed yee do give me leave.

I must crave pardon to do thus, for I am jealous over you with godly jealousie; for I by my ministery, have espoused you unto one busband, even to Christ; and I

would

would be loath yee should be carried away with any strange love; but would faine present you as a chaste virgin to Christ.

For if these emulous preachers, whom ye so much magnisse, did preach to you a truer Messias, then we do; or if by them ye did receive a better, & more powerfull spirit then ye have received by us, &c. ye might well applaud them, and stand out for them; but now, seeing they preach thesame Christ with us, and pretend to give the same spirit, and deliver the same Gospell, what reason can there be, that wee who first brought you to this Christ, by this Gospell, and by whom the miraculous gifts of the Spirit were first dealt amongst you, should be neglected in comparison of them?

For if I be not so eloquent in my speech as some of them, yet my knowledge is not short of theirs; but what need I say thus to you, who upon good experience know well and throughly what we are?

Is this a reason of my contempt amongst you, that I lived in an homely sashion with you, and abased my selfe for your spiritual advantage, so to preach the Gospell freely amongst you, that in the meane while, I earned my owne living?

I made my felfe beholden, for maintenance, to other Churches, taking wages of them, to do you fervice.

And lest ye should thinke I aime at some further provision from you bereaster, I do solemnely sweare, as the truth of Christ is in mee, and preached by mee; I will not take maintenance from any of you, nor be berest of this ground of my boasting, whiles I shall be in any part of the regions of Achaia.

But as I do preach freely amongst you, so I will do; that I may cut of all occasion of advantage, and exception from those false Apostles, that seeke occasion; for they boast of this, as a meritorious act of theirs, that they take nothing of you for their preaching; I will not therefore hereingive them cause to say they go beyond me; but will be equall unto them, in this, wherein they so much glory.

For even fatan himfelfe, though hee be indeed an uncleane spirit of darknesse, yet to deceive men the better, doth oft times put himselfe into the forme of a glorious, heavenly, lightsome Angell.

I know it is an argument of weaknesse, and folly, for a man to boast of himselse, and to fer forth his owne praises; yet, now yee force me to it, let no man impute

one husband, that I may present you as a chaste virgin to Christ.

4 For if hee that commeth preacheth another Iclus, whom we have not preached; or if yee receive another Spirit, which yee have not received, or another Gospell which yee have not accepted, yee might well beare with him.

6 But though I be rude in speech, yet not in know-ledge, but we have beene throughly made manifest among you in all things.

7 Have I committed an offence in abasing my selfe, that you might be exalted, because I have preached to you the Gospell of God freely?

8 I robbed other Churches, taking wages of them to do you fervice.

10 As the truth of Christ is in mee, no man shall stop me of this boating in the regions of Achaia.

vill do, that I do, that I will do, that I may cut off occasion from them which delire occasio, that wherein they glory, they may be found even as wee,

14 And no marvell; for Sathan himselfe is transformed into an Angel of light.

not hinke med foole; if otherwise, yet as a soole

this

receive mee, that I may boaft my felfe alittle,

17 That which I speake, I speake it not after the Lord, but as it were, soolishly in this considence of bootling.

18 Seing that many glory after the fleth, I will gory allo.

19 For yet fuffer fooles gladly, feeing yee your felves are wife.

- 20 For yee fuffer, if a man bring you into bon-dage, if a man devour you, if a man take of you, if a man exelt himselfe, if a man simile you on the face.
- 21 I speake as concerning reproach, as though wee had beene weake: howbeit soever any is bold, I speake soolishly, I ambold also.
- 23 Are they ministers of Christ? I speake as a slock, I am more.
- 24 Of the lewes five times received 1 forty ftripes fave one.

25 A night and a day. Thave beene in the deepe.

- 28 Besides these things that are without, that which commeth upon me daily, the care of all the Churches.
- and I burne not?

this to mee, as folly: or if ye will needs take it so, let mee for the time take the priviledge, and liberty of folly, to bragge of my selfe a while.

That which I shall now speake, I am content that it appeare as spoken in a certaine humane, and (as ye may construct) a vaine and fond manner, and not as from the Lord; I meane, that I do thus considently glory of my selfe unto you; but if the oceasion (which is my owne desence, and the vindication of my Apostleship from contempt) be well considered, it will be found that this boasting is both necessary, and holy.

Seing your faife Apostics do vaunt, and bragge of their priviledges, in these outward, and worldly matters, why may I not be allowed to do so also?

If yee construe this as foolish, yet yee may very well beare with it; for ye suffer fooles gladiy, because ye your selves are wise.

I well fee that your wildome (such as it is) hath made you very patient, in other occasions; my emulous adverfaries have wrought strangely upon you, and have sped well; you can be content that they should make slaves of you, and pillage you, and prey upon you at pleasure; that they should bragge of themselves causelessly, and unjustly; that they should smite and censure you as they list.

I meane, that they should smite you in your reputation, by reproches, and contumelies; as they do us much more; taxing us, as if we were weake and worthlesse men; wherein yet they are mistaken, and have soully wronged us, for wherein soever any of them thinkes that he hath cause to be bold, and consident, let mee speake (as they may take it) soolishly, I am bold also, and dare enter into comparison with him.

Do they boast to be the ministers of Christ? I speake (you may thinke) foolishly, but truly; I am more then they boast to be, an Apostle, &c.

Five feverall times was I foourged by the Jewes, according to the utmost rigour of their punishment in this kinde, receiving each time fortie lashes, save one.

I have beene a night and a day, after my shipwrack, in the sea, beaten with the waves.

Besides these outward miseries and dangers, I have beene dayly macerated inwardly, and deeply afflicted with the common cares, and seares of all the Churches of Christ.

Who is offended, and I am not tormented with forrow, and confumed with zeale of the redreffe? If I must needs glory, I will glory of those things which are accounted my miseries, and disgraces, as of my scourgings, hunger, nakednesse, persecutions. Yea, I will glory of my very slight.

I was hard driven for my life, and out of a defire to referve my selfe for the surther use, and benefit of the Church, and service of my God, I was content to be let downe out of a window in a basket, and escaped. 30 If I mult needs glory, I will glory of the things which concerne mine infirmities.

33 And through a window in a basket was I let downe, by the wall, and e. scaped his hands.

CAP. XII.

BUt I restraine my selfe; it is not expedient, doubtlesse for mee to glory of those things, which I have done, and suffered for Christ, and his Church; I will onely glance a little at those visions, and revelations, wherein they thinke to over-top me.

I know, and was acquainted with a man, not in the flesh, so much, as in Christ; (which I speake not out of any vaine oftentation, but in a sincere respect to the glory of Christ) who above fourteene yeares agoe (so long have I smothered this revelation of mine) was caught up (whether in body, or in an extaste of soule, I know not, God knoweth) into the highest, (which is the empyreal!) heaven, the blessed seat of God and his Saints.

I knew, I say, such a man (whether in body or in extase of spirit, I cannot tell, God knoweth;)

That he was taken up into that heavenly paradife of God, and there heard, and faw unspeakable things; such as he neither may, nor can utter.

I will not, out of my modelty, tell you that I was the man; but of such a man you will give me leave to glory; as for my selfe, when my name comes into mention, yee shall not heare me to glory in any thing, but in mine infirmities.

Neither had I this one vision only, but very many revelations from God; with the number whereof, lest I should be too much pussed up, (as our fraile nature is easily transported) there was, through the holy permission and wile ordination of God, way given to a strong tentation of concupiscence, cast into me by Satan, to humble and afflict me, lest I should be exalted above measure.

7 Ar exalted through the reve given to the stell of Sathan of Sathan I should fure.

- It is not expedient for me, doubtleffe, to glory, I will come to visions, & revelations of the Lord.
- above fourteene yeares agoe, whether in the body, I cannot tell, or whether out of the body. I cannot tell, God knoweth? fuch a one caught up to the third heaven.
- 3 And I knew fuch a man (whether in the body or our of the body, I cannot tell, &c.
- 4 How that hee was caught up into Paradife, and heard unifpeakable words, which it is not lawfull for any man to utter.
- 5 Of fuch a one will I glory, yet of my felfe I will not glory, but in mine infirmities,
- 7 And left I should bee exalted above measure, through the abundance of the revelations, there was given to mee a thorne in the sless, the messenger of Sathan to buffer me, lest I should be exalted above measure.

8 For this thing I befought the Lord thrice, that it might depart from

9 And he faid unto me, My grace is sufficient for thee, for my strength is made perfect in wealanes. Most gladly therefore will Trather glory in my infirmities, that the power of Christ may rost upon mec.

to For when I am weake, then am I ffrong,

- 11 For in nothing ain I behinde the very chiefest Apostles, though I bee nothing.
- 12 Truly, the figures of an Apollic were wrought among you inall patience, in figures and wonders, and mighty deeds.
- 13 For what is it wherein ye were inferiour to other Churches, except it be that I my selfe was not burdenfome to you? forgive me this wrong.
- 14 For the children ought not to lay up for the parents, but the parents for the children,
- ts And I will very gladly spend and he spent for you, though the more abundantly I love you &c.
- 16.17 Bur beit fo: I did not burden your nevertheleffe being crafty, I caught

Whereupon, I oft, and earneftly befought God, that he would be pleafed to take off the tempter; and to rid mee from that impetuous, and troublefome suggestion.

And he faid unto me; content thy felfe to firuggle a while with this temptation; and know that it is sufficient, that I doe by my grace uphold, and defend thee from the prevailing thereof; well mailt thou endure to be exercifed with it, whiles I shall favegard thee by my grace from the dager of it; for were there not such weaknesses as these, to which fraile humane shesh is subject, there thould not be occasion for mee to magnisse my power, and mercy to men, in giving them firength to overcome, and, in the end, victory; Since therefore it is thus, good cause have I, to resolve to glory in mine infirmities; by which the power, and goodnes of Christ are fo much more advanced, and glorified.

For, when I am weakest in my selfe, then is God most firong in mee, and makes me most strong in him, by that power of faith & patience, and holy courage, which he puts into me.

For, though I be nothing as of my felfe, yet, through the grace of God isabling me, I am not interiour to the very chiefest Apostles, either in my abilities, or labours.

Truly, there was good proofe of my Apostleship amongst you; God gave great, and undoubted testimony therunto, in that marvellous patience which he wrought in me, and in those admirable signes, and wonders, and miraculous deeds which he wrought by me.

What one point, then, is there, wherein ye Corinthians are inferiour to other Churches; feeing your Apofile that converted you is not below theirs: except perhaps this be the matter; that I your Apostle was not chargeable to you, as theirs have beene; this is a wrong that ye may well forgive.

For, though it be the difference betwixt spirituall, and carnall parents; that the spiritual are provided for, by their children, whereas the carnall parents provide for their children; yet I will herein affect to that which your bodily parents are wont to doe, rather to lay up for you, my spirituall children, then to receive any maintenance from you.

And I will very galdly, not only lay out my substance, but lay downe my life for you, although, I am not required accordingly; for the more abundantly I love you,

the leffe am I loved againe.

But, though I did not charge you my felfe; yet my emulous detractors are ready to fay, that I dealt craftiCAP.12.

ly with you, for though I did not burden you in person, I yet that I made a prey of you, and raifed booties from you by those which I sent unto you.

Againe, doe ye thinke that we stand so much upon our excuses, for our owne sakes, that we may come cleare off from your no, we speak before God, in Christ. as calling him to witnesse our fincerity; wee doe, and speake all this for your good, and edification,

For, I feare, left when I come, I shall not finde you so free, and innocent from these offences, wherewith I have charged you, as I would; and that you shall finde me so sharpe, and severe towards you, as will not be pleasing

to you, &c.

And left, when I come against to you, my God give me cause of sorrow and humiliation for your upproficiency, and manifold diforders; and that I shall be occasioned to grieve, and mourne for many enormious finners which have given publique offence, (and have not profelled their repentance for their uncleannesses, and fornications, &c.

CAP. XIII.

Wise have I beene with you already; and now I am this third time comming to you; every one of my commings to you are as fo many severall witnesses against you; now you know it is the word of the Law, that in the mouth of two, &c.

I told you before in my other epiffle, and now I foretell you againe, in this fecond letter, as if I were present in person with you; (my epistle supplying my bodily presence) that I would have it notified to them, which heretofore have scandalously sinned; and to all other guilty persons, that, if I come againe, they must expect

all due severity from me.

Since we are ready to contemne my mecknesse, and patience, and bereupon make question of the power of Christ, speaking in mee; which of all others ye have least cause to doe, having felt in your selves the happy eshicacy of the Spirit of Christ, which hath shewed it selfe mighty in operation, within you.

Forthar Saviour of ours, though he was by his owne voluntary dispensation, in the weaknesse of our humane flesh, crucified, yer, in and on the power of his Godhead,

you with guile did I make a gaine of you by any of them, whom I fentunto you?

19 Againe,thinke you that we excuse our selves unto you? we speak before God in Christ, but we doe all things, dearly beloved, for your edifying.

so For 1 feare left when I come, I shall not finde you fuch as I would: and that I thall be found unto you, fuch as ye would

not, &c.

21 And left when I come againe, my God wil humble me, among you, and that I shall bewaile mairy which have finned already, and have not repented of the uncleannesse and fornication.

- r This is the third rime I am comming to you; in the mouth of two **365**.
- 2 I told you before, and foreself you as if I were prefent the facond time and being ablent now I write to them which heretofore have finned, and to all other, that if I come againe I will not fpare.

3 Since ye feek a proof of Christ, speaking in mo, which to you wards is not weaks, but is mighty in

4 For though he was crucified through weakneffe, yet he liveth by the power of God, for we alfo are weake in him, but we shall live with him by the power of God toward you.

s Examine your felves whether ye be in the faith, prove your owne felves; know ye not your owne felves, how that Iefus Christ is in you, except ye be reprobates?

6 But I trait that yee thall know that wee are not reproduces.

7. Now I pray to God that ye doe no evill, not that wee should appeare approved, but that yee should doe that which is honest, though wee be as reprobates.

Tor we can doe nothing against the couth, but for the muth,

For we are glad whe we are weake, and ye are firong-and this also wee with even your perfection.

good comfort, bee of good comfort, be of one minds, live in peace.

he liveth for ever; even so also we, that are his members, and even we his Apostles, are by unbeleeving worldlings judged weake in and with him; but, we shall live with him gloriously, by that mighty power of God, which he doth, and shall make good unto us; the proofe whereof, he hath effectually shewed in, and to you.

Ye need not, O Corinthians, goe further then to your owne hearts, for a proofe of our Apossleship, and power; Examine ye your selves only, whether ye have faith in Christ; prove your owne hearts; can ye be such strangers in your owne breasts, as not to know that Christ Jesus is in you? certainly ye cannot but know that he is in you, except ye be reprobates.

So as ye must needs either acknowledge and reverence our Apostleship, or yeeld your selves to be reprobates: But I trust ye shall know, and be more and more convinced, that we are the chosen ministers of Christ, & not reprobates.

Now I pray God fo to keep you upright in his feare, that ye may doe no evill, which I doe not wish for our owne sakes, that we might be hereby approved and graced in the successe of our ministerie, but chiefely, if not only, for yours; that ye may be preserved in a course of well doing, what soever become of us in the opinion of men.

For we cannot exercise the power of our Apostleship in punishing, or censuring those that live justly, truly, conscionably; but in the countenancing, and incouraging of them rather, and opposing the contrary.

Let my detractors cast upon me the imputation of weaknesse, because I am not too stirring amongst you; I am glad to be held thus weake, when as my quietnesse is rather caused through your innocence, then my desect: That which we wish, and are ambitious of, is your persection, though it be with our owne disgrace.

Labour towards perfection of holinesse and obedi-

евсе, &с.

THE EPISTLE

OF S. PAVL THE APOSTLE

TO THE

GALATIANS.

CAP. I.

Ho gave himselse to death, for the saving of us from our sinnes, that he might deliver us from the corruption of this present wicked world, and from the condemnation due thereunto; according to the eternal counsell,

and good pleafure of God, our heavenly Father.

I marvell that ye are so soone removed from Christ your Saviour, which hath so graciously vouchsafed to call you to the prosession of his name, anto another doctrine (cocerning the conjoying of the law with Christ) which is by the teachers thereof called a Gospell; But in truth, it is no Gospell at all; neither can there be any other Gospell besides that truth of God, which ye have received from us, how soever there be some false teachers that trouble, and distract your hearts, and labour to pervert, and adulterate the only true Gospell of Christ

But though we, or, if it could be possible, an Angell from heaven, should preach any other doctrine to you, under pretence of a Gospell, then that which ye have received already from us, let him be defied, and accursed.

Thus confident am I of the truth of the Gospell, upon sure grounds; for doe I now herein goe about to be approved of men, or of God rather? Surely it is not the allowance or applause of men, that I seek; for if I made this the scope and drift of my labours, to please men, I should not be the servant of Christ, but of men, rather.

It is no humane, but a divine Gospell.

Who had defigned, and deflined me, even from my mothers wombe, to this worke of my Apostleship, and of his mere grace and mercy called me.

To reveale his some Christunto me, not for my own private

4 Who gave himselfe for our times, that hee might deliver us from this present evill world, according to the will of God, &c.

6,7 I marvell that you are so soon removed from him that called you into the grace of Christianto another Gospel, which is not another but there bee some that trouble you, and would pervert the Gospel of Christ.

8 But though wee, or, an Angel from heaven preach any other Gospell unto you, then that which wee have preached unto you, let him be accurred:

fivade men, or God? or doe I feek to please men? For if I yet pleased men I should not be the servant of Christ.

at Is not after man.

15 Who ieparated me from my mothers wombe & called me by his grace,

16 To reveale his Sou in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood.

19 Save Iames the Lords brother.

- 2 And I went up by revelation, and communicated unto them that Gospell, which I preach among the Gentiles, but privately to them which were of reputation, left by any meanes I should runne, or had run in vaine.
- 3 But neither Titus, who was with me, being a Greeke, was compelled to be circumcifed.
- 4 And that because of false bretkern unawares brought in, who came in privily to spie out our liberty, which we have in Christ Iesus.
- 5 To whom we gave place by subjection, no not for an houre, that the cruth of the Gospell might continue with you.
- 6 But of these who feemed to bee somewhat (whatsoever they were, it maketh no mans person.)
- 7 Bits continuities when they faw that the Golpelland the inscirence.

private good only, but, that I might declare him amongst the heathen, immediately I consulted not with any mortal man, for his information in this mystery of the Gospell.

Save James the kinfman or cofen german of Christ.

CAP. II.

I Wentup, not of mine owne head, but by the appoint ment, and revelation of God; and because there was a seeming difference betwixt the course that I tooke in my preaching, and planting the Gospell, and theirs (they permitting circumcision where they preached, I not permitting it) I was willing to communicate unto them the course which I held among the Gentiles; but not in open hearing, but privately, to those which were in chiefe account; viz. Peter, James, and John; less by any meanes I should have beene thought to have gone a wrong way to worke, in my ministerie.

But so ordered I the matter, that not so much as Fitus, who was with me in that journey, (being a Gentile and a Grecian) was compelled (notwithstanding the importunity of some) to be circumcised.

And that chiefely, because of some falle, brethren of my nation, the Jewes, who were secretly, and underhand brought in, and set, as spies, to prye into that liberty which we have in Christ Jesus, whereby wee doe justly hold our selves freed from these legals ceremonies and observances, and laboured by their inforcement, to draw us unto that bondage of the Mosaicall law, from which we were delivered by Christ.

To whom we yeelded not an inch, nor gave subjection for so much as an houre, but opposed them effectually; that ye might well finde that it was no other, then the truth of the Gospel, which we had delivered to you, and that ye might resolve to persist therein.

But of these great Apostles, who carried much sway in the Church, and seemed persons of eminence, what soever they were, all is one to mee; God doth not accept of any mans person (as more regarding him, because he is great, learned, well-spoken) even the best of them in conserence, added nothing to mee, nor taught mee any thing that I knew not.

But contrariwife, when they faw that I was made the Apostle

Apostle of the Gentiles, as Peter was of the Jewes.

So verfe 8.

And when Peter, James; and John, who were justly accounted to be the pillars of the Church, perceived that great measure of grace, and mercy, which God had vouchfased unto mee, in so miraculous a call to my Apostleship, they did willingly admit me, and Barnabas into the society, and partnership of this great worke; consenting that wee should go to convert the heathen, and they the Jewes.

Thus wee went about our great and holy taske; but when Peter was come to Antioch, where I was, I withflood him openly, and professedly; because indeed hee was worthy of blame, and opposition.

For, before that, certaine Jewes came thither from James; he did familiarly converse at meales, and upon all other occasions, with the Gentiles, as making no disserence betwixt them and Jewes; but when those Jewes were come to him, from James, he withdrew and separated himselfe from the Gentiles, as if they had beene uncleane, and unfit to be conversed with; belike searing the offence of those Jewes which were newly come unto him.

And the other sewes which were with him before, following his example, dissembled also with him, and withdrew themselves from the Gentiles, insomuch as Barnabas also (my companion) began to be drawn away with them.

But when I faw that they halted thus; and went not fincerely on, according to the truth of the Gospell (wherein wee have learned that the partition wall is broken downe, and that in Christ there is neither Jew nor Gentile) I said boldly unto Peter before themall; If thou being naturally borne a Jew, livelt in a free fashion, after the manner of the Gentiles, without any regard of the strict observation of the Jewish rites, why does thou compell those, which are borne Gentiles, to live according to the rules of the Jewish strictnesses.

Wee who are Jewes by nature, and therefore (as it night feeme) peculiarly chosen, and priviledged by God, and not Gentiles, who have been electeofore centured, and rejected for impure and uncleane persons:

Even wee, well knowing that a man is not justified by the workes of the Law, but by faith in Jesus Christ, have believed in Jesus, &c.

cifion was committed un-

- 9 And when lames, Cephas, and John, who feemed to be pillers, perceived the grace that was given unto me, they gave to mee, and Barnabas the right hands of fellowship, &c.
- ome to Antioch, I withflood him to the face, because he was to be blamed.
- 12 For before that certaine came from James, he did cate with the Gentiles; but when they were come, hee withdrew and separated himselfe, fearing them which were of the Circumcision.
- 13 And the other lewes diffembled likewite with him, informach that Barnabas alio,&c.
- 14 But when I faw that they walked not uprightly according to the truth of the Gospell, I faid unto Peter before them all, If thou being a lew livestafter the manner of Gentiles, and not as doc the Iewes, why compellest thou the Gentiles to live as do, &cc?
- 15, 16 Wee who are Jewes by pature, and not finners of the Gentiles, knowing that a man is not justified by the workes of the Law, but by the faith of Iesus Christ, even we have believed in Jesus Christ.

Thus .

17 But if while wee feeke to bee justified by Christ, wee our selves also are found sinners, is therefore Christ the minister of sume? God forbid.

18 For if I build againe the things which I destroyed, I make my felfe a transgressour.

19 For I through the law am dead to the Law, that I might live unto God.

christ, neverthelesse I live, yet not I, but Christ liveth in mee, and the life which I now live in the sless, I live by the faith of the Son of God.

21 Ido not frustrate the grace of God: for if righteofisitese come by the Law, then Christ is dead by the Law.

y O foolish Galatians, who find bewitched you, that you should not obey the struth, before whose eyes selus Christ hath

Thus I said to Peter, and that justly and truly; How is it then? if wee leaving our confidence to be justified by the workes of the Law, and seeking to be justified by Christ, be yet found to bee sinners; shall wee therefore say that Christ came to strip us of that righteousnesse, which we might have hoped for in the Law, and to leave us as sinfull and polluted men, under the state of sinne, and death? God sorbid, that wee should teach such do-arine.

For, as for me, I have alwaies hitherto preached the death and abolition of finne, by the power of Christs death, and if I should now preach the power and prevalence of sinne, over the soule (notwithstanding that death of Christ) I should build up that, which I have somerly destroyed; and make my selfe justly censurable.

It is not the justice of Christ, that voids the Law, or disables it from justifying us; no, it is the Law it selfe that kils her sollowers alone; I my selfe by the power and rigour of the Law, am a dead man to the Law; insomuch as it condemnes mee for not keeping it; and puts me out of all hope and considence in my selfe, or it; that I might seeke unto God, for that life of faith, which is onely to be found in, and by Christ.

As my Saviour was crucified, so am I crucified with him; and by the power of his death am dead to my sins, and corruptions: But though I be dead, one way, yet I live another: yet I know not whether I may properly say, that I live, or rather that Christ lives in mee; for as my soule animates my body, so Christ animates (as it were) my soule; and moves and workes in me; and the life which I now live, is not a carnall, but a spiritual life; not the life of nature, but of grace, wrought in mee by the power of saith in the Sonne of God, &c.

Howfoever other men may be joyning Christ and the Law together; I for my part will not be so injurious to the grace of Christ, as to frustrate it by adding a parmer to it; for surely if righteousnesses be to be had by the workes of the Law, then Christ is dead in vaine.

CAP. III.

Yee foolish Galatians, how comes it to passe, that ye are so bewitched, by your glozing, and false teachers, as to be carried away from your obedience to the truth of the Gospell; yee, which have had Christ Jesus

CAP. 2.

fo clearly, and openly preached unto you, as if yee had feene him banging upon the croffe before you.

Let measke you but this question; Yee beleeve that ve have received the Spirit of God; tell mee then, whence had you it? did you receive it by doing the workes of the Lawaby the gift of these circumcifers? or did yee receive ir upon your hearing, and beleeving of the Gospell, and that word of faith which ye heard of us?

Are ye to foolith, as having begunne in the profession of the doctrine of juffification by faith, ye will now feeke to be perfected by circumcifion in the fleth, and other

carnali objetvances >

Have ye in vaine suffered so much for the defence and profession of the Gospellaif, at least, it be in vaine, as certainly it is in vaine, if ye now flye off from the fincerity, and truth thereof.

The Apostles of Christ, who by laying on of hands gave you the miraculous gifts of the Spirit, and wrought thange wonders among you, did they do it upon your doing of the workes of the Law, or upon your receit of the doctrine of faith?

Preached before unto Abraham, even ere he was circumcifed, this glad tidings of the Gospell; saying, Thy name shall be used in all benedictions; and thou shalt be a patterne and rule of bleilings to all nations.

So then they which do truly belowe, are to bleffed, as

faithfull Abraham was.

For, as many as depend upon the workes of the Law for their justification, are under the curse, in not performing the Law; as it is written: Curied, &c.

The Law doth not stand upon the requiring of our faith as a condition of our justification, and falvation; but flands upon thefe termes; The man that doth them, thall

in, and by them obtaine life.

Christhath redeemed us from that curse, which must needes follow upon the breach of the Law; in that hee, who was in his owne perform not holy, and bleffed, in the person of us sinners, and for us (for whose sinnes he came to fatisfie his Father) hee is made a curse : as it is written, &cc. Sec Dens. 21.23.

That the bleffing which was promifed to Abraham, might, &c. that wee through faith, might receive that good Spirit of lanctification, which hee hath promited.

Brethren, let mee fetch an argument even from your humane affaires; If it be but a mans covenant, yet if it be ratified, and confirmed, no man takes upon him, to difabeene evidently fet forth, crucified among you?

2 This onely would I learne of you, Received ye the Spirit by the workes of the Law, or by the hearing of faith?

3 Are ye fo foolifh?having begun in the Spirit, are yee now made perfect by the fleffi?

4 Have yee fuffered for many things in vaine? if it

be yet in vaine.

5 He therefore that miniftreth to you the Spirit, and worketh miracles among you, doth hee it by the workes of the Law or by the hearing of faith?

8 Preached before the Gotpell unto Abraham, faying, In thee shall all na-

tions be bleffed.

9 So then, they which be of faith are bleffed with faithfull Abraham.

to For as many as are of the worker of the Law, are mader the curie.&c.

12 And the Law is not of faith: but the cam that doth them shall live in them.

12 Christ lath redecmed us from the curse of the Law, being made a curle for us: for it is written: Curled is every one that hangeth on tree, &c.

14 That the bioffing of Abraham might come on the Genthes, through Iefus Christ.

ts Brerhren, I speake after the manner of men: though it be but a mans co venār, yet if it be cohimed,

pull 4

no man disamileth orad-

and his feed were the promises made. He saith not, and to his feedes, as of many, but as of one, and to thy feed which is Christ.

17 And this I fay, that the covenant that was confirmed before of God in Christ, the Law which was foure hundred and thirty yeares after, cannot disanull, that it should make the promise of noise effect.

be of the Law, it is no more of promife; but God gave it to Abraham by promife.

19 Wherefole then ferveth the Law? it was added because of transgressions, till the seed should come to whom the promise was made, and it was ordained by Angels in the hand of a Mediator.

20 Now a Mediator is not a Mediator of one, but God is one.

21 Is the Law then against the promises of God? God feebids for if there had been a law

null, or to alter it: How much more shall the covenant, that God himselfe made with Abraham, be sirme and inviolable.

Now to Abraham, and to his seed were the promises made; I will be the God of thee, and thy seed; And in thy seed shall all the nations of the earth be blessed; And though the word Seed, do in the signification thereof imply a collection, or multitude, yet in this sense it is, in the use, and intention of God, restrained to one, even Christ; who is, by a specialty, that seed of Abraham, by, and through whom the blessing is derived to all nations.

And this I inferre hereupon; this being an Evangelicall covenant, which was made before hand, with Abraham, of bleffing and falvation, to be had by, and in his feede, Christ; it cannot be that the law which was given four hundred and thirty yeares after, should disamilit; and make this so ancient, and firme a promise of none effect.

For the law and the promife cannot both stand together; if righteousnesse and salvation be by the workes of the Law, then it is not to be had, by vertue of the promise; But God gave it to Abraham, by promise; therefore not upon workes.

If the promise then were sufficient; wherefore serves the Law? why came that so long after, if the promise, made so long before, were enough to save men? surely there are other uses of the law, and other occasions of the delivering of it. As (for one) the law was given to bridle and restraine the transgressions of men; to shew them their sinnes and imperfections, that in a sense of their visensses, they might seeke unto Christ, who is that seed in whom the promise of the blessing was both made and accomplished; and this law was ordained and given of God, by the ministery of Angels, in the hand

of a third person, that should go betweene God, and his people, as a messenger or mediator; even Moses, who was to take the Law from the hand of Angels, and de-

Now a Mediator implies a difference; there cannot be a Mediator, where there is but one fide; God being one therefore, the people mult be the other party; and thereupon it will follow, that the law is so face from an intendment of giving life, as that in the delivery of it, it argues a difference, hetwixt God and his people.

What then? is God in these proceedings, contrary to himselse, in giving a law and promises contrary to each other? as if hee would have saved men by the Law first;

and

CAP. 3.

and then altering his purpose resolved to save them by his promise? God forbid, No, God is constant to his owne determinations herein. For if men could have attained to life by the keeping of the Law; there had been no use of the righteousnesse of faith.

But now the Scripture hath made knowne to us our univerfall finfulnesse, wherewith every soule istainted, and bound over to death; so as no man can looke for any advantage from the law; so as now there is just roome made for the necessary supply of the promises of salvation by faith in Christ, to be obtained of all them, that believe in him.

But, before this happy supply of faith came, we were all obnoxious unto the law, and to the condemnation threatned to the breakers of it; and were (as it were) shut up close prisoners under the law, and reserved for this comfortable release of faith, in that Saviour which should afterward be revealed.

Wherefore the law was not intended to perfect us, as of it felfe, but onely to bee our Schoole-master to train us up unto the higher forme of Christ; that by it we being convinced of our owne impersections, and dangers, might seeke for our justification by faith in Christ.

But after that faith is once wrought in the heart, wee are no longer under the tyramie, rigour, malediction of the Law, which is as the ferule of that hard Schoole.

maller.

For ye are all now the children of God, by faith in Jefus Christ, even the children of God, not the slaves or pupils of the law; and therefore do now obey the law, as out of the duty of sonnes; not out of constraint; as a rule of life, not as a meanes of your justification.

For as many of you as have beene baptized into Christ, have made Christ your owne; and are cloathed

with his graces, with his merits.

God makes no difference now betwixt nations, and persons: all areasiste, year all are one to him, in Christ; his acceptation doth not single out a Jew from a Greeke, but his mercy is indifferently extended to them all, without all respect of persons.

And if ye be Christs, then are ye that speciall seed of Abraham, to which the promise is made; and by consequence, ye are the inheriters of the blessing promised.

given, which could have given life, verily righteoufnesse should have been by the law.

- hath concluded all under finne, that the promite by faith of lefus Christinight be given to them that believe.
- 23 But before faith came, wee were kept under the law, flut up into the faith, which should afterwards be revealed.
- 24 Wherefore the law was our Schoole-master to bring us unto Christ, that wee might be justified by faith.
- 25 But after that faith is come, we are no longer ander a Schoole-mafter.
- 16 For yee are all the children of God by faith in Christ 1000.
- as have been baptized into Chrift, have put on Chrift.
- 28 There is neither Iew, nor Greeke; there is neither bond, nor free; there is neither male, nor female; for yee, &c, are all one in Christ Iesus.
- 29 And if ye be Christs, then are yes Abrahams feed, and heires according to the promise.

CAP. IIII.

Now I flay, that the heire, as long as hee is a child, differeth nothing from a fervant, though hee herd of all.

3 Even to we, when we were children, were in hondage under the elements of the world:

4 But when the fulnesse of the time was come, God sent forth his Sonne made of a woman, made under the law,

yere under the law, that were under the law, that we might receive the adoption of fonnes.

6 And because yee are fone God bath sent torth

6 And because yee are fons, God hath sent torth the Spirit of his Son into your hearts, crying, Abba, Laher.

9 But now after that ye have knowen God, or ia-ther are knowen of God, how turne yeagaine to the weake and beggerly elements, whereanto ye defire againe to be in bodage?

10 Ye observe dates, and moneths, and times, and yeares.

von beas I am : for I am as ye are, ye have not injured one at all.

IT is with man under the law, as with a child under wardship or pupillage: let the child be never so great an heire, yet so long as he is under age, he is held downe; and differeth nothing, in his usage, from a servant, but is kept straitly in, under tutors, and governous, until the full time limited by his fathers wil, or fet by the laws, be expired.

we were under the bondage, and wardship of the law of ceremonies:

But, when the time, which our heavenly Father had prefixed, for our freedome, was fully comne, God sent

Even so it is with us, in this spirituall minority of ours

forth his Sonne, made of a woman, and made voluntarily subject unto the law, To redeeme us that were in bondage to the law, that we might now attaine those sull and ample priviledges,

and liberties, which belong to us as fonnes, by the vertue of his gracious adoption.

And, because ye are his truly-adopted sonnes: God

hath given you the comfortable sense, and assurance of his mercy; in that he hath given unto your hearts, the

holy Spirit, even the Spirit of his Sounc; which with an

holy vehemency inables you to lay claime to God as

your owne, and to speake to him by the name of Abba, Father.

But now after that ye have knowne God, and his will; year ather, after that God hath so knowne you, as to accept you to mercy, and to reveale his will unto you; how is it that ye being thus indeared to God, yet turne backe to the base, and impotent ceremonies of the law, from which ye were freed, as if ye were fond of that bondage whereof ye are acquited?

Yee stand upon the Judaicall observations of those new Moones, and Sabbaths, of the seaventh moneth, of the solemne festivities, and of Jubilees, which the Molaicall law hath prescribed.

Brethren, I befeech you be ye fo affected to me, as I am to you; and be ready to follow my example in leaving these rituall observations, as I am ready in all indifferent things to conforme my selfe unto you. And if I have spoke sharply to you in this point, thinke not that

gainst you; for yee have not wronged me at all.

Ye know that when I first came amongst you and

it is out of any discontentment, or private displeasure a-

bteacheg,

13 Yeu know how

preached the Gospell to you, though I was then much opposed, and outwardly afflicted, and demeaned my felf in an homely, and meane manner.

Yet ye then did not despise or reject me, because I was thus afflicted, and meane in my outward port and cariage; but received me with all alacrity, and reverence; so as it an Angell of Godhad comne amongst you, yea, if my Lord Jesus should in person have comne to you, yee could not have shewed more outward respect to him.

Where is then that bleffednesse, which ye spoke of professing how happy ye were in such a teacher, for I beare you record, &c.

These false teachers make shew of much zealous affection that they beare you; as if they wooed your love; but it is but colourable, and ill-grounded; they would draw away your respect to us, that ye might be wholly devoted to them.

But it is good to be zealously affected towards good men, and upon good grounds alwaies; and when ye have once placed your good liking and opinion, as ye did once upon me, not to be easily removed from it; but to continue it still, as well in absence, as in presence.

My little children, whom I have once begotten unto Christ, by the Gospell; and of whom (as being now relapsed to Judaisme) I am now in travell againe, till I have recovered you to that sincere saith, and persect liberty in Christ, which we once had.

I desire to be personally present with you, now, that I might frame, and alter my speech with you, according as I should see occasion, one while reproving, another while incouraging you, one while applauding you, and another while bemoaning and bewaiting your danger, for, indeed I am in much doubt of you.

Tell me, ye that have so much desire to fall backe, and to be under the bondage of the law, if ye have such a minde to Moses, doe but heare what Moses hath told you.

For, it is written, you know, in him; that Abraham had two fonces, the one, Ismael, by his bond-woman Hagar, the other, Isaac, by his true wife, Sara.

Abraham was indeed the naturall Father to them both, but, as for Ismael, who was the bond-womans some, he had nothing but nature in him; as he was conceived in an ordinary manner, so, he had nothing but mere flesh, derived from Abraham; but Isaac, that was the some of Sara, the free-woman, and lawfull wise of

through infirmitie of the flesh, I preached the Gospell unto you at the first.

14 And my temptation which was in the flesh, ye despited not, nor rejected, but received me as an Angell of God, even as Christ 18 sus.

15 Where is then the bleffedneffe you fpake off for I beare you record,&c;

17 They zealously affect you, but not well-yea, they would exclude, that you might affect them.

18 But it is good to be zealoufly aftered alwaies in a good thing, and not onely when I am prefent with you,

19 My little children, of whom I travaile in birth againe, untill Christ be formed in you.

20 I defire to be prefent with you now and to change any voice i for I fland in doubt of you.

21 Tell me, ye that defire to be under the law, do ye not heare the law?

22 For it is written, that Abraham had two fonnes, the one by a bondmaid, the other by a free-womon.

a3 But he who was of the boud-woman, was borne after the flesh, but he of the free-woman was by promise.

3 Abraham,

 \mathbf{Z} 3

24 Which things are an allegory; for these are the two covenants, the one from the mount Sinai, which gendereth to bondage, which is Hagar.

15 For this Hagar is mount Sinai in Arabia, and answereth to lerusalem, which now is, and is in bódage with her children.

26 But Ienusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoyce thou barren that bearest not, breake forthand cry &cc.

28 Now we, brethren, as Isac was, are the chil-

dren of promife.

29 But as then he that was borne after the flesh. perfecuted him that was bome after the Spirit, even foit is new.

30 Neverthelesse, what faith the scripaurercast out the bond-woman, and her for the forest the bond-woman (hall not be heire with the fon of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free,

Abraham, was both extraordinarily conceived upon the promife made by the Angell, and was the sonne of Abrahamsfaith; to, and in whom the promise of bleffing made to Abraham was accomplished.

Which, as it is a true history, so it is an allegory also of spirituals things; for these two mothers resemble, and expresse the two covenants; Sara, the covenant of grace: and Hagar, the covenant of workes; This Hagar then

bringeth forth children to bondage.

Which fame thing is also typed forth unto us by Sinai, and Jerusalem: For this Hagar is a figure of mount Sinai in Arabia (out of the bounds of the promifed land) where the law was given, and reprefenteth the prefent Jerusalem, as it now stands, under the bondage of the law, to which flie, and her children have subjected themfeldes.

But the spiritual Jerusalem, which is the Church of the new Tellament, gathered by the heavenly grace of God, is free from all these slaveries of the ceremonials law; which Church is the mother of us all, and sommucateth therefore her freedome unto us.

See Esay 54. I.

Now brethren, we Christians are (as Isaac was) the formes of the freewoman, and those to whom the pro-

mile of bieffing is both made, and performed.

But, as then, I smael, which was the merely naturall sonne of Abraham, persecuted Isaac, that was borne, above the power of nature, by the wonderfull worke of God, and also renued by the Spirit of God; Even so it is now; the formes of the bond-woman, those that will needs be flaves to the law, perfecute, and oppose those free Christians, which know themselves exempted there-from.

Neverthelesse, even as Sara said to Abraham, Cast out the bond-woman and her fonne; for, &c. Even fo hath God determined concerning the Jewish Synagogue, and their abettors, which fland for the law; that he will cast them off, and bereave them of all the priviledges of his Chutch, and the inheritance of children.

So then brethren, we fee how to account our felves: we are not children of Hagar the bond-woman, that we should be under the law, but, of Sasa the free-woman, that wee should be under grace.

CAP.

CAP. V.

STand fast, therefore, in that spiritual liberty, from the law of ceremonies, wherewith Christ bath made you free, and be not agained rawne into a willing bondage, and servitude unto them.

There is more in this your yeeldanco to these rites, then ye are aware of; Behold, I Paul say unto you, that is now, after yee have beene informed so fully in the truth of the Gospell, ye be circumcised, as in obedience to the law, Christ shall profit you nothing; ye doe, what in you lieth, srustrate the death of your Saviour.

For, I teltific against ro every man, that who foever is circumcifed, doth by this figne professe himselfe, and so becomes, bound to keepe the whole law, and every rite thereof; for circumcifion is a badge of Judaisme; and who foever yeeldeth rhereunto, makes himselfe liable to all those manifold, and burdensome observations of the law.

It is a fearefull, but most sure word; whosever of you seeke to be justified by the law, bath renounced the benefit of grace, and Christ is become of no essection him; for as much as the purpose of Christs comming, and all his active, and passive obedience was to see us from the law, and to justifie and acquire us from our sinnes.

For we who are renued by the Spirit of God, are by the fame Spirit taught to expect full justification from faith in Christ, and not from the workes of the law.

For in Jesus Christ, and his Kingdome, the Church, meither is any man the more respected for his circumcision, nor lesse regarded for his uncircumcision; but every man is accepted of God, according to that measure of true faith, which he hath in him; I meane not an idle and dead believe, but a lively and operative faith, such a one as worketh by love.

Ye went on very forwardly, and commendably, in the course of Christianity, who did stand in your way, and stop those good proceedings of your obedience to the truth of the Gospell?

Surely, this perswasion of retracting you, commeth not from God, who called you forward into this good way, but it comes from Satan and his wicked instruments, your salse teachers.

But take heed, brethren, a little false doctrine may infect and poison your whole prosession.

- Stand fast therefore in the liberty wherewith Christmath made us free, and be not intangled again with the yoak of bondage.
- 2 Behold, I Paul fay unto you, that if ye be circumcifed, Christ shall profit you nothing.
- 3 For I telline againe to every man that is circumcifed, that he is a debtor to doe the whole law.
- 4 Christ is become et no effectunto you: who soever of you are justified by the law, ye are fallen from grace.
- 5 For we through the Spirit wait for the hope of righteonfielle by faith.
- 6 For in Tesus Christ, neither circumcision availeth any thing, noruncircumcision, but faith which worketh by love.
- 7 Ye did run wel, who did hinder you, that yee should not obey the truth?
- 8 This perfusion commeth not out of him that callethyou,
- o Aintle leaven leaveneth the whole lumpe.

And

you through the Lord; that you will be none other-wife minded, but he that troubleth you, shall beare his judgement, who soever he be.

11 And I, brethren, if I yet preach circumcition, why doe I yet futter perfecution? then is the offence of the crosse ceased.

12 I would they were even car off which trouble you.

13 For brethren, ye have been called unto liberty, only tile not liberty for an occasion to the flesh, but

by love ferre one another,

15 But if yee bite and devoure one another, take heed that ye be not confu-

med one of another.

16 This I fay then, walk in the spirit, and ye shall not fulfill the lust of the fless.

17 For the flesh lusteth against the spirit, and the spirit against the flesh,&c.

18 But if ye be led of the spirit, ye are not under the law.

the flesh are manifest, &c.

And I am confident in you, through the goodnesse of God working in you, that ye will not be transported thus lightly, with erroneous doctrine, but that ye will continue constant unto that truth, wherein you have been informed; But whosoever he be that bath thus troubled the peace of the Church, and laboured to seduce you, shall be sure to seele the just judgement of God upon him, for so great a sinne.

And, whereas the falle teachers have suggested to you,

that I my selfe am a savourer of circumcisson, and preach the lawfulnesse, and expediencie of it; they wrong both you, and me, in this mis-information; sor, if I doe preach circumcisson, why doe I yet suffer persecutions then that scandall and slander of the crosse, which the adversaries cast upon us (in teaching that by Christ crucisied, and not by the workes of the law, men are justified) is utterly at an end; and all is peace betweene the Jewes, and us.

I would to God these injurious and vehement urgers of circumcision, and other Jewish rites, were utterly cut off; that the Church of Christ might be at peace.

For brethren, ye have beene by vertue of your Chri-

stian prosession, called into a liberty, and freedome from legall observations; Onely, make ye a good use of this freedome; and doe not so demeane your selves, as if yee thought that ye were hereby let loose to all inordinatenesse, and licentious courses; But so serve one another by love, as that ye have care of the edification of each other in goddinesse.

But, if ye fall foule upon each other, by fecret hostilities, and labour to undoe the same, and good report of each other; and werry, and teare each other with factious oppositions, take heed lest ye be the authors of each others endlesse consuston.

Walke ye, and live according to the information, and guidance of the holy Spirit of God; and ye shall not be carried away with the vaine and sinfull lusts of the flesh.

For there is a continual entity betwire the flesh, which is our corrupted nature, and the spirit, whereby we are regenerated; so as the flesh susteth, &c.

But if ye be led by the Spirit of God, ye are not under the bondage of the law; but doe, out of your free love unto God, yeeld cheerfull obedience to him.

Now the workes of our corrupted, and depraved nature are manifest, &cc.

And

And they that are Christs, have so farre crucified this corrupt nature, with the affections and lusts thereof, as that, howsoever they have some remainders of life, in them; yet, they have not so much vigor, as to raigne, and rule in them.

If then, we be persuaded that the Spirit of God is in us, and that we have a true spirituall life in him, let us also walke, so, as may become the guidance, and direction of the same Spirit.

24 And they that are Christs, have crucified the fiesh with the affections and lusts,

25 If we live in the Spirit, let us also walke in the Spirit.

CAP. VI.

BRethren, if a man, through weaknesse, be overtaken with some sinne, ye that are regenerate persons, and know what our nature is, restore such a one, &c.

Beare ye mutually the burdens of each others infirmities; we all have our load, it must be our care, and defire to ease each other in the bearing of them: and so in loving each other we shall suffill the law of Christ.

Ler no man stand upon the points of his owne skill, righteous nesselection; For, if a man thinke him-felse to be something, when indeed he is nothing, his overweening befooles him.

Let every mantric, and examine his owne actions, by the rule of Gods word, and then shall he (finding them sincere and upright) finde cause of rejoyeing in the testimonie of his owne conscience; and not stand upon the opinions of others.

For every man shall be answerable to God for his owneadions, and not for other mens.

Let him that is taught in the word, by way of just thankfulnesse, and retribution, communicate to him that teacheth him, in all outward good things, returning to him temporall blessings in lieu of those spirituall, which he receive th from him.

Let no man, when he unjustly drawes backe his hand from the maintenance of Gods ministers, pretend excuses; Be not deceived; God is not mocked, and cluded by our shifts, but what, or howsoever a man soweth in the distribution of these earthly things this way; in the same manner, and measure shall he reape from the hands of God.

He that believe the heie outward good things only

- 1 Brethren, if a man bee overtaken in a fault; yee which are spiritual, restore such a one.
- 2 Beare ye one anothers burdens, and to fulfill the law of Christ.
- 3 For if a man thinke himfelfe to be fomething, when he is mathing, he deceiveth himfelfe.
 - 4 But let every man prove his owne worke, aid then shall he have rejoycing in himselfe alone, and not in another.
 - 5 For every man shall beare his owne burthen.
 - 6 Let him that is taught in the word, communicate unto him that teacheth, in all good things,
 - 7 Be not deceived, God is not mocked: for what-foever a man foweth, that shall he also reape.

8 For he that soweth to

upon

his flesh, shall of the flesh reape corruption; but hee that soweth to the Spirit, shall of the Spirit reape life overlasting.

ro As weehave thereforc opportunity, let us do good to all men, especially unto them, who are of the houshold of faith.

make a fatte thew in the flesh, they constraine you to be circumcifed: onely lest they should suffer perfecution for the crosse of Christ.

themselves who are circumcised keeps the Law, but defire to have you circumcised, that they may glory in your sless.

14 But God forbid that I should glory, save in the crosse of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ lesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walke according to this rule, peace be on them and mercy, and upon the livel of God.

upon the pampering of himselfe, and regards none, but his owne private pleasure, or profit, in disposing of them, that man shall be rewarded accordingly; for these carnall respects of his shallend in losse, and corruption; but hee that bestowes them to holy, and Spirituall purposes, being therein led and directed by the Spirit of God, shall by the goodnesse of that same Spirit, (graciously remunerating him) receive eternal life.

Letus be ready to do good, and liberally to distribute

these careful things to all, that have need, but especially to all our sellow Christians; and amongst them, yet more particularly, to those that have the eversight of this samily of God.

As many as affect glory, and popularity, and their own eafe, & fafety, urge unto you a necessity of being circumcifed; providing herein for their owne quiet, and indemnitie: lest they should from the Jewes suffer perfecution, for preaching the full effect of the death, or crosse of Christ, withour the workes of the Law.

For neither doe these sudaizing teachers themselves, though they be outwardly circumcifed, keepe the Law in other things; so as it is plaine that they doe not urge these matters out of any true zeale to the Law, but onely they would draw you in, that they might glory of the circumcision of your siesh, as if they had converted you to their Judaisme.

Let them glory of what they will, boasting of the validity and use of their sieshly circumcision; but for mee, God forbid that I should glory in any thing, save in the benefit of the crosse, and passion of our Lord Jesus Christ, by whom the world is crucissed to mee, so as it prevailes not against mee, to carry mee away from my holy courses: and I am crucified to the world, so as I affect not the glory and vanity thereof.

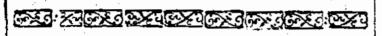
For in Christ Jesus, and his acceptation, and in true Christianity, there is neither respect to circumcision, and the rest of those legals observations, or to any priviledges thereby challenged; nor yet to uncircumcission, or any of that secular learning, and wisdome, which is bragged of among the Gentiles; nothing carries it there, but a new creature; he that is regenerate is a true servant of Christ, and is accordingly regarded of him.

And as many as walke according to the rule, that I have in this my epiffle commended unto you, feeking justification onely by Christ, without the workes of the law, peace be unto them, and mercy; and not to them onely, but to the whole Church of God, every where.

T

I have given you a true Apoltolicall decision of the controversie moved amongst you: let no man be further troublesome to me, but reit in this sentence of mine:well may I challenge this at your hands, for I beare in my body the markes of the fufferings which I have endured for the name of our Lord Jesus.

17 From henceforth let no man trouble me, for I beare in my body the markes of the Lord Iefus.



THE EPISTLE

OF S.PAVL THE APOSTLE

TO THE

EPHESIANS.

CAP. L.



* Ho bath bleffed us, not with these outward favours of riches, and honour, and fuch like bleffings, which are uncertaine, and transitory; but with all spirituall blessings, which may fit us for those heavenly places, provided for us, in, and by Christ.

Which bleffings of his have beene beflowed upon us out of that infinite love, whereby he hathchosen us, before the beginnings of the world, to this end and purpose, and with this effect, that wee should be holy, and blamelesse, both in our disposition and conversation before him, approving our unfained love unto him in all chings.

Having by his eternall decree predestinated and foreordained us to be his adopted fonnes, in, and by Jesus Christ; not out of ought that was or should be in us, but according to his owne mere mercy, and the good pleafure of his owne will.

All which God hath done for us, for the onely praise and glory of his infinite grace, and mercy; wherein hee hath made us (which were of our felves justly hatefull) to be accepted in his beloved Sonne Jefus Christ.

In, and by whom wee have redemption through his precious blood (which was paid as our ransome,) and full forgivenesse of all our sinnes, according to the abundance of his mercy to us.

a Who with blelled in with althorization lings in heavenly places in Chrift.

According as hee hath , chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.

3 Playing predellinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his

or To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom wee have redemption through his blood, the forgivenesse of finnes, according to the riches of his grace.

8 Wherein hee hath abounded towards us in allwifedome and prudence.

tion of the fulnesse of times, he might gather together in one all things in Christ, both which are in heaven, and which are on

II In whom also wee have obtained an inheritance.

carthieven in him.

12 That we should be to the praise of his glory,

who first trusted in Christ.

13 In whom also after that ye beleeved, yee were sealed with that holy Spirit of promise:

14 Which is the earnest of our inheritance, untill the redemption of the purchased possession, unto

the praife of his glory.

18 That yee may know what is the hope of his calling, & what the riches of the glory of his inheri-

tance in the Saints.

20 And fet him at his owne right hand in the heavenly places.

2) Faire above all principalitie, and power, and might, and dominion, and every name that is named, not only in this world, but also in that, &cc.

things under his feet, and gave him to be the head over all things to the Church:

33 Which is his body, the fulnesse of him that filleth win all.

Wherein hee hath beene exceeding bountiful unto us, in imparting to us the rich treasures of spirituall wisdome, and prudence.

That in the fulnesse of time, which God in his wise dispensation, and providence had appointed, hee might call and gather together, under one head, Christ Jesus, all, both Angels in heaven, and men on earth, which pertaine unto him.

By whom also, and in whom, upon his gracious uniting of us to him, wee have obtained an happy and glorious inheritance, &c.

That our glory might be, to the praise and glory of him, who hath thus crowned and glorified us, who first here below beleeved in Christ.

In whom also after that ye beleeved, yee were made fure, and sealed up for his, by that holy Spirit of his, which hee promised to send to all his elect, infallibly witnessing to your spirits, that yee are the sonnes of God.

Which is to usbeforehand, the certaine earnest, and pledge of our full inheritance to come, even untill that purchased possession of eternal life may be sully accomplished and stated upon us, to the praise of his glory.

That ye may know what great, and wonderfull good things yee may, and ought to hope for, by vertue of his effectuall calling of you: and what the unspeakable and unvaluable riches are of that glorious inheritance, which he hath laid up for his Saints.

And exalted him in his humane nature, to the participation of his infinite glory and majefly, in the highest heavens.

Farre above all the most mighty, and most glorious Angels of heaven, and what soever thing else is, or can be named, either in earth or in heaven:

And hath put all things in subjection to him, as mediator, and hath appointed him to have the disposing of all things, as the head of the Church:

Which Church is so to Christ, as the body is to the head, making up the sulnesse of Christ (who hath of himselfe full persection and infinite power and majesty) so as his goodnesse holds not himselfe complete without his Church.

CAP. II.

And you hath hee by his Spirit quickned, who were in the state of your corrupt nature, dead in your finnes, and trespasses; having therefore no more power to raise up your selves, then the dead man hath to raise himselfe from his grave, now hee hath wrought power-

fully in you, and hath freed you from those your finnes: Wherein ye lived in times past, framing your selves according to the wicked course, and trade of the world; and according to the will of him, who is the prince of those wicked spirits, which exercise their power in the aire; even that evill spirit, which now worketh, and ru-

leth in them who are wilfully disobedient:

Fulfilling the finfull defires of their corrupt nature, both in carnall, and in mentall, or spirituall fins; both in bodily uncleannesses, and in the errours, and exorbitances of the minde; and were naturally fuch, as could expect nothing from the hands of God, but wrath, and damnation; even as other heathens justly may, and are.

Having raifed Christ, the head, hath together with. and in him, quickned us his members, by vertue of his refurrection; and that merely out of his owne good will towards us, for by grace, and not by any merits of ours.

are wee laved.

So allowerle 6.

That not onely the presentage, but those that are to come also, might see and feele the exceeding riches of his grace in his kindnesse towards the Gentiles also, in calling them home to him, through Jefus Christ.

For our of the mere favour, and mercy of God, are ye faved, through faith in Christ, yee cannot merit any thing, as of your selves; it is the free gift of God.

This falvation is not of workes, lest any man should finde cause of boasting in himselfe, that be hath earned it at Gods hand, and therefore is not beholden to his mercy.

For all that we are, and have, is his; wee are his workmanship, created not onely in Adam to a naturall life, but in Christ to a spirituall life of new obedience, that weeflould do all manner of good workes, which God hath in his eternall counfell prepared, and fore-ordained

forus to walke in.

1 And you hath hee quickened, who were dead in trespasses and finnes;

2 Wherein in time past, ye walked according to the course of this world, according to the prince of the power of the aire, the spirit that now worketh in the children of difobedience:

3 Fulfilling the defires of the fielh, and of the mind, and were by nature the children of wrath, even as

others.

5 Hath quickened us together with Christ, (by grace ye are faved.)

7 That in the ages to come, hee might shew the exceeding riches of his grace, in his kinducile towardsus, through Christ Jelus.

8 For by grace are ye laved thorow faith, and that not of your felves; it is the gift of God.

9 Not of workes, left any may should boast:

10 For we are his workmanship, created in Christ Iclustrate good workes, which God hath before ordeined that wee fhould walke in them.

A a

Who '

CAP.3-

ir Who are called uncircumcifió, by that which is called the circumcifion in the flesh made by hands.

were without Christ, being aliens from the commonwealth of I frael, and strangers from the covenants, of promise, having no hope, and without God in the world.

14 For he is our peace, who hath made both one, and hath broken downe the middle wall of partition between us.

his fleth, the enmity, even the law of commandements, contained in ordinances, for to make in himfelfe of twaine, one new man, so making peace.

16 And that hee might reconcile both unto God, in one body, by the croffe, having flaine the enmity thereby.

And are built upon the fourtheries of the Apostles, and Prophets, Christ Iefus himselfe heing the chiefe comer stone.

21 In whom all the building fiely framed together groweth unto an holy Temple.

a If ye have heard of the dispensation of the grace of God, which is given to me-ward.

Who are scornefully called, The uncircumcision, by those Jewes which boast themselves to be called by the title of a siefnly circumcision; as if in this right they were accepted of God; and ye in the defect thereof were forlorne, and rejected.

That at that time ye had neither knowledge of Christ, nor any interest in him; being mere for ainers from the holy Church of God, and strangers from the gracious covenant which hee hath made with all his faithfull ones; having neither any hope of salvation, nor any just ground of hope; and living, as without the acknowledgement of a God in the world.

For he is our perfect peace-maker, yea our very peace and reconciliation it felfe; who hath conjoyned in one body of the Church, both Jewes and Gentiles; and, whereas there was a wall of partition fer up betwixt these two, so as they could not come together, hee hath broken downe that pile of division, so as now, wee are one family, as it were, in one roome of the same Church.

Having in his fuffering of death in his body utrerly abolished the cause of this division and enmity, which was the Law ceremoniall, consisting of divers rites, and ordinances; for to make those two kindes of people, Jewes and Gentiles, one new creature, in and to himselfe, so by this gracious union, making peace betwirt them.

And that having made them up into one body, hee might reconcile them, not to themselves onely, but to God also, by that propitiatory facrifice, which he made of himselfe, upon his crosse, having utterly extinguished thereby the entity betwixt God and us.

And are the living stones of that holy Church of his, which is built upon the foundation of the doctrine of the Prophets and Apostles: Jesus Christ himselfe being that chiefe corner stone, in whom both the wals of Jewes and Gentiles, are conjoyned.

In whom alone, all the whole building, being compacted, and comented together by love, is made up into one Euangelicall Church, whereof the Temple was a type.

CAP. III.

IF ye have heard of my Apostleship, and charge to preach unto you the tidings of grace, and salvation; which is committed unto me for your behoofe.

And

And to make manifest unto all men, the communication of this wonderfull mystery of the saving of mankinde, which God (the creator of all things by Christ) reserved from all eternity in his owne secret counsell.

To the end that now, the glorious Angels of heaven (after that God had once vented, and declared that his good purpose to mankinde) might see in this wonderfull redemption, and blessed union of the Church, a cleare proofe and demonstration of the manifold, and infinite wisedome of God.

In whom we have boldnesse, and free and consident accesse to the throne of Gods grace, by that faith which gives us a right in him, and assures us of a gracious accep-

tation.

Wherefore, I defire you that yee be not discouraged at the fight of those tribulations, which I suffer, for preaching the Gospell to you; year rather, yee ought to account them your glory, and rejoycing; in that ye have an Apostle, who is thought worthy to suffer for the name of Christ.

Of whom that whole united family of Saints, both in heaven and earth, and here below of Jewes and Gentiles, is named to be the one univerfall Church of Christ.

That yee may be able with all his Saints, to conceive the absolutenesse, and infinite persectnesse, and exactnes of the worke of that reconciliation, which hee hath wrought for mankinde, in all the dimensions of it; and may be affected with it accordingly.

And, that ye may apprehend that unspeakable love of C hrist towards us, the full knowledge whereof paseth all finite capacity; and that ye may be filled with all

perfection of the graces of God.

CAP. IV.

Endeavouring to preserve that holy, and Christian unity, which the Spirit of God hath wrought in you, by a peaceable disposition, and carriage one to another.

See Pfal. 68. 18.

Now in that David fayes that Christ ascended, what doth it imply, but that hee had before descended, both

es that Christ ascended, what

9 And to make all men fee, what is the fellowship of the mystery, which from the beginning of the world hath beene hid in God,&c.

now unto the principalities, and powers in heavenly places, might be known by the Church, the manifold wifedome of

God.

12 In whom wee have boldnesse, & accesse, with considence, by the faith of him.

that ye faint not at my tribulations for you, which is your glory.

15 Of whom the whole family in heaven and earth is named

19 And to know the love of Christ, which pasfeth knowledge, that yee might be filled with all the fulnesse of God.

20 Now unto him that is able to do exceeding abundantly, above all that we aske or thinke, according to the power that worketh in as.

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

8 When he afcended up on high, hee led captivity captive, and gave gifts, &c.

9 (Now that he afcended, what is it but that hee

alio descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up, sarre above all heavens, that hee might fill all,

31 And fome pastors, and teachers,&c.

the Saints, for the worke of the ministerie, for the edifying of the body of Christ:

13 Till weeall come in the unity of the faith, and of the knowledge of the Soune of God, unto a perfect man, unto the measure of the stature of the falnes of Christ:

14 That we henceforth be no more children, toffed to and tro, and carryed about with every winde of doftrine, by the fleight of

whole body fitly joyned together, and compacted by that which every joint fupplyeth, according to the effectuall working in the measure of every part, maketh increase of the body, unto the edifying of it selfe in love.

from heaven to the earth, which is the lowest part of the world, and from the surface of the earth, into the bowels thereof, the grave.

He that thus descended, &c. that bee might suffil all that was fore-said of him, and all that is or should be requisite for the sull glorification of his Church.

And some hee gave to be pastors, and teachers of his Church, to lead forth his people, and to feed them with

wholfome doctrine, and holy government.

All which he hath given, and ordained for the perfecting of the grace of his Saints; and for the full and exact discharg of the great work of the ministery, which could not be sufficiently managed by any one ranke origins, or men; and in generall, for the full edification of the Church, which is the mysticall body of Christ.

Till all those, yet unbeleevers, which belong to Gods election, be brought to one, and the same saving saith, and to the true knowledge, and acknowledgement of the Sonne of God, together with us, and so the whole Church (as if it were one body) grow up to be a perfect and divine grown man; even to that full stature of grace, and full knowledge, which it is ordained unto, in and by Christ; yea untill that Christ, who accounts the Church to be no other then his body, and holds himselfe not persect, without it, have in us attained to that full growth, as that no degree of persection shall be wanting to this myssicall body of his.

That henceforth, wee be no more children, unltayed, and unconftant in our good courses, and purposes; tossed to and fro with every winde of false doctrine, in the tottering cock-boat of our weake irresolution; and cheated, through the sleight and cunning crastinesse of insanating salse teachers, &c.

That, as in the naturall body, wee feethat it is knit together by joynts and finewes, to make up one complete living frame, which receive the vertue and power of motion from the head, which is diffused into all the feverall parts according to the use and occasion of the diverse members thereof, so as the whole body, by this meanes growes up together in strength and stature; so it is spiritually in the mysticall body of Christ, the Church: it receiving vertue, and grace from Christ, the head, which is distributed to every faithfull soule, as a limbe and member of this body, growes up to the sull state of perfection in Christ; and is in the whole bulke, and frame thereof, edified by the mutuall tove of each believer unto other.

Being

Being estranged from that course of life, which God hath prescribed unto us, &c.

But ye have not so learned Christianity, as to give your selves over, under that pretence, to riot and disorder.

If, at least, yee have given eare to the dostrine of Christ, and have beene taught in his schoole, so, as yee ought, according to the truth of this heavenly discipline: which is this,

That ye put off your old, finfull, depraved nature, which is corrupt according to those deceitfull lusts, and desires that are inbred in your bosomes, & now change your former affections, and conversation,

And be renewed, not onely in the baser, and lower saculties of the soule, which are your affections, and appetite, but even in the more noble and higher powers thereof, which are your understanding and will.

If, according to the weaknesse of humane nature yee be carried into the passion of anger, yet take heed of being transported by the vehemence thereof, into sinne, neither let that unquiet passion (howsoever it may seize upon you) lodge, and sleep with you:

Neither doe, by this harbouring of an uncharitable

passion, let in Satan into your soules.

Doe not cause the Spirit of God to withdraw his graces from you, as in a detestation of your lend courses, neither doe, by your sunes, give just distast to that good Spirit, whereto ye have beene so infinitely beholden for your confirmation, and sealing up to the full possession of your future glory.

CAP. V.

WEE were once, not only darkfome, with ignorance and unbeloefe, but even darknesse it selfe, but now, yeare clearly inlightened by the Spirit of God,&c.

Awake, thou sinner that sleepest securely in the state of sinne; and rise up from that spirituall death, wherein thou liest, by confessing, and forsaking thy sin; and then Christ, which is the true light, shall shine forth unto thee, by giving thee remission, and salvation.

Strive to recover and fetch up that time, which your negligence hath loft; and make carefull use of all oportunities of doing good; because the world is full of corruption, and yee shall meete with many occasions of

18 Being alienated from the life of God.

20 But yee have not so learned Christ.

- 21 If to be that ye have heard him, and have been taught by him, as the truth is in Ielus,
- 22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts.
- 23 And be renewed in the spirit of your minde,
- 26 Be ye angry and finne not; let not the Sinne goe downe upon your wrath;
- 27 Neither give place to the Devill.
- 30 And grieve not the holy Spirit of God, whereby ye are fealed unto the day of redemption.

8 For yee were fometimes darknesse, but now are ye light in the Lord.

14 Awake, thou that fleepest, and arise from the dead, and Christ shall give thee light,

16 Redeeming the time, because the daies are

A a 3 distra-

18 And be not drunke with wine wherein is excesse; but be filled with the Spirit.

19 Speaking to your felves in Pfalmes, and Hymnes, and spirituall songs, singing and making melody in your heart to the Lord.

23 And he is the Saviour of the body.

26 That he might fanctifie and cleanse it with the washing of water by the word.

fent it to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and withour blemish.

18 Societimen to love their wives, as their owne bodies; he that loveth his wife, loveth himselfe.

31 For this cause shall a man leave his father and mother, and shall be joyned,&c.

32 This is a great myflery, but I speake concerring Christ & the Church.

2 Honour thy father & mother (which is the first commandement with promise.)

7 With good will do-

distraction, and discouragement.

Doe not give your felves to intemperance, in the use of meates, and drinkes; which is the cause of much luxurie, and outrage; but, if yee desire to cheare up your hearts, be ye filled with that holy Spirit of God, which only can give perfect joy to the soulc.

Which joy, shall expresse it selfe at your holy meetings, in Psalmes, and hymnes, and spritual fongs, in stead of those wanton, and offensive songs, which the mirth of sensual men is usually wont to breake forth

into, &c.

Even as Christ is so the bead of his Church (which is his body) as that he is the Saviour of it, governing it for the benefit, and salvation thereof; so should the husband who is the head of his wise, rule over her (not tyrannically, and harshly, but) lovingly, and so as may be to the behoose, preservation, and comfort of her.

That he might sanctifie and cleanse it by his holy Spirit, working in us by his word, and by his Sacrament of

Baptisme, as the meanes thereof.

That at the last hee may present this his spouse the Church, perfectly beautifull, before the Tribunal of his Father, cleared from the spots of her sins, and wrinckles of her infirmities.

For, as Evah was part of the very body of Adam, flesh of his flesh, and bone of his bone; so are wee spiritually the very parts and members of the mysticall body of this second Adam: out of his pretions side was the Church taken.

See Gepes. 2.24.

This union, and conjugall conjunction is then a great mystery, not in respect of it selfe; but, in respect of that which is thereby represented, even the blessed union which is betwitt the husband Christ, and the Church his spoule.

CAP. VI.

Which is the first Commandement, yea, the onely one, that both a peculiar promise of blessing and nexed unto the charge given:

In the services that yee doe, having an eye not fo

much.

much to your masters, as to the Lord, who calls for this your obedience unto them.

Brethren, yee are souldiers in Gods warfare; as souldiers, therefore, are wont to put on a compleat harnesse from head to foot; so doe yee surnish your soules with all holy graces, which may defend and preserve you

from all the crafty assaults of the devill.

For, our fight doth not lye against flesh and blood, (weake and imporent like our selves) but against the strong, and mighty powers, and principalities of hell; against those evill spirits, which sway this wicked world, that is, all darksome with ignorance and insidelitie; against those spiritual tempters, who being themselves wicked, labour to insect all others, and have so much more advantage, as they are more eminent in the place of their abode, and onset, being the region of the ayre, wherein they doe ordinarily worke.

Put your selves therefore into a fit and sure posture, having your loynes girt about with the best of succes, and rectified affections; and having your hearts defended with the brest-plate of innocence, and holy and up-

right intentions;

And your feet shod with a ready alacritic to prosesse and maintaine that Gospell of Christ, which can onely

bring true peace to the foule.

But, in vaine should yee pretend to be girt with all this complete harnesse, if yee did not hold out also before you, the shield of a true, and lively saith, whereby yee may be able both to beat back, and to extinguish allthe strong, sudden, violent, stery tentations of that wicked one.

And let your head be defenced with the assured hope of salvation, as with an helmet; and let your hand be armed with the word of God, which is as the sword of the Spirit, whereby satan may not onely be resisted, but vanquished also, and utterly soyled.

And that all this preparation, and holy munition may prevaile, and take happy effect, ye must ever be praying unto God, withall servency of soule, in all frequence, and instance of prayer, and supplication, watching ther-

in, &c.

ing fervice, as to the Lord, and not to men.

- ar Put on the whole armour of God, that yee may be able to stad against the wiles of the Devill,
- 12 For we wrestle not against shesh and blood, but against principalities, against the rulers of the darknesse of this world, against spiritual wickednesse, in high places.
- 14 Stand therefore, having your loines girt about with truth, and having on the breast-place of righte-ousnesse;
- 15 And your feet shod with the preparation of the Gospell of peace.
- 16 Above all taking the shield of faith where-with we shall be able to quench all the fiery darts of the wicked.
- 17 And take the helmer of falvation, and the fword of the Spirit, which is the word of God.
- 18 Praying alwaies with all prayer and supplication in the spirit, and watching thereunto.

THE EPISTLE

OF S.PAVL THE APOSTLE

PHILIPPIANS.

CAP. I.

5 For your fellowship in the Gospell from the first day until now.

Z Yeare all partakers of my grace.

prove things that are excellent, that yee may bee fincere, and without offece

till the day of Christ.

12,13 But I would yee should understand brethre, that the things which happened unto me, have fallen out rather unto the furtherace of the Gospel: so that my bonds in Christ are manifest in all the pa-

15 Some indeed preach Christ, even of envie and strife, and some also of good will.

lace, and in all other pla-

16 Supposing to adde affliction to my bonds.

19 For I know that this shall time to my alvation through your Hat by our ministery, ye have beene brought to the communion and fellowship of the profession of the Gospell; and have so continued from the first day that you heard of it, untill now.

Ye are all partakers with me, of the same grace and mercy of God, in your effectuall calling, and election to life.

That ye may see, and acknowledge, the difference between the truth of God, and the vaine sancies of men, and may approve of these excellent mysteries of salvation, &c.

So that my bonds, and softerings, which I endure for Christ, howsoever, they were by Satan and his complices intended to the disgrace and hinderance of the Gospell, yet quite contrarily by the providence and goodnesse of my God are turned to my great honor, and the advancement of religion; as being samous to this purpose, both in Neroes Court, and in all other places.

Some indeed, hearing how famous I was over all Afia, for preaching the Gospell, envying this glory of mine, and in an emulatory defire to reach, and out-strip me in it, preach Christ out of envie, and contention, others sincerely.

Supposing, and purposing by this meanes to stirre up Nero, so much the more against mee, as the man that first broached this newes of the Gospell, amongst his subjects.

For I know that this advantage, which the Gospell shall receive, by the emulous labours of my adversaries, and this persecution which they doe thereupon raise a-

gainit

gainst mee shall turne to the surtherance of my salvation through the help of your prayers, and the powerfull assistance, and working of the Spirit of Christ.

According to my firme confidence, and earnest expedation, that in nothing they can doe, or that can be fall mee, I shall be ashamed, and have cause of dejection, and

difcouragement.

For Christ is to mee, as the author of my life, so the onely end and scope of my life; it is that I onely live for, that I may preach Christ, and glorisse him thereby: and to dye is so farre from being terrible to mee, as that it is my gaine and advantage.

But howfoever, while I live here, this is the fruit of my labour, that Christ is glorified by mee; yet whether of the two I should choose, life or death, I cannot resolve.

For I am much straitned, and distracted in the choice; having, in respect of my owne glory, and happinesse, a great desire to depart hence and to live with Christ my Saviour, in rest and blisse, which is much the better for mee.

But yet on the other side, I see that for mee to abide here still in this mortall like, it is more needfull for you, and more behovefull to the Church of God.

And out of this perswasion, that my life shall be of so much necessity, and use soryou, I am fully assured, that I shall abide, and continue with you all, and that God will protract my life for a time here upon earth, for the surtherance of your saith, and the increase of your joy and comfort.

That ye do unanimously hold together, in the profession, and desence of one, and the same truth; joyning your forces to sight together for the desence of the doctrine of the Gospell.

And in all your sufferings put on an undannted courage, and resolution; being in nothing terrified by your adversaries; which confidence and sortifude of yours, bodes nothing but soyle, and perdition to your upposers, but unto you nothing but victory, and salvation, and that from God.

CAP. II.

Et me not intreat you only, but adjure you brethren, as ever ye would receive any comfort in Christ, as ever ye would reape benefit by his love, and your owne;

prayer, and the supply of the Spirit of Jesus Christ,

- 20 According to my earnest expectation, and my hope, that in nothing I shall be assumed.
- 21 Forto mee to live is Christ, and to die is gaine.
- 22 But if I live in the flesh, this is the fruit of my labour-yet what I shall chuse I wote not.
- 23 For I am in a shait, betwixt two, having a desire to depart, and to be with Christ, which is farre better.
- 24 Neverthelesse, to ebide in the slesh is more needfull for you.
- 25 And having this confidence, I know that I shall abide, and continue with youall, for your furtherance, and joy of faith.
- 27 That ye stand fast in one spirit, with one minde, striving together for the faith of the Gospell.
- 28 And in nothing cerrified by your adverfaries, which is to them an evident token of perdition, but to you of falvation, and that of God.

i If there be therefore any confolation in Christ, if any comfort of love, if

- :

any fellow thip of the spirit, if any bowels, and mer-

2 Fulfil ye my joy, that ye be like minded having the fame love, being of one accord.

4 Looke not every man on his own things, but everyman also on the things of others.

5 Let this minde be in you, which was also in Christ lesus.

6 Who beeing in the forme of God, thought it not robbery to be equall with God;

2 But made himselfe of no reputation, and tooke upon him the forme of 2 fervant, and was made in the likencile of men:

8 And being found in fashion as a man, hee humbled himfelfe, and became obedient unto death, even the death of the crosse.

9 Wherefore God also hath highly exalted him, &given him anome, which is above every name;

10 That at the name of Ishus every knee should bow, of things in heaven, and things in earth, and thingsunder the earth;

11 And that every tongue should confesse, that less Christia Lord,

13 But now much more in my abfence, worke our your owne falvation with feare and trembling.

if yee have any sense of that spirituall communion which is betweene the Saints of God, if ye have any compaffion, and mercy on me and Gods Church;

Do yee herein make up the full measure of my joy, in that ye be peacably, and lovingly affected one towards

another,&c.

Do not yee fo much bend your eyes upon your owne good parts, admiring them, and priding your felves in them; as upon the more excellent graces of other men; neither be so much intent upon your owne private conmodities, as upon the good of others.

Be ye fo humbly and charitably minded, and forefpect the good of others, with neglect of your owne,

as yee fee Christ Jesus your Saviour did.

Who being very God, and knowing it to be no prefumption in him to equalize himselfe to God the Father:

Yet voluntarily humbled, and abased himselfe, and tooke upon him a meane, and contemptible condition, here on earth; and as hee stooped so lowe, as to become man, so hee framed himselfe to the state, and yeelded to the infirmities of man:

And being found in the nature, and forme of man, he did in that his humanity, humble himselfe so farre, as to become obedient, even unto death, and that the most

painfull, and ignominious death of the Croffe.

Upon which wonderfull humiliation of his, it bath pleased God the Father, to advance him, in his humane nature to an answerable height of glory; having given unto him both that title, and that flate, and power which is farre above any title, or state, or power of what soever finite creature; having publiquely to the world declared, and approved him to be God Almighty,

That in the acknowledgement of this just title and divine power of his, every creature should bow and stoope unto him, both the Angels of heaven, and men on earth, and the very infernall spirits, which are most averse from his kingdome;

And that every tongue (hould be forced to confesse, that even that Jefus, who was thus abased, is the God,

and Lord of all, &c.

But now much more, in my absence (since yee shall want the helpe of my counfels, and incitements) stirre up your selves earnestly, to doe all that is requisite on your part, for the attaining of falvation; not in a bold and fecure presumption of your owne abilities, but in an humble feare, and awfull trembling at the confideration of the greatnesse of the worke, and your owne insufficiencie.

For it is not any power, or ability in your felves, that can availe ought this way, but it is God onely, who gives you both to will that which is good; and to do the good which ye will, of his mere good will and pleasure.

Frame your selves to all peaceable carriage, one towards another, and do all things without heart-burnings,

and quarrels.

CAP.4.

Yea, if I do not onely labour amongst you, but even dye for you, it shall be my joy; you have by your holy, and lively saith, offered your selves unto God, as a living and reasonable sacrifice; if I may die for the confirmation of this faith of yours, it shall bee that whereof I shall rejoyce together with you.

For I have no man so heartily affected, both to you, and mee, who will so carefully minde, and tender your

estate as if it were his towne.

It much troubled him, to thinke how much you would be afflicted with the rumour of his sicknesse.

Because, for the worke of Christ, through his labour in preaching, and the toyle of his journey hither for my comfort, and tendance; and his watchings, and paines taking in ministring to my necessities, hee was night into death, not regarding his owne lifetin a zeale to supply your take of service towards once.

CAP. III.

Beware of those profane and impure men which open their unhallowed mouthes against the truth of God; beware of those sale teachers, which under pretence of edifying Gods Church, pull it downe, by their life, and erroneous doctrine; beware of the Judaizing opposers of the Gospell; who whiles they talke of circumcission, do indeed make a concision, and rent in the Church.

For, what soever they may pretend, wee are indeed of the true, and spirituall circumcision; and not they; we, who worship God inwardly in the soule, and stand not upon an outward cutting of the siesh; we, who place the considence and joy of our hearts, upon Christ Jesus, and not upon these externall acts and priviledges, which concerne the outward man.

Although I date boldly fay, if these outward priviledges were to be stood upon, there is none of them all, who

13 For it is God that worketh in you both to will, and to doe, of his good pleasure.

14 Doeall things without murmarings, and difputings.

17 Yea, and if I be offered upon the facrifice, and fervice of your faith, I joy, and rejoyce with you all:

20 For I have no man like minded, who will naturally tare for your state.

26 And was full of heavinesse, because that yee had heard that he had been

of Christ, he was night anto death, not regarding his life, to supply your lacke of service toward meet.

2 Beware of dogs, beware of evill workers: beware of the concision.

3 For wee are the circumcifion, which worthip God in the Spirit, and rejoyce in Christ Iesus, and have no confidence in the steff.

4 Though I might also have confidence in the

flesh, if any other man thinketh that hee hath whereof he might trust in the flesh, I more.

6 Concerning the right troufnesse of the Law, I was blamelesse.

7 But what things were gaine to me, those I counted loss for Christ.

9 And be found in him, not having mine owne righteousnesses.

no That I may know him and the power of his refurrection, and the fellowship of his fufferings, being made conformable unto his death.

might attaine unto the refurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after that I may apprehend that for which also I am apprehended of Christiems.

13 Brethren, I count not my felfe to have apprehended; but this one thing I do, forgetting those things which are behinde, and reaching forth unto those things which are before.

14 I presse toward the marke, for the prize of the high calling of God in Christ lesus,

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing yee be otherwise minded, God shall reveale even this unto you.

who could finde more cause of considence, and boasting herein, then I might.

I was so strict and punctual in the observation of the prescriptions of the Law, as that no man could taxe me for the breach or violation thereof.

But those things which whiles I was a Jew I accounted as rare and excellent prerogatives, those new, fince that I was converted to Christ, I have made no reck oning of, but have fleighted them, as not only worthlesse, but even rather prejudiciall to my better calling.

That I, who was but a lost man in my selfe, might be found in him, not having, &c.

That I may know him both in speculation and in pracisses, and may both know, and seele the power of his refurrection, raysing mee from the death, and that I may experimentally finde, what a comfort, and happinesse it is, to suffer for him, and with him; that thereby I may be made conformable to him, in his death.

That so by this meanes, I may attaine to that eternall life, which followes upon the happy resurrection of the just; and in the meane time that full measure of mortification and newnesse of life, which he hath ordained me unto.

Not that I have as yet already attained it; let no man misconstrue mee, as boasting of my perfection; no, I come as yet short; but I strive and labour towards it; and sollow hard, that I may reach it at the last; yet can I not do it, as of my selse, it is Christs laying hold on mee, that will and must inable mee thus to lay hold on Christ.

As those that runne in a race, sorget how much ground they have already passed, and minde onely that part of the way, which yet remaineth, to the goale; so do I, in this course of my Christian profession; never looke backe to what I have done, but still looke forward to that which I yet must and ought to doe.

And thus consciously labouring, I presse forward towards that prize of heavenly glory, which is the blessed isline and sruit of our high calling in Christ Jesses.

Let us therefore, so many of us as are sincere, and true bearted to God, and such, as doe truely strive for this Christian persection, be thus minded, renouncing all confidence in our selves, or ought that pertaines to us, and seeking for justification onely in Christ; and, if in any thing ye be otherwise minded, as depending upon

the workes of the Law, or any other outward helpes, God shall in his good time open your eyes to see, and acknowledge this truth of his, which hee hath revealed unto mee.

Neverthelesse, in the meanertime, for so much of the truth of God as wee have already obtained the knowledge of, let us therein walke on peaceably, and lovingly, following one, and the same rule of the word of God, and conspiring in all Christian unanimity, and concord,

to do all good offices to God, and each other.

For many, even of those that professe themselves to be Christians, of whom I have of complained, and warned you, and now renue my complaint with teares, live inordinately, & so as that they proclaime themselves to be the secret, and reall enemies to the Gospell of Christ, and opposers of the power, and vertue of his passion.

Whose end is destruction of body and soule, who make a god of their ease and pleasure, and profit, avoiding all the danger of persecution for maintenance of the truth, and making an advantage of their plausible teaching, who now glory in that which will at last prove their shame, and consusion, who minde only these transitory and earthly things.

As for us, we over-looke the earth, and have both our affections and convertation in heaven before hand, from whence, &c.

CAP. IV.

Beseech Euodias, and beseech Syntiche, that being noted for wise and religious matrones, they do not by their discord distract, and trouble the Churchet Philippi; but that they agree peaceably, in their Christian prosession.

And I intreat thee also, who are the faithfull hulband, and yoke-fellow to the one of them; that thou do also yeeld, to give thy best furtherance to those women, which have taken paines to minister unto mee, and have suffered some afflictions also, for the promoting of the Gospell; with Clement, and other my sellow labourers, whose names are written in the roule of the just, and holy men, which are ordained to eternal life.

That now at the last, you have given good proofe of your carefull respects to me (which seemed for the time

16 Neverthelesse, whereto wee have already arrained, let us walke by the same rule, let us minde the same thing.

18 (for many walke of whom I have told you often, and now tell you even weeping, that they are the enemies of the crosse of Christ.

19 Whose end is destruction, whose god is their belly, and whose glory is in their shame, who minde earthly things.)

20 For our converfation is in heaven, from whence, &c.

- 2 I befeech Euodias, and befeech Syntiche than dity bee of the fame minde in the Lord.
- 3 And I intrest the also true yoke-fellow, helpe those women which isboured with thee is the Gospell, with Clement also, and with other my sellow labourers, whose names are in the booke of life.
- 10 But Trejoyced in the Lord greatly, that now at

the last, your care of mee hath shourished agains, wherein ye were also carefull, but yee lacked oportunity.

rt Northat I speake in respect of want, for I have learned in whatsoever,&c.

23 I can doe all things through Christ, which strengtheneth mee.

17 Not because I defire a gift, but I defire fruit that may abound to your account.

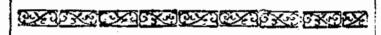
to be intermitted) in that provision which you sent to me, by the hands of Epaphroditus, not that I make question of your care of me, for merly, I know ye wanted not will, and desire, to have expressed your love to mee, but yee wanted oportunity till now.

Not that I rejoyce fo much in regard of the supply of my want; which I well know how to beare, for I have

learned, &c.

Let no man thinke that I arrogate this power to my felfe; no, of my felfe I can doe nothing, but in, and through Christ, which strengtheneth mee, I can doe all things.

Not that I defire a gift; it is all one to mee, whether I want or abound; but in this, I defire that a benefit may accrue unto you, whose beneficence to mee is an advantage unto your selves.



THE EPISTLE

OF S. PAVL THE APOSTLE

COLOSSIANS.

CAP. I.

5 For the hope which is laid-up for you in heaven, whereof yee heard before in the word of the trudy of the Golpell.

6; Which is come unto you, as it is in all the world.

to That ye might walke worthy of the Lord unto all pleasing.

12 Giving thankes unto the Father, which hath made us meet to be partakers of the inheritance of the summe in light. Or those goodly, and glorious things, which your hope assures you to be laid up for you inheaven, whereof yee have heard before, in that most true word of the Gospell:

Which Gospell is comne unto you, being preached amongst you, as it is all the world over, &c.

That yee may behave your felves so, as may become those, which are honoured by God, with so high a calling, and ordained by him, to so great glory; and so as may be in all things well pleasing unto him, &c.

Giving thankes unto God the Pather, who hath furnisht us with such graces, as whereby wee may be sitted to become partakers of that glorious, and everlightsome, and blessed inheritance of his Saints in heaven. In, and by whom, wee are freed and bought our from the bondage of fin, and fatan, even by the ranfome of his most pretious blood, in that by the vertue thereof, and the full farisfaction made thereby unto God, wee have forgivenesse of finnes.

Who is unto us that onely and perfect meanes, in, and by whom, God, which is by nature invisible, is manifestled, and revealed to mankinde: in the Sonne, as in a cleare and perfect glasse, we see the Father. That eternall Sonne had his being of, and with the Father, before ever any creature was made.

any creature was made.

And as hee had an eternall being before them, so they had their being in time from him, for by him were all things created, &c.

Who is the first cause of all things, giving a beginning unto them all; and restoring them all again, by the power of his resurrection, as being the omnipotent raiser of himselfe from the dead; and he, by whose power all others either have risen, or shall rise.

For it pleased the Father, that in him should essentially dwell all perfection of grace, of wisedome, of power, of

goodnesse, and mercy.

And (having made peace, through the satisfaction made by his precious blood, shed upon the crosse) by the persect worke of his onely mediatorship, to reconcile unto himselfe, all things, that were formerly set at variance with him by sinne; and to set unity betwixt God and men, betwixt Angels and men.

And amongst the rest, even you Colossians, that were sometimes in your naturall, and heathenish condition, not onely strangers from God, but even enemies to him, both in respect of the sinfull disposition of your mindes, and of your wicked workes also, and trade of sinne, wherein ye lived, yet now hath he reconciled, in that true humane body of his, by suffering death for you, that hee might present you holy, &c.

Which mercy of reconciliation, and peace ye shall be store to receive, if yee continue constantly firme in that true faith, and Christian hope which hath been wrought in you, by the Gospell: which Gospell ye have had preached unto you, and not to you only hath it beene taught, but to all the nations under heaven; whereof I Paul

am made a minister.

Who now rejoyce in those persecutions, which I suffer for your sake, yea for Christs; every Saint of God is a member of Christs body; and Christ therefore suffers in

14 In whom we have red demption through his blood, even the forgivenesse of sinnes.

15 Who is the Image of the invisible God, the first borne of every creature.

16 For by him were allthings created, &c.

18 Who is the beginning, the first borne from the dead, that in all things hee might have the preheminence.

19 For it pleafed the Father that in him should all fulnessedwell.

peace through the blood of his croffe, by him to reconcile all things unto himfelfe, by him, I fay, whether they be things in earth, or things in heaven.

21,23 And you that were fometimes alienated, and enemies in your minde, by wicked workes, yet now hath hee reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his fight.

23 If yee continue in the faith grounded and fetled, and be not moved away from the hope of the Gospell, which yee have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister.

24 Who now rejoyce in my fufferings for you,& fill up that which is behind, of

him

the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am made a minister, according to the dispensation of God, which is given to mee for you, to fulfill the word of God.

26 Even the mysteric which hath been hid from ages, and from generations, but now is made manifest to his Saints.

would make knowne what is the riches of the glory of this mystery amongst the Gentiles, which is Christin you, the hope of glory.

- For I would that yee knew, what great conflict I have for you, & for them at Loadicea, & for as many as have not feene, &c.
- 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full affurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ:

3 In whom are hid all the treathres of wildome, and knowledge.

6 As ye have therefore received Christ Jesus the Lord, so walke ye in him:

Nooted and built up in him, and stablished in the faith, as ye have been taight, abounding therein with thanksigiving.

him; thus it is then with me; my afflictions are Christs; and I doe, in suffering, fill up that which is behinde of the afflictions of Christ, in my flesh, for his Churches sake.

Of which Church I am made a minister, according to the dispensation, which is committed to me of God, for your behoofe; that I may sully deliver that errand which I have received, of preaching the Gospell to you, and to the rest of the Gentiles every where.

Even this mystery of salvation by Christ revealed to the Gentiles; which hath been hid from former ages, and from the fore-passed generations of our foresathers; but now is made clearly manifest to his Saints.

To whom God would make knowne, what is the glorious riches, and treasure of this great mystery of the Gospell, for the salvation of the Gentiles, as well as of the chosen people of the Jewes, the summe and substance of which mystery, and Gospell, is Jesus Christ, in whom onely ye have the hope of eternal glory.

CAP. II.

For I would that ye knew what great care, and anxiety, and selfe conslicts I have within me, for you and for your neighbours of Laodicea; and for all other converts to Christ, which have not seen my face; nor injoyed my bodily presence.

That their hearts may be furnished with the rich, and full understanding of the Gospell of Christ, and may bee settled in the perfect acknowledgment of the great mystery of religion, wherein God is revealed to men, even God the Father, and Jesus Christ his Sonne.

In whom alone are laid up all the treasures of wisedome, and knowledge; so as that without him they cannot be had; and by him they are imparted unto his faithfull ones, for their salvation.

As ye have therefore received the true doctrine, concerning Christ Jesus the Lord, so do ye perfist, and perfevere therein.

Ye are living plants, ye must be sast rooted in the soile of Christ; ye are living stones, ye must bee laid sast, and similymortered upon the soundarie of Christ; ye must be strongly stablished in the true saith of Christ, saye have been taught by your saithfull reachers, Archippus, and

Epaphras

CAP. 2.

Epaphras; abounding, more and more, in the knowledge, and profession thereof, with thankfulnesse to God, for

that light which he hath imparted unto you.

Beware, left any man make a prey of you, through the false presence of secular wisedome, as mixing divine things with humane, and measuring heavenly mysteries by their naturall reason; or, through the vaine inforcement of Jewish rites, and ceremonies; both which kinds of falle teachers forme their doctrines after the uncertaine and mif-devised traditions of men, or after the beggerly rudiments of the world, viz. the ceremonies of the law, which are now out of date, and not after the truth of Chrift.

For in him, the whole God-head dwelleth effentially, and the divine nature is not onely united to the foule of Christ, but to the body also; and in him hath God fully revealed himfelfe to the world.

And yeare in, and by him filled with all faving grace, and divine knowledge; even in him, who is your head; and not yours onely, but the head of all the heavenly Angells, even those mighty, and powerfull spirits above.

In whom also yee are spiritually circumcifed in your hearts, by that inward circumcifion which is made by his holy Spirit, and not by the hands of men, in that yee have, by his gracious worke in you, put off your finful! corruptions, through the vertue of that circumcifion, not which Moses, but which Christ hath wrought in you.

The effect of which circumcifion ye have received, in that ye have received that baptisme, which succeeds that other legall Sacrament; yee are therefore circumcifed, in that yeare haptized, and yeare in baptisme buried together with Christ, in respect of the mortification of your finnes, reprefented by lying under the water; and in the same baptisme, yee rise up with him, in newnelle of life, represented by your rifing up out of the water againe; through that faith of yours, which is ground. ed upon the mighty power of God, who hath raised him from the dead.

And you, being once altogether dead in your finnes, and in the foiritualluncircumcifion of your hearts, hath he quickened, and raised up to a life of grace, and new obebience, together with himselfe, by the power of his refurrection; having forgiven you all those trespasses, wherein ye formerly lay.

Blotting out, by his precious blood, that obligatory bond of Mosaicall ordinances, and ceremonies, which earried in them a fecret accusation of our guiltinesse; and

8 Beware left any man spoile you through Philotophy and vaine deceite. after the tradition of men, after the rudiments of the world, and not after Chrift.

9 For in him dwelleth all the fulneffe of the God. head bodily.

10 And ye are complean in him, which is the head of all principalitie and power.

11 "In whom also yee are circumcifed, with the circumcifion made without hands, in putting off the bodyof the fins of the flesh, by the circumcifion of Christ.

12 Buried with him in Baptitime, wherein alfo you are rifen with him. through the faith of the operation of God, who hath railed him from the dead.

- 11 And you being dead in your finnes, and the uncircumcifion of your fleth, hath he quickned together with him, having forgiven you all trespasses:
- 14 Blotting one the hand-writing of ordinances that was against us, which was contrary

cancelled

to us, and tooke it out of the way, nailing it to his croffe.

15 And having spoiled principalities and powers, her made show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meate, or in drinke, or in respect of an Holy day, or of the Newmoone, or of the Sabbath dayes:

dowe of things to come, but the body is of Christ.

- 28 Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angells, intruding into those things which hee hath not scene, vainely pust up by his stelly minde.
- no And not holding the head, from which all the body by joynts and bands having nourifhment minifired, and knit together, increased food.
- 20,21. Wherefore if ye beedead with Christ from the rudiments of the world: why, as though living in the world, are ye subject to ordinances? (Touch not, task not, handle not:
- 22 Which are all to perish with the using) after the epinmandements, and doctrines of men.
- 23 Which things have indeed a shew of wife-dome in will-worthin and humilitie, and neglecting of the body, not in any ho-

cancelled it utterly; nayling it to his crosse, as void, and of none effect.

And having spoyled the principalities, and powers of hell, he made a shew openly, leading them, as manicled captives, after him; being exalted upon the triumphant chariot of his crosse.

Since therfore the Mofaicall ceremonies are thus abrogated, let noman judge you, in matter of eating, or drinking; or in respect of your solemne annual sessivities, of Palch, Pentecost, Tabernacles, or of your monethly seast of new-moones, or of your weekly seasts, the Jewish Sabbaths.

Which observations are onely types, and shadowes of things, which were then to come, but the body and substance, shadowed and sigured out by them, is Christ.

Let no man beguile you of your prize (which is laid ready at the gozle for you) by drawing you aide, under pretences of voluntarie humility, to those opinious, and practices which are not warrantable; as to worship the Angells, under colour of anawfull modesty, innot going first to God, without a mediation; our of a bold curiosity intruding himselfe into the profession of knowing that, which he hath not scene; and vainely pust up with a proud conceit of his owne skill.

And not holding himselfe to the true knowledge of Christ, who is the only head of the Church, from whom, all the body of his universall Church, being knit together by the joynts, and bands of one common Spirit, receiveth due spiritual nourishment, and groweth up, and increaseth in the graces of God, till it come to a sulf stature.

Wherefore, if ye have part in Christs death, by which these Mosaicall ordinances are abrogated, and abolished; Why, as though ye were still of the world, and had no interest in Christ; are ye subject to the rites, and ordinances of the ceremonial Law? (as to stand upon the termes of, touch not this, task not that, handle not that other:

All which meates, and drinks (whereof they are fo forupulous) periffs with the using, and have no further being, after they are received) interpreted and urged after the commandements, and traditions of men.

Which opinions and practices of theirs, are such, as wherein, they make indeed a great shew of wisedome and piety, professing a voluntary humiliation, and afflicting of themselves with hard usages of the body, in fasting, and abstinence; and not yeelding that due respect

an:

and care to the body which were meet for the moderate inour to the fatisfying of and fit fustentation thereof.

the flesh.

CAP. III.

IT is not for you to affect the things of the world. for ye are dead to the world, and to all the vaine, and finful motions, and defires thereof, but ye have already, and shall injoy hereafter, another manner of life, which the world cannot fee, or discerne; for it is hid, and laid up with Christ, in God; as out of the knowledge, so out of the danger of the world.

Mortifie therefore all the lims of your earthly and finfull corruptions, fornication, uncleannesse, &c.

Seeing that ye have put off your old deprayed nature, with the finfull works thereof:

And are professed that yee are become new men, renewed in knowledge, and all holy disposition; after the image of God, who hath created this new heart in you.

In which businesse of renovation, there is no respect of personsatall, whether a man be a Jew or a Greeke,&c. but every man is accepted according to that measure wherein Christ his Saviour, and his holy Spirit dwells and workes in him.

Contrary therefore to those lims of your corruptions, take to yourselves, as it becomes the elect children of God, holy and beloved; all those graces of regeneration which are meet for your Christian profession, tender mercies, and compassion, kindnesse, &c.

And above all these, see that your hearts beesfilled with charity, which doth perfectly unite together all the members of this myfficall body; and by, and in which, all other graces are perfected, for the use of Gods Church. And let that Christian peace, which God worketh in you, and which your holy profession calleth you to, by vertne of your union with the whole Church, rule and raigne in your hearts.

Let the doctrine of Christ be familiarly settled in your hearts, and make you rich in all wisedome: so as that yee may be able to teach, and admonish one another; that ye may expresse the joy of your hearts in Pfalmes, &c.

3 For ye are dead, and your life is hid with Christ in Goth.

Mortifie therefore which your members are upon the earth, fornication, undeannesse...

9 Seeing that yee have put of the old man with his deeds:

so And have put on the new man, which is renewed in knowledg, after the Image of him, that created him:

11 Where there is ucither Greeke, nor lew, citcumcifion, nor uncircumcifion, Barbarian,&c.

12 Pur on therefore (as the elect of God, holy and beloved) bowels of mercies, kindnesse, humbleneile of minde, meekneffe, long fuffering,&c.

14,15. And above all these things put on charity which is the bond of perfectnelle, and let the peace of God rule in your hears, to the which also yee are called in one body; and be ye thankfull.

16 Let the word of Christ dwell in you richly in all wisedome, teaching and admonifining one another in Pfalmes &c.

CAP. IIII.

3 That God would open unto us a doore of utterance, to speak the my stery of Christ, for which I am alfo in bonds.

Walke in wisedome towards them that are without, redceming the time.

6 Let your speech bee alwayes with grace, fcaloned with falt that you may know how yee ought to answer every man.

11 These onely are my fellow workers unto the Kingdome of God, which have beene a comfort to mê.

16 And when this Epiffle is read amongst you, cause that it be read also in the Church of the Laodiceans: and that ye likewife read the Epittle from Laodicea.

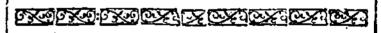
"Hat God would vouchsafe unto us faire, and happy oportunities of preaching the Gospell, and give us powerfull affiftance, and abilities to deliver the great mysteries of the Gospell of Christ, for which I am now in bonds.

Walke carefully and wifely, and carry your felves inoffensively towards those that are not of the Church of God; and take all advantages, and oportunities of doing good.

Let your speech be alwaies gracious and savory, such as may argue the holy disposition of the heart, from whence it comes; fo framing your words to the occasion, as that ye may returne a meet answer to every man.

These two onely of the Jewish nation, have helped me, in the preaching, and furtherance of the Gospell, and have beene comfortable unto me, in their incouragements, and loving ministrations.

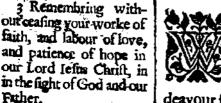
And after that this my Epistle hath beene read among you, cause that it be read also in the neighbout Church of Laodicea; and let this inclosed Epifile, which was written to me from Laodicea, importing much the good of you all, be likewife read amongst you.



THE FIRST EPISTLE

OF S. PAVL THE APOSTLE THESSALONIANS.

CAP. J.





E do, upon all occasons, give thanks to God, for your faith, hope, and charity, and for the gracious effects, and proofe of them all; that your faith hath approved it selse in good workes, your love in a labourfome indeavour for the help of your brethren, your hope in a

patient

partient enduring of fufferings; whereby ye have fastned yourselves upon our Lord Jesus Christ, in sincerity, as in the sight of God, our heavenly Father.

Knowing brethren, and being upon good reason sully perswaded, that yeare elected of God, to salvation.

And the ground of this our perswasson, is the happy and fruitfull successe of our preaching amongst you; For our Gospell was not onely verbally preached amongst you, and so formally intertained, but it was both delivered, and received amongst you, in much powerfull working upon your hearts, with much evidence of the holy Ghost, and in much assurance of the infallible truth thereof; as we doe also appeale to your consciences, aster what manner we demeaned our selves amongst you.

ning of your foules.

For when we goe about to report your forwardnesse, they are ready to prevent us; and upon famous relation can tell us how loving intertainment, and kinde acceptance we had from you, in our first entring to you; and how cheerfully yee obeyed our Gospell, in turning pre-

fently from your Idols, to ferve the true, and ever-living

with what meeknesse, patience, diligence for the win-

God.

CAP. 11.

Poryour selves brethren, and your owne consciences can abundantly restific, that our preaching amongst you was not in vaine, but exceedingly effectuals.

To speake unto you the Gospell of God, with much fervency of zeale, and with powerfull opposition of the gainesayers.

For our teaching amongst you was not in a colloguing, and colluding fashion, to make a gaine secretly of you, neither was it in a plausible way of humouring uncleannesse and impurity of living.

Neither did I make my preaching as a colour, or cloake of my covetous feeking for wealth; as if I aimed

at my profit onely, in my teaching.

When we might have taken upon us, and have required a thargeable maintenance, and have borne a port, fit for the Apostles of Christ.

Not the Gospell onely, but our very lives also, which areworthy to be most deare, and precious to us.

4 Knowing brethrenbeloved, your election of God.

God.

5 For our Gospell came not unto you in word onely, but also in power, and in the holy Ghost, and in much assured as ye know what manner of men were among you for your sake,

9 For they themselves shew of us, what manner of entring in we had unto you, and how ye turned to God from Idols, to serve the living and true God.

- * For your felves bred thren, know our entrance in unto you, that it was not in vaine.
- 2 To fpeake unter you the Gospell of God with much contention.
- 3 For our exhortation was not of deceit, nor of undeannesse, nor inguise.
- 5 Nor a cloake of covetousnesse, God is witnesse,
- 6 When we might have been burthen some as the Apostles of Christ.

8 But also our owne foules, because yee were

That

12 That ye would walk worthy of God, who bath called you unto his king-

dome and glory. 14 For yee brethren be-

came followers of the Charches of God which in Indea are in Christ Iefits, for ye also have fuffe-

red like things of your owne countrimen,&c. is Who both killed the Lord Iesus, and their own

prophets, and have perfecuted us; and they pleafe not God, and are contrary to all men.

16 Forbidding us, to speake to the Genciles that they might be faved, to fill up their finnes alway, for the wrath is come upon them to the utmost.

18 But Satan hindred us.

1 We thought it good to be left at Athens alone.

4 That every one of you should know how to posfesse his vessell in sanctification,&c.

5 Not in the halt of concupilicate, even as the Gentiles, which know not

God.

8 Hee therefore that despiseth, despiseth not man,

That yee would walke in so holy a manner, as might become those, whom God hath honoured with the high calling of Christianity; and to whom hee hath intended to give fo glorious a kingdome.

For yee, brethren, became followers of those Christian Churches, which are planted in Judea, for ye also have fuffered from your countrimen of Thesialonica, the very fame kinde of perfecutions, which they fuffered of their

countrimen, the lewes.

Which Tewes (that ye may fee and know ye have part. ners, in all your fufferings, and hard measures offered unto you) have proceeded very maliciously in their cruell perfecutions; for they both killed the Lord Jesus. and their owne holy Prophets; and have spightfully chafed us, who are of their blood and nation; and have runne very deep upon the displeasure of God, and oppose themselves against all men in resisting the course, and successe of the Gospell among the Gentiles.

That they may make up that full measure of their owne, and their forefathers finnes, upon the fulfilling whereof, God hath intended to sweep them away with his judgements, by the hands of the Romans; and to exccute his wrathfull displeasure, and vengeance upon them to theutmost.

But Satan stirred up these envious Jewes, to raise oppolitions against me, and by these meanes hindered my

journey to you.

CAP. III.

The were well content rather to be left alone at Athens, then ye should want the help, and comfort of fo worthy a teacher, as Timotheus our brother.

CAP. IV.

THat every one of you should know how to use, and governe his body, holily, and chaftly.

Not yeelding your felves over to be flaves unto your owne beaftly lufts and inordinate defires, as the Gentiles which know not God.

Hee therefore that despiseth these wholsome, and Apostolicall counsels and commands, despiteth not

man,

men, but God himlelfe, who hath given us his holy Spi-

rin, and hath indited thefe things unto us,

I need not give this literall charge to you, of loving one another, as if it were a thing as yet unperformed of you, for God hath already written these reall characters of love in your hearts, and hath enabled you to give good proofe of this Christian charity, to each other. And that we doe carnefly affect, and fludiously endea.

wour for peace, and quietnesse, and laying aside all curious intermedling with other mens bulinesse, be carefull

of your owne, &c.

Carry your felves in an honest and seemly fashion among the Gentiles, not giving them occasion of scome, by your basenesse, and idle want; but labour in your vocations, fo as that ye may have lacke of nothing, nor be too much beholden to others courtefie.

Concerning your dead friends, that ye forrow not for their loffe, in an over passionate, and immoderate fashion, and measure, like to Gentiles, that apprehend not the hope of a refurrection.

For this wee deliverunto you, as from the expresse charge of God, that those which shall be found alive, at the fecond comming of the Lord to judgement, thall not prevent them, which are before dead in their graves, fo

as to be glorified before them.

For the Lord himselfe shall personally descend from heaven, with a mighty noyle, even with the loud and powerfull voyce of an Archangell, which (hall be as the trumper of God, to lummon the world before the tribumall of Christ, and then they that are dead in the faith of Christ, shall rile, ere the full consummation of the living.

CAP. V.

BUt as for any speciall designation of the times and seasons of Christs comming, brethren, it is curiosity for you to inquire into it, and unnecessary for mee to write thereof to you.

This your selves know perfectly already, and it is enough for you to know it, that whenfoever that day commeth, it shall come suddenly, and inexpectedly, even

as a theefe in the night.

Therefore let us not give up our selves to a carnall fecurity, as doe others; but let us be watchfull and lober. For \

but God, who also hather ven unto us his holy SHE rit.

9 But as concluing byothefly love, yee need not that I write unto you for yee your felves are taught of God to love one ano-

1 1 And that ye study to be quiet, and to doe your own businetie, and to worke with your owne lands. 12 That yeemay wather

bonefuly towards them that are without, and that yee may have lacke of nothing.

13 Concerning them which are afleepe, that ye forrow nor, even as others which have no hope.

15 For this wee fay unto you, by the word of the Lord, therewee which are alive, and remaine unto the comming of the Lord shall not prevent them which are affeet.

16 For the Lord histlest fhall descend from heaven with a thout, with the voice of the Archangeti, and with the trampe of God if and the dead in Christ shallrife first.

- 1 But of the times and the leafons, brethren, yee have no need that I write unto you,
- 2 For your felves know perfectly that the day of the Lord fo commeth as a thiefe in the night.

6 Therefore let us not sleepe as doe others, but jet us watch and be fober.

7 For they that sleepe. Reepe in the night, and they that be drunken, are drunken in the night.

8 But let us who are of the day, be fober, putting on the brestplate of faith, and love, and for an helmet the hope of falvation.

12. And we beleech you, brethren, to know them which labour among you, and are over you in the

Lord, and admonth you. 16 Rejoyce evennose.

17 Pray without ceasing.

19 Quench nor the Spirit.

20 Despile not Prophefying.

23 And I pray God your whole spirit, and soule, and body be preferred blameletic unto the &cc.

For the time of darknesse is fit for the workes of darknesse: sleepers and drunk ards make choice of the night, as meetest for them.

But let us, who are children of the light, and with whom there is no night of riot, and disorder, he ever sober; our profession cals usunto it; for weeknow wee are in a continuall warfare; we must therefore be ever watchfull, and be furnished with the brestplate of a live. ly faith in Christ, with love to our brethren, and with hope of falvation by Christ, as with an kelmet.

And wee befeech you brethren, that you take special! notice of, and give due regard to those your spirituall overfeers, which labour amongst you in word, and doctrine, and have the charge of your foules committed unto them by the Lord, and do admonish you.

Rejoyce in the Lord alwayes, and let none of the outward croffes of this life, rob you of your joy in the holy Ghost.

Pray upon all occasions, and at all meet oportunities, and be evermore lifting up your hearts in heavenly ejaculations to God.

Doe not ye coole, and discourage, and (as much as in you lieth) quench and put out the good graces of Gods Spirit, either in your selves or in others; but cherith and foster them.

Despise not the preaching of the Gospell, upon any pretence foever, whether of the meaneneffe of gifts, or of prejudice against the teacher; but reverence and honour it.

And I pray God that all your inward faculties of understanding, will, affections, and all outward members of your bodies may be preferred, &c.

THE SECOND EPISTLE

OF S. PAVL THE APOSTLE

TO THE

THESSALONIANS.

CAP. I.



Hich very afflictions, and perfecutions suffered by you, are a manifest and cleare proofe of a judgement to come, wherein the righteous God of all the world, shall declare you to be accounted of him, in his

great mercy, worthy of that kingdome of God, for which ye also suffer.

Seeing it is a most just, and righteous thing with God, not to let wicked persecutors goe away, at last, unpunished; but to returne paine and torment to them that trouble you.

And to you that are troubled, by them, eternall rest, and glosy, together with us, and all his Saints, in lieu of those miseries they have cast upon you, &c.

Whose presence shall be exceeding dreadfull to the wicked; for hee shall come in flaming fire to take venge, ance on them that would not know God, and that yeeld not their obedience, but make opposition to the Gospell of our Lord Jesus Christ.

When hee thall come in wonderfull, and unconceivable glory; which hee thall not referve to himselfe, but impart to his Saints; in whose brightnesse, and conformity to the glorious body of Christ, his infinite goodnesse, and mercy shall be then admired: even, in the gloriscation of all that believe; among st whom ye also have your part, for almuch as yee have believed that Gospell, which we delivered unto you.

5 Which is a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdome of God, for which ye also suffer.

6 Seeing it is a righteous thing with God to recompence tribulation to them that trouble you:

7 And to you who are troubled, reft with us, when the Lord Telus shall be revealed from heaven,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the Gospell of our Lord Jesus Christ.

to When hee shall come to bee glorified in this Saints, and to be admired in all them that believe, because our testimony among you, was believed, in that day.

CAP. II.

I Now we befeech you, brethren, by the comming of our Lord lefus Christ, and by our gathering together unto him,

2 That yee be not foone shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christis at hand.

3 Let no man deceive you by any meanes, for that day shall not come, except there come a falling away first, and that man of some be revealed, the some of

perdiction.

4 Who opposeth and exalteth himselfeabove all that is called God, or that is aworshipped: so that he as God, sitteth in the Temple of God, shewing himselfe that he is God.

6 And now yee know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity dothalready worker only he who now letteth, will let, until he be taken our of the way.

8 And then shall that wicked be revealed, who the Lord shall consume with the spirit of his mouth.

Now we befeech, and adjure you brethren, by that fure, and deare account that yee make of the comming of our Lord Jesus Christ, and of that glory, which wee shall injoy with him, when wee shall be taken up to meet him in the clouds,

That yee be not soone driven away from that truth of doctrine, which hath beene delivered to you, concerning the comming of Christ; nor be disquieted in your thoughts, either by pretences of revelations, or by pretence of report, or letter sent, as from us; as if the day of his comming were instantly at hand.

Let no man deceive you by any falle suggestions of the haste of that day; for it shall not come, till after there have beene a sensible and generall desection from the faith of Christ, and the punity of the Gospell; and till that Antichrist, the noted, and eminently sinsuli enemie of Christ, that some of perdition, be revealed.

Who in the pride of his heart opposeth himselfe against, and exalteth himselfe above all those soveraine powers that are called gods here on earth, and above, and against him, that is the onely true God; crossing and contradicting his word, and ordinances; so as that he tyrannizeth in, and over the Church of God, bearing himselfe as if hee were the absolute Lord, and God thereof.

And now yeeknow, both by that which I spake to you in presence, and that which I have now written, what let lyes in the way of his revelation; and what it is that must de done, and expected ere that enemie of Christ doe fully discover himselfe; namely, that the Gospell must both be universally preached, and revolted from: and that the Roman empire must be removed ere he can fully shew himselfe.

For there are already foundations secretly laid for this Antichristianisme; and this deep mystery of iniquity doth (though closely and insensibly) even already workeronely the powerfull, and flourishing estate of the Empire(which now hindresth any such present usurpation) will let, untill it be taken out of the way.

And then, shall that wicked one shew himselfe in his colours, who shall continue to oppose the truth of God, and to infest his Church, until the Lord shall by the power of his Gospell overthrow him; and shall utterly destroy and consound him, with the glory of his comming to judgement.

Even

Even that prefumptious enemy of Christ, whose comming shall be graced, and set forth by the working of faran, and all the powers of darknesse; with mighty workes, with strange miracles, and lying wonders.

And withall the fraud & imposture that wickednesse can device to use for the delution of those milerable clients of his, which perish, because they imbraced not that truth of God which was offered unto them, that they might be faved.

And for this wilfull refufall of Gods truth, it shall be just with him to give them over unto strong delusions,

Because, however others may be miscarried with these powerfull deceits, yet for you, wee are perswaded that God hath, from before the beginning of the world, chosen you to falvation, which yee shall happily attaine unto, through the fanctification of the holy Ghost, and your firme faith in the truth of God revealed unto YOU.

And hold fast all that wholfome doctrine of the Gospell, which I have delivered unto you, either in my

fermons, or in my Epistles.

CAP.3.

CAP. III.

That the word of the Lord may be universally prea-ched and willingly received; and be glorified in the effectuall power thereof, in other places, as it is with you.

And that wee may be delivered from abfurd and perverse men, both those salse hypocrites, which closely underworke the Gospell, and those publique opposers of the truth, which persecute us, for the professing of it; which that they doe, it is no marvell; for all menhave not faith to know and yeeld to the truth; that is a fingular gift of God, which he hath bestowed onely on some; it is no marvell if others hate and perfecute ir.

And not after that holy counfell, and charge which he received of us.

Not became wee had not just liberty, and power to require maintenance from you, in lieu of our lahours; but that wee might thus make our felves examples of painfulnesse, unto you, for your imitation.

9 Eyen him whose comming is after the wor, king of fatan, with all poswer, and figues, and lying wonders:

10 And with all deceivableneffe of unrighteouf. nelle in them that perish; because they received not the love of the truth, that they might be faved.

11 And for this cause God shall fend them

ftrong delutions.

13 Because God hath from the beginning chosen you to falvation through fanctification of the Spirit, and beliefe of the truth.

15 Therefore brethren, fland fall and hold the traditions which yee have beene taught, whether by word or our epifile.

i That the word of the Lord may have free courfe, and be glorified even as it is with you.

2 And that wee may be delivered from unreafonable and wicked mention all men have not faith.

6 And not after the madition which yee received of us.

o Notbecause wee have not power, but to make our felves an enfample unto you to followus.

14 Note that man, and have no companie with him, that he may bee ashamed.

Set a marke on such a one; and doe both give up his name to me, and censure him with a just ejection, out of your company, that he may with shame be won to reformation.

BY BY BY BY BY BY BY BY BY

THE FIRST EPISTLE

OF S.PAVL THE APOSTLE

TO

TIMOTHIE

CAP. I.

W

Nto Timothie, my owne deare fonne, whom I have spiritually begotten to the faith, &c.

Neither give heed to idle Jewish fables, nor to those infinite pedigrees, and genealogies which they stand up-

braham; or from David, in a pretence of claiming kinred of Christ, according to the slesh; which breed many frivolous questions, and contentions; rather then tend to thee dification of the Church, in the faith of Christ, which should be the end and drift of all our labours; For that which the commandement of God both in the law, and in the Gospell drives at, is charity; even that Christian charity, which sloweth from a sincere hart, and a good conscience, and an unsained faith in that Christ, which

on, in drawing downe the line of their discent from A-

hath loved us, and shed abroad bis love in our hearts.

From which graces some having roved, and taken a wrong aime, have shor away their shafts, and have turned aside unto vaine jangling:

Taking upon them to be teachers of the law, whiles in the meane time, they understand neither the principles, nor conclusions of their owne doctrine.

Not, that I take exceptions against the law it selfe; no, the law is good, and to excellent purpose, if a man make such use of it, as her ought, not seeking to bee justified by it, but to bee directed by

2 Vnto Timothie my owne fonne in the faith.

4,5 Neither give heed to fables, & cadiesse genealogies, which minister questions, rather then edisiing which is in faith 1 so doe. Now the end of the commandement is charity, out of a pure heart, and of faith unfained.

6 From which fome having swarved, have turned aside unto vaine jangling:

7 Defiring to bee teachers of the Law, underflanding neither what they

13y, &c.

8 But week know that the law is good, if a man use it lawfully.

it, in his obedience, and to bee brought by it, to Christ, which is the end of the law.

Knowing this, that the law is not made for the coertion, restraint, punishment of the righteous, and upright in their conversation, but of lawlesse and disobedient men, of godlesse, and leud persons, &c.

But I obtained mercy from God; who graciously held me capable thereof; because that which I did, I did not maliciously, or spightfully, but out of ignorance, and unbeliefe.

Howbeit, for this I obtained mercy, that Christ Jesus might make me a patterne, & exaple, in whom he might shew forth his wonderfull patience, and long suffering, for the comfort and incouragement of all them, who notwithstanding the conscience of their many infirmities, should hereaster believe in him, to life everlasting.

This charge I commit unto thee, some Timothic, that knowing thy selfe to be of more then ordinary note, and one whom many Prophesies have foretold of, as a worthy and eminent instrument of Gods glory, and the good of his Church, that thou stirre up thy selfe, according to those predictions of thee, to approve thy selfe a good souldier in this spiritual warfare of Christ.

Holding the pure and true doctrine of the Gospell, and a good conscience in all thy actions, which some having disregarded and put away, have been miserably ship-wracked in their judgement, concerning matters of faith.

Of whom is Hymeneus and Alexander, whom I have by a dreadfull fentence of excommunication, given over to the power of Satan that they may be hereupon drawn to repent of their herefie, and blasphemy against God.

CAP. II.

Exhort therefore, brethren, that first of all, when yee meet together in your publike assemblies, ye joyne together in all kinde of prayers and holy devotions; both those whereby we sue to prevent and avoid evills that may befall us, and those wherein we sue for all blessings that we want, and those wherein we intreat for the good of all others, and those wherein we give thankes, for our owne good, and the good of the whole Church.

Cc 3

But

9 Knowing this, that the Law is not made for a righteous man, but for the lawlesse, and disobedient, for the ungodly, and for sinners.

blasphemer, & a perfecuter, and injurious. But I obtained mercy, because I did it ignorantly, in unbeliefe.

16 Howbeit for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long suffering for a patterne to them which should hereafter believe on him to life everlasting.

mit unto thee some Timothie, according to the prophecies which went before on thee, that thou by them mightest warre a good warfare.

19 Holding faith and a good conference, which fome having put away, concerning faith, have made thipwracke.

20 Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learne not to blaspheme.

I Exhort therefore that first of all supplications, prayers, intertessions, and giving of thankes bee made for all men.

2 For Kings, and for all that are in authoritie, that wee may lead a quiet and peaceable life in all godlinesse and honestic.

4 Who will have all men to bee faved, and to come unto the knowledge of the truth.

5 For there is one God, and one Mediator between God and men, the man Christ lesus.

6 Who gave himfelfea rantome for all, to be tellifled in due time.

7 Whereimto I am ordained a preacher, and an Apoilie.

8 I will therefore that men pray every where, litting up holy hands without wrath, and doubting.;

9 Not withbroidered haire or gold, or pearles, or colly aray,

12 But I fuffer not a woman to teach, nor to usurpe authoritie over the man, but to be in filence.

13 For Adam was first torined then Eve

14 And Adam was not deceived, but the woman being deceived was in the tranigrellion.

15 Notwithstanding she

But especially let your prayers, and thanksgivings be for Kings, and for all that are in authority over you, that through Gods bleffing upon their government, wee may lead a quiet, and peaceable life, &c.

And thus generall would God have your prayers, and interceffions to be, because he hath excluded no sorts or conditions of men from the capacity of heaven, or from the meanes of falvation, so as it is not for us to reject, or condemne any, as irrecoverably cast away by him, and uncapable of our prayers; fince he hath revealed his will to be thus large, and gracious.

For as there is but one God, and mankinde is but as one corrupted maile; so there is but one mediator betwixt God, and mankinde, even that man and God, Jefus Christ; who having taken the nature of man upon him, for the working of this reconciliation, bath therein made no difference of Jewes or Gentiles, of great, or meane, but calleth all indifferently.

And gave himselfe accordingly, to be a ransome for all; so as the world should in due time, see, & know what an open way is made by him, for their falvatio; a ranfome fufficient for the redemption of all mankinde, and perfectly effectuall to all that beleeve.

Of which wonderfull and mercifull redemption 1 am, through the grace of God, ordained a preacher, and an Apostle, &c.

By vertue of this my Apostolicall charge, and sencion, I doe rherefore ordaine, and will that men doe not confine their devotion to any one place, but that as occafrom offers it felse, they pray every where; looking not so much to these outward circumstances, as ro the inward devotion of the heart, that they pray in holinesse, in charity, in faith,

Not in a fashion that may argue either wantonnesse, or curious nicenesse, or pride.

For I fuffer not a woman (though the be indued with gifts fir for the inftruction of others) to reach publikely in the congregation; not yet at home to take uponher, to governe and rule her hulband; but in a modest silence to receive his instruction, and commands.

For Adam had the priority in his very creation; he was first formed; and then Eve was formed of the substance taken from him.

And Adam as he was the first in creation, to bee was not the first in transgression, neither was Adam deceived immediately by the Serpent, but the woman.

But though the woman hath by her yeeldance to the **fuggestion** fuggestion of the Serpent, brought upon man and her felfe, so great sinne and misery; and though I allow her not to take upon her publike offices, yet there is imployment for her at home, wherein the may so demeane her selfe, as may be pleasing unto God; and in that very punishment which God insticted upon her, hee hath given her just cause and meanes of comfort; for God shall make those her painfull conceptions, and the care and anxiety, which she undergoes in the education and nurture of her charge, good meanes to bring her to salvation: but the maine condition, and help to that her future glory, is the continuance (of that sexe, as well as the other) in faith, charity, and holinesse with sobriety.

shall bee faved in childe bearing, if they continue in faith and charitie, and holinesse with sobriety:

CAP. III.

If a man defire the office of publike teaching, and governing the Church; he defireth a worke that is both holy, and excellent, and difficult.

A Bilhop then, must bee a man of an inoffensive life; one that is not tainted with the common blemish of polygamie; that is, of having more wives at once then one, or, after an unjust repudiation of one wife, marying

another, &c.

Not anovice in the faith, or in age; lest being puffed up with the conceit of his early advancement, above others, he fall through pride, into that condemnation into which the Divellis, for that same cause, plunged; or give advantage by this meanes to the rempter and accu-

Lest be fall into the reproach of the heathen, and going on in leud and debauched courses, bee intangled in the bands of wickednesse, the snares of the Devill.

Holding and maintaining the true dodrine of Christian religion, in a fanctified heart, and a pure confeience.

See verfe 2.

Doe justly obtains the favour, and honour to bee preferred to the higher offices in the Church; and do by this meanes receive an increase of courage, and holy boldnes, in the profession of the Gospell of Christ.

1 If a man defire the office of a Bishop, he defire is a good worke.

2 A Bishop then must be blamelesse; the husband of one wise, &c.

6 Not a novice, left being lifted up with pride, he fall into the condemnatof the Devill.

- 7 Lest hee fall into reproach, and the snare of the devill.
- 9 Holding the my terie of the faith, in a pure confcience.
- 12 Let the Descons be the husbands of one wife, ruling their children, and their, &c.
- 13 Purchase to themselves a good degree, and great boldnesse in the faith, which is in Christ Tesus,

How

er But if I tarry long, that thou maiest know how thou oughtest to behave thy felfe in the house ofGod, which is the Church of the living God,

16 And without controversie, great is the mystery of godlinesse, God was manifest in the slesh.

- 1 Now the spirit speaketh expresly, that in the later times, some shall depart from the faith, giving heed to feducing spirits, and doctrines of devills.
- 2 Speaking lies in hypocrifie, having their confeience feared with a hote yron;
- 3 Forbidding to marrie, and commanding abstaine from meats which God bath created to be received with thanklgiving of rhem which believe,

and know the truth,&c. 5 For it is sanctified by the word of God, and

prayer.

6 Nourished up in the words of faith, and of good doctrine, whereanto thou half attained.

7 But refuse prophane and old wives fables, and exercise thy selfe rather unto godinesie.

8 For bodily exercise profiteth little, but godlinelle is profitable unto all things, having promise of the lifethat now is, and of that which is to come,

How thou oughtest to carry thy selfe in this great family of God; the Church of the living God; which is in reped of men, the pillar and ground of truth: So as that it sustaineth, and beareth up (by a faithfull prosession. and maintenance thereof) the true religion of God.

The fumme whereof is, that undoubtedly-great and wonderfull mystery of godlines: God manifeked in the

ficili, &c.

CAP. IIII.

Now the Spirit of God hath expressly revealed both to me, and others his Prophets, that in the later times, wherein Antichrist shall raigne, and sway in the world; some shall depart away from the purity of religion, giving heed to feducing spirits, and to doctrines devifed, and fet on foot by the Devill.

Broaching false, and erroneous points of doctrine, and labouring to make them good, by an hypocriticall often. tation of holinesse; having hard, and seared hearts, infen-

fible of their owne dangerous estate, and of the fearfull judgements of God.

Forbidding marriage, either absolutely in it selfe, or specially to some forts, and estates of men, as a thing uncleane and unlawfull; and commanding (upon pretence of holinesse, and conscience) to abstaine from some kind of meates; which yet God hath created good, and allow-

ed to be received, &c. For it is fanctified to us, and may lawfully be received, if the word of God have not forbidden, but given free way unto it; and if we use it, both with prayer for a bles. fing upon it, and with thankfgiving to God for it.

Nourished and brought up in the true religion of

God, and in good and wholesome doctrine; &c.

But refuse thouboth erroneous, and hereticall opinions, as also the sabulous dotages of vaine, and braine-sicke men; and exercise thy selfe rather in the holy and Spirituall workes of piety, and godlineffe.

For as for that bodily exercise of sasting, and strict penitence, wherewith many please themselves, if it bee confidered in it felfe, furely it profiteth little; and many have used it to small purpose; but the exercises of true Piety, whereby we worke upon our hearts, to draw them to the feare of God, to found repentance, to a lively faith, and all other heavenly dispositions, are profitable to all

ends.

ends and purposes; having the promises of Gods gratious acceptation, and reward, both in respect of the blef-

fings of this life, and the life to come.

For therefore we doe with much chearfulnesse, both labour and toyle in our vocations, and also suffer the reproaches, that are cast upon us for Christ, because were have our full trust, and considence reposed upon the living God; who is the protector, preserver, and maintainer of all men, but especially of those that believe, who are most peculiarly interessed in him.

Demeane thy selfe so gravely, and stayedly, that no man may take occasion to despise thee for thy young yeares, but be thou an example to all believers, to frame their lives according to thine; Goe thou therefore before them, & lead them both by thy doctrine, and by thy conversation, in Christian love and charity, in an undaunted courage and sortinude, in a lively faith, in an holy purity both of heart and life.

Till I come be thou diligent in reading, and meditating upon the holy Scriptures; and imploy thy felfe carefully inteaching, and exhorting others.

Doe not neglect to stirre up, and exercise those notable gifts & graces, which were given thee by the Spirit of God, when, upon the special revelation of God, and the divine oracle of his holy Ghost, thou were appointed and designed to this holy ministery; whereto thou were admitted and consecrated by the prayers, and imposition of the hands of the presbytery.

Looke carefully to thy selfe, both for thy life, and thy doctrine; and continue constant in the carefull observation of these rules, which I have given thee, &c.

CAP. V.

Doe not take up too sharply, and roundly, those that are ancient in yeares, but intreat them plausibly, and gently, as thy fathers in age; neither be too harsh to the younger men, but treat with them as with brethren.

Give due respect to those widowes which under thy charge, are appointed to bee maintained by the publike contribution of the Church: such I meane, as are widowes indeed, and therefore for their condition duly capable of this maintenance.

But if any widow have children, and nephewes of fufficient abilitie, to provide for her; let those children, or nephewes learne to shew their pitty and love to

no For therefore week both labour, and fuffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 Thefe things command and teach.

12 Let no man despise thy youth, but bee thou an example of the belovers in word, in conversation, incharity, in spirit; in fairly in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglest not the gife that is in thee, which was given thee by prophetic, with the laying on of the hands of the presbyteric,

16. Take heed into thy felfe, & unto the doctrine; continue in them.

- r Rebuke not an elder, but intreat him as a father, and the younger men as brethren.
- 3 Honour widowes that are widowes indeed,
- 4 But it any widow have children or nephews, let them leams first to

(izch

shew piety at home, and to requite their parents, for that is good and acceptable before God.

y Now the that is a widdow indeed, and defolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But the that liveth in pleasure, is dead while she

liveth.

8 But if any provide not for his owne, and specially for these of his owne house, he hash denyed the faith, and is worse then an insidell.

9 Let not a widdow be taken into the number, under threefcore yeares old, having beene the wife of one man.

to But the yonger widdowes refuse: for when they have begun to waxe wanton against Christ, they will marry.

12 Having damnation, because they have cast off their first faith.

14 I will therefore that the yoriger women marry.

13 For fome are already nimed afide after fatan.

17 Let the Elders that

fuch their Parents, or Aunts; and to requite those loving and chargeable offices, which in their youghr times they received from them. &c.

Now the that is a widdow indeed, fit for your reliefe, is thee, that is utterly defittute of other helpes, that is religiously given, trusting in God, and spending her time ever in holy devotion, both night and day.

But shee that lives in pleasure and delicacie, pampering herselfe so much the more, by occasion of her freedome, and giving her selfe over to wantonnesse, though the live in the body, yet in soulessee is dead, dead in

her finnes and trespasses.

But if any fhall willingly neglect to provide for those that concerne him; and especially for them of his owne samily, and neare kinred; that man, together with humanity, hath cast away religion also; and makes himselfe, in this soule and shamefull incivility, worse then an instidell.

Let not one be taken into the number of those widdowes, who depend upon the maintenance of the Church, and are imployed, by it, to charitable services, in attendance of the sicke, and ministration to the Saints in their travailes, under threescore yeares old; and such a one as hath given good proofe of her modesty; having so beene the wise of one husband, as that she bath not, upon his repudiation, married to another.

But doe not admit of younger widdowes to this condition, and service; for they, after that they have betaken themselves to this ministration, and by this meanes have, as it were, married themselves to Christ, when they grow pampered and wanton, will be casting off these resolutions of their serviceable attendance upon the Church of Christ, and will marry, perhaps to insidels;

for those who are the sonnes of the Church will not eafily give way to match with persons so devoted.

And so by this meanes run into the just danger of damnation, because to please their new hulbands they cast off their profession of the faith of Christ, at least in marrying they doe violate that promise, and ingagement, wherein they bound themselves to doe their continuals service to the Church.

I will therefore, and ordaine that the yonger women be left to their full liberty to marry,&c.

For some are, already, through their wanton courses and knowne fornications, milicarried by saturate the great scandall of the Church.

Let those Bishops or Pastors that rule well, be coun-

ted |

ted worthy of all due respects, both of honour and maintenance; but especially those among them, which besides their care and paines in governing, labour diligently in teaching and instructing their people.

Against a Presbyter, whose function is facred, and whose scandall may be more dangerous, receive not an accusation, unless it be proved by two or three witnesses.

- But those Presbyters which give manifest offence by their sin, doe thou rebuke, and censure publiquely, that others also may seare.

Doe not rashly lay thy hands upon any man, to ordaine, and authorize him to the holy sunction of the ministery; neither doe thou admit of any unworthy man; nor by this meanes through thy partiality, make thy selfe a partaker of other mens sinnes; but keepe thy selfe holy, and untainted.

Some there are who offer themselves to ordination, whose scandalls are knowne beforehand, and runne (before their tender of themselves to this holy sunction) into just censure: others offences are not knowne till after

they be ordained.

Likewife also on the contrary, the good workes & holy carriage of some, that put themselves forward to this

maist refraincto admit them.

holy calling, are well knowne and approved beforehand, fo as thou need a not make feruple of laying thy hands upon them; and as for them that are otherwise, if thou doe diligently enquire after their demeanour, and conversation, they cannot be hid from thy notice; so as thou

CAP. VI.

Let those Christians, which are under the yoke of servitude, so carry themselves to their masters (though insidels) as accounting them worthy of all honour; not detogating ought from their obedience, because themselves are called to the knowledge, and profession of Christ, &c.

And for those that have believing masters, let them not thinke they may abate ought of their due respects, and observance to them, because they are their sellow-Christians, &cc.

And confent not to the true, and laving doctrine of the Gospell,&c.

rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.

19 Against an Elder receive not an accusation, but before two or three witnesses.

20 Them that sinne rebuke before all, that others also may feare.

22 lay hands fuddenly on no man, neither be partaker of other mens funes. Keepe thy felfe pure.

open before hand, going before to judgement; and fomemen they follow after.

25 Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot behild.

as are under the yoke, count their owns mafters worthy of all honour,

2 And they that have believing mailers, let them not despite them, because they are brethren, but rather doe them service, because they are faithfull.

3 And confent not to wholfome words, even the words of our Lord Iefus Christ.

He

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4 Heis proud, knowing nothing, but doring about questions, and strike of words, &c.

c Perverfe disputings of men of corrupt mindes, and destitute of the truth, supposing that gaine is godlineste, &c.

6 But godlinesse with contentment is great gain.

9 But they that will bee rich, fall into temptation and a fnare, and into many foolish and hurtfull lusts.

10 Which whiles fome coveted after, they have erred from the faith, and pierced thetelves through with many forrowes.

12 Fight the good fight of faith, lay hold on eternall life.

13 Who before Pontius Pilate witneffed a good confession.

16 Who onely hath immortality, dwelling in the light, which no man can approach unto:

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life.

20 O. Timothy, keepe that which is committed to thy trust, avoiding profane and vaine bablings, and oppositions of science,

21 Which some profesfing, have erred concerning the faith. Grace be with thee, Amen,

falfly fo called.

Hee is proud (knowing nothing, indeed, of what hee ought to know) but vainely diffempering himselfe about idle, and frivolous questions and quarrels, about words, whereof, &c.

Perverse, and peevish brablings of disputations of men of corrupt and depraved mindes; void of all care and love of truth; ayming only at their own filthy lucre, as supposing gain to be the best, and only godlinesse,&c.

But I say contrarily, that godlinesse is great gaine, and fuch as may give a man all-fufficiency in himfelfe; if he have an heart content with his estate.

But they that fet down their rest, and resolution, that they will be rich must needs fall into many temptations, & be miscarried with them; and cannot but be intangled in the fnares of fatan, and drawn into many covetous defires, &c.

Which whiles some have immoderately covered, they have beene drawne to renounce their Christian protession, and have wounded their soules with many forrowes, and have brought infinite mischiefes upon themselves.

Fight thou that good and happy fight of a true and faithfull champion of Christ, for the maintenance of his faith, and Gospell, which thy true faith in him shall inable thee unto, and crowne thee for; and lay hold upon that bleffed reward of eternall life, &c.

Who before Pontius Pilate made a just and undaunted profession of his Messiahs-ship: telling him, that for this cause hee came into the world, that hee might beare witnesse of the truth.

Who onely hath perfe& and absolute immortality, as in himselfe; dwelling in that increated and infinite glory of divine Majestic, which our weake and darke apprehentions cannot conceive or reach unto, &c.

Laying up in flore for themselves, through the grace, and acceptation of God, a good foundation of affored comfort, against the evill day, even the day of death; that they may, upon his mercifull remuneration obtaine eternall life.

O Timothy, keepe thou fure and carefully, that pretious treasure of found and wholsome doctrine, wherewith thou art entrufted; avoiding those prolate & vaine janglings about idle questions, and those bootlesse quarrels of fophistrie, which carry a shew of learning &know-

ledge, but indeed have nothing but frothy oftentation. Which some professing have beene drawn, into grosse. errours, and mif-opinions concerning religion.

THE

THE SECOND EPISTLE

OF S. PAVL THE APOSTLE

T O

TIMOTHIE.

CAP. I.

Doe not onely remember thee often, but I thanke my God (whom I ferve in that true religion which I received from my forefathers, being in fubstance the same, which I now professe) that hee puts into my thoughts the remembrance of thee; for I take so much pleasure in recalling thy vertues and graces, that I hold it a great savour of God, that he hath given thee a place in my devotions, both by day, and by night.

When I call to remembrance the unfained faith wherewith thou art (amongst other graces) eminently indued; and that true piety, which was at first notably apparent in thy grandmother Lois, and, &c.

Wherefore I put thee in remembrance, that thou quicken and stirre up those gifts and graces of God, which were given thee by the imposition of my hands, not suffering them to goe our, for want of use, and excitation.

But exercise them boldly, and cheerfully; for God hath given us his Spirit to inable us, and bears us out in these holy services, which Spirit of his, is not a Spirit of seare, and cowardise; but a Spirit of power, and resolution; a Spirit of servent love to his Church; a Spirit of sincerity, both of judgement and affection.

Be thou a cheerfull partner of those afflictions, which follow the prosession of the Gospell; not out of any strength of thine owne, but out of the mighty power of God, upholding and incouraging thee therein.

Who hath faved us from finne, and death, and hath vouchfafed to call us effectually into the state of faving grace, even to holinesse and new aesse of life; not for any D d merit

3 I thanke God, whom I ferve from my forefathers with pure confcience, that without ceating I have remembrance of thee in my prayers night and day.

y When I call to remembrance the unfained faith that is in thee, which dwelt first in thy grandmother Lois,&c.

6 Wherefore I put thee in remembrance that thou flitre up the gift of God which is in thee, by the putting on of my hands:

7 For God hath not given us the Spirit of feare, but of power, of love, and of a found minde.

8 But be thou partaker of the afflictions of the Goipell according to the power of God,

9 Who hath faved us, and called us with an holy calling, not according to our works, but according to his owne purpose and grace, which was given us in Christ Ichus, before the world began.

10 But is now made manifest by the appearing of our Saviour Jesus Christ. who hath abolished death, and hath brought life, and immortality to light,&c.

12 For I know whom I have beleeved, and I am perswaded that hee is able to keepe that which I have committed unto him against that day.

13 Hold fast the forme of found words which thou talk heard of mee, in faith, and love, which is in Christ Ichus.

14 That good thing which was committed unto thee, keepe by the holy Choft.

18 In that day, &cc.

- 1 Thou therefore my forme, be firong in the grace that is in Christ Ic-
- 2 And the things that thou halt heard of sace, among many wimefles, the there commit then to faithfull men, who shall be able to teach others also.
 - 3 Thou therefore en-

merit of our workes, but for his owne mercies fake, upon his owne good purpose, and grace, which was decreed to be given to us, in, and by Christ Jesus, before the world began.

Which hath taken away from death, all that power and tyranny, which hee exercised over mankinde; and hath made a cleare way to life and immortality, for all that believe, through the Gospell.

For I well know what a powerfull, and mercifull God, and Saviour it is, whom I have relyed and cast my selfe upon; and I am fully perswaded, that he is infinitely able against all the powers of hell, to keep, and safeguard that my pretious foule, which I have committed to his care, and cultodie, and robring it forth glorious, at that great day of his appearing, and to perfect that falvation of mine, which he fo gratiously hath undertaken.

Hold fast both the substance of sound Christian do-Arine, and the forme of expressing, and delivering of it; which thou half heard of meet the fumme of which do. Arine is our faith in God through Christ, and our love to him, and our brethren.

That good and pretious treasure of the Gospell of Christ, which was committed unto thy care & trust; and those singular graces which God hath bestowed upon thee, fee that thou keepe and maintaine, with an happy increase; not out of any power and vertue of thine own, but by the holy Ghost which dwelleth in thee.

In that day of the last and generall retribution, when he shall come to reward every man according to his workes.

CAP. II.

THou therefore, my fonne, be couragious, and firong in the maintenance of that Gospell of Christ, which thou hast received through the grace that is given thee, by the same Lord Jesus Christ.

And the same things which thou hast heard mee deliver unto thee, not in a corner, but publiquely before many witnesses, as a truth worthy to be averted; even the same things doe thou preach, and deliver over to faithfull men, that may communicate them unto others; that so this blessed message of the Gospell, may be both diffuled abroad, and transmitted to pollerity.

Thou knowest thy calling, that thou are by thy pro-

feffion

fession, a souldier of Jesus Christ, ferving under his co- dure hardnesse, as a good lours resolve thou therefore to do, and endure that which belongs to thy place; be content to fuffer, and undergoe all hardnesse for his names sake.

It is not therefore for thee, to be taken up with other cares, and imployments, no man that gives himselfe to the warres, whiles hee is in that fervice, intangles himfelfe in the affaires of his hulbandry, or bargainings, but devotes himselfe wholly to the military businesse, which

he hath in hand, that hee may pleafe his captaine, or generali.

And as it is in wreftling; every man that strives, is not prefently graced with the garland; but hee that wreftles skilfully, and according to the lawes of that exercile; so it is in this holy station; not every Bishop is crowned, and rewarded of God, but hee that manageth

this calling gravely, holily, faithfully. The hufband man must first labour and take paines in

plowing, and fowing, etc hee can be partaker of the fruits

of his field; and when hee hath bestowed this profitable toyle, he is well worthy to be the first, that shall eate of his owne labours.

I am perfecuted, as an offender, for that I preach the Gospell of Christ; and am imprisoned, and put into bonds and fetters, for this onely cause; but howsoever they may binde mee faft, as they doe; yet:they cannot binde up and fetter the Gospell of Christ; that word of his, both is, and shall ever be free; for even in these bonds

of mine, I doe, and will preach it unto all commers. Therefore, I endure affliction for those good offices that I doe towards the furthering of the falvation of the elea, &c

And if wee beloeve not, hee loseth nothing by it; the misery and damage is ours; but for him, hee is the same he was (what ever become of us) just, and faithfull in all his promifes, and undertakings; hee cannot be leffe then his word, but will certainly doe whatfoever hee hath spoken.

And the doctrine of these prosane heretickes spreads abroad, as a canker doth in the flesh; of which fort, are

Hymeneus, and Philetus. Who have erred in a maine point of faith; faying, that there is no other then a spirituall resurrection, to be received; and that this spirituall refurrection is peffed, whiles wee live here on earth; and by this meanes have perverted, and overthrowne the faith of fome.

fouldier of Jesus Christ.

4 No man that warreth intangleth himselfe with the affaires of this life, that hee may please him, who hath chosen him to be a fouldier.

s And if a man alfo firive for materies, yet is he not crowned, except hee strive lawhilly,'

6 The husband man that laboureth, must first bee partaker of the finite,-

9 Wherein I fuster trouble usen evill doer, even unto bonds: but the word of God is not bound.

to Therefore I endure all things for the elects fake.

#3 If we believe not yet hee abideth faithfull, hee cannot denie himfelte.

17 And their word will care as dotha canker: of whom is Hymeneus, and Philetus.

18 Who concerning the truth have erred, faying, that the refurrection is past aiready, and overthrow the faith of some,

Dd 2

But

19 Nevertheless the foundation of God standeth sure, having this seale, the Lord knoweth them that are his. And let every one that nameth the name of Christ, depart from iniquitie.

ao But in a great house, there are not onely vessels of gold and of silver, but also of wood, and of earth, and some to honour, and some to dishonour.

purge himselfe from these, he shall bee a vessel unto honour, fanctified and meete for the masters use, and prepared into every good worke.

12 Flie also youthfull

lufts.

23 But foolish and unlearned questions avoid.

24 And the fervant of the Lord must not strive.

25 In meetines instructing those that oppose the felves; if God peradventure will give them repentance to the acknowledging of the truth:

16 And that they may repover themselves out of the snars of devill, who are taken captive by him at his

will.

But howfoever, some fashionable professors of Christianity doe thus fall off; yet neverthelesse, the soundation of Gods gracious and eternall election remaines sure, and unmovable; and is shut up inviolably under this seale of his; The Lord hath eternally fore-knowne those that are his; yet not so, as that presuming upon an absolute decree, wee should line as wee list; but on our parts who are thus mercifully fore-knowne, there is required an holy, and conscionable obedience; so, as that every one that professes the name of Christ must depart from iniquity.

Neither need we to be troubled to fee some fall away from Christ; for, as we see it is in a great house, there are vessells of all sorts and metalls; and of all formes, and for all uses; some pretious ones of gold, and of silver, which are for honourable uses; others againe of wood, or of earth, which are destin'd to baser uses: so it is in the great house of God, the world, all are not saithfull, all are not set apart to glory.

And if any man therefore shall keepe himselse pure, and cleane from these salse doctrines, and hereticall teachers, he shall approve himselse to be a vessels of honor, fanctified and set apart by God, for the glory of his mercy, and by him prepared, and inabled to every good worke.

Avoid thou those impetuous desires, and passions, to which youth is commonly subject, &c.

But foolish questions, and such as tend to no edification, and can give no furtherance to our knowledge by affoyling them, doe thou avoid, &c.

And it is not for a servant of the Lord to quartell, and brabble about slight, and worthlesse matters, &c.

Endeavouring that by this meanes, God, if he have fo decreed, may give them repentance, and grace to acknowledge that truth, which they have gaine-faid.

And that they may scasonably recover themselves from their heresies, and errors, which are the very snares of the devill, wherein they are intangled, and held captive at his pleasure.

CAP. III.

Making an outward and formall profession of godifnesse, in words, but in their deeds denying the power thereof: so living, as if godlinesse were but a meere name, and a matter of sashion, without all force and essect; have nothing to doe with such kinde of men.

Of this fort of dangerous hypocrites, are they, which under faire pretences infinuate themselves into mens houses; and seduce poore filly women; which are the more apt to be mis-led, for that they are formerly vicious, being light buswives, and those that are given up to lend, and wanton courses.

Which indeed are fit disciples for such teachers, as those which are curiously inquiring still into every nevelty of doctrine, and never care to attaine unto sound

knowledge of Gods faving truth.

Now as of old, Jannes and Jambres, which were Pharaohs forcerers, refifted Moses and contested with him, in themessage that he brought fro God; so doe these sale teachers at this day resist us, in delivering the truth of the Gospell; being men of corrupt mindes, desperately erring in the maine points of religion, and framing their beleese according to their owne fancies, and affections.

But they shall not prevaile to the seducing of any more; for God shall lay them open, and display the soolishnesse of their doctrine, and shame them, as he did those sorcerers, who were so restrained by the hand of God, that they could not so much as make lice, in emula-

tion of Moles.

CAP.2.

The godly are afflicted, and perfecuted, but wicked men and feducers are at full eafe, and grow on, from one degree of finne to another, deceiving others, and being

themselves deceived, by Satan.

All holy Scripture is given by inspiration from God; not beingdicated, or penned by any humane device; and is fully available, as for matter of doctrine, and for consutation of errors; so also in respect of manners, both for correction of mis-demeanours, and for instruction, and direction of our holy, and righteous carriage.

That a Divine, or teacher of Gods people may bee made complete; throughly furnished by it unto all the

fervices of his profession.

y Having a forme of godlinesse, but denying the power thereof: from such turne away.

- 6 For of this fort are they which creepe into houses, & lead captive silly women laden with sinnes, led away with divers lusts,
- 7 Ever learning and never able to come to the knowledge of the truth,
- 8 Now as Jannes and Jambres withflood Moles, fo doe thefeasifo relift the truth: men of corrupt minds, reprobate concerning the faith.
- 9 But they shall proceed no further: for their folly shall be manifest unto all men, as cheirs also was:
- 13 Bus evill menand feducers shall waxe worse and worse, deceiving and being deceived.
- ven by information of God, and is profitable for dodrine, for reproofe, for correction, fur infunction in rightcouncile;
- 17 That the man of God may bee perfect, thorowly firmished unto all good workes.

Dd 3

CAP.

CAP. IIII.

BE earnest, and diligent in preaching, for there will arise false teachers; who shall so be witch the mindes of men, with their plausible fancies, as that they will not endure sound doctrine; but shall multiply to themselves great variety of pleasing teachers; having itching eares, that affect altogether nouelty and choice of doctrines, and curious speculations.

For I am now ready to be offered up, as a fweet facrifice to God, in my martyrdome, for his name, &c.

My life is a warfare, and behold, I have fought a good fight, having striven for the Gospell zealously, and effectually: My life is a race, and I have runne my course, even to the very goale, constantly, and happily; I have maintained and defended the truth of Christs Gospell inviolably.

And now from henceforth, I comfort my felfe with the expectation, and assurance of that crowne, or garland of immortality and glory, which upon the gracious promise of the righteous God, is laid up for me, &c.

For Demas hath given over to attend me in my affliction, any longer, rather choofing to take his own cafe, and to provide for his owne fafety and profit, then to minister to me in my bonds.

For he may be of great use to affift me here in my ministery, which I labour in (though a prisoner) continually.

At my first answer before Neroes aribumant, I was forfaken of all, which formerly professed favour coane; out of a weake searce of danger, and persecution; whose infirmity I so farre pitty, that I doe earnestly pray to God, that this timorous shrinking of theirs may not be laid to their charge.

And I was delivered from the tyranny of that cruell Nero.

And the Lord shall deliver mestill, and ever, from every evill worke, that might blemish this my holy profession; from all dowardly searce, and finfull revolts, and whatsoever else i may bee offensive to God and his Church, Sec.

3 For the time will come when they will not endure found doctrins, but after their owne lufts shall they heape to themselves teachers, having itching eares.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have foughts good fight, I have finished my courte, Fribare' kept the faith.

8 Henceforth there is laid up for me a crowne of righteoulnesse

10 For Demas hath forfaké me, having loved this present world, and is departed unto Thessalonica, &c.

1 for he is profitable to mee for the ministery.

16 At my first answere no man shood with me, but all timen forsonice me: I pray God that it may not belaid to their charge.

17 And I was delivered out of the mouth of the lion.

18 And the Lord flall deliver, mee from every evill works, and will preferve meunto his heavenly Kingdome.

THE EPISTLE

OF S. PAVL THE APOSTLE

TITVS.

CAP. I.

Aula fervant of God, and an Apostle of Jefus Christ, sent and implosed by him, to preach that Gospell of his, whereby true faith is wrought in his elect, and whereby they are led to the acknowledgment of the

faving truth of Christian religion.

For this cause when we wore both together in Crete; I lest thee there behinde me, that thou mightest recisite, and make up that which I might not stay to take sull order for; and that, by there Episcopall authority, thou mightst ordaine presbyters in every city of that populous lland.

See 1 Tim. 3.2.

Teaching to mixe Judaismo with Christianity for

their owne private advantage.

One of their owne Poets, even Epimenides, prophefied truly of them, when he faid of them, though upon another occasion; The Cretians are great liers, cruell oppressors, dull, and epicurean gluttons.

This testimony, though spoken of him to another purpose, is very true of these Judaizing Cretians, &c.

These Jewish bablers talke of differences of meates, as if some were still impure by vertue of the Leviticall Law, but these men are deceived. For now since the abrogation of those ceremonials observations, certainly there is no impurity to be conceived to remaine in the creature it selfe; but what impurity there is, is in the receiver of them; if the man be pure, all meates are pure

r Paul a felvant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, and the acknowledging of the truth, which is after godlinesse.

thee in Crere, that thou shouldn't fee in carder the thought fee in conder the things that are wanting, and ordaine Elders into very city, as I had appoint ted thee.

6 If any bee blameleffe, the husband of one wife, having, &c.

vhich they ought not, for

filthy lucres take.

owne, faith; The Cretians are alwaigs lyers, evill beafts, flow belies.

23 This witnesse is

things are pure, but into them that are defiled, and unbeleeving, is pothing pure, but even their minde and confeience is defiled. to him; but, if the man bee finfull and uncleane, in vaine doth he thinke to make choice of his meat, for all that he can touch or take, is made uncleane to him, by his inward and morall pollution; fince thereby his very foule is made odiously uncleane to God.

CAP. II.

Et that which thou teachest, O Titus, bee sound do--Grine, such as, if it come to scanning, cannot be justly cenfured, &c.

For the great bounty and mercy of God, which offereth and (if they were not wanting to him, and themfelves, in not belowing;) bringeth falvation to mankinde; hath beene manifefully shewed, and well approved unto all men in the incarnation of the Sonne of God.

By vertue whereof, that holy Gospell of his, whereby this salvation is published to the world, teachethus to avoid ungodlineffe,&c.

Having an eye to that bleffed recompence of reward, which wee stedfastly hope for, even that unspeakable glory, which we shall bee possessed fully of, at the appearance of our great God, and Saviour Jesus Christ.

CAP. III.

A Coording to his great mercy, he hath faved us, by the meanes of those holy ordinances which hee hath appointed, and namely (as one of them) by the holy Sacrament of Baptisme, which is the laver of our spirituall regeneration, yet not by any vertue of the outward figne, but by the inward renovation, which is wrought in us by the holy Ghost.

Which holy Ghost hee bath abundantly indued us withall, in the miraculous, and faving graces thereof, by and through Jelus Christ our Saviour, who sends that glorious Comforter of his Church.

See 1 Tim. 1.4. and 1 Tim. 6.5.

If any man teach, or hold erroneously, concerning the maine points of Christian religion, doe thou give him some serious admonitions, to reclaime him, if it may be; but if once or twice admonishing prevaile not, reject him. Knowing

8 Sound speech that cannot be condemned.

11 For the grace of God, that bringeth falvation, hath appeared to all men.

12 Teaching us, that denying ungodlinelle, &c.

43 Looking for that bleffed hope, and the glorious eppearing of the great God, and our Savi-

our lefus Christ,

5 According to his mercy he faved us, by the walking of regeneration, and renewing of the holy Ghoft:

6 Which hee shed on us abundantly, through Islus Christ our Saviour.

9 But avoid foolish queltions, &c

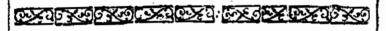
Amanthat is an heretike, unerthe-first and lecond admonition reject.

Knowing that fuch a one is utterly incorrigible, and finneth wilfully, in not yeelding to the truth; and is therefore condemned in his owne conscience, whiles after so palpable a conviction he will yet hold out to maintaine a knownectfor.

Zenas, who having beenea professor of the Mosaicall law, is now fo much the fitter for the preaching of the Gospell, and Apollo who is mighty in the Scriptures, are comming towards me; Let them be ayded by you in

the charge of their journey hitherward. &c.

And flirre up those that professe themselves to be our disciples, and well-willers, that they bee ready and forward to doe all workes of charity, and beneficence &c.



THE EPISTLE

OF S.PAVL THE APOSTLE

ТО PHILEMON.

CAP. I.



Vr fellow-labourer in the Gospell, Bishop or Pastor of the Church ar Colosse.

And to his faithfull confort, our beloved

fifter Apphia, &c.

My prayers are alwaies for thee that thy faith may ever thew it felfe to bee found and lively, by those good worker which it shall produce; and that those charitable actions of thine, may give effectuall demonstration of the holy graces that are in thee by the gift, and inoperation of Jefus Christ.

I befeech thee in the behalfe of Onefimus, who is now my convert, as whom, in my imprisonment, I have won

to the faith of Christ.

Who in times past, whiles he was thy servant, and an unbeleever, was belike contrary to his name, utterly unprofitable; but now upon his conversion, will make good that which his name imports, and prove profitable both to thee and me.

II Knowing that hee that is fuch, is subverted, and finnerh, being condemned of himselfe.

13 Bring Zenas the lawyer, and Apollos on their journey diligently.

14 And let our alfo learne to maintaine good workes for necessary uses.

z And fellow-isbourer.

2 And to our beloved

Apphia, &c.

That the communication cation of thy faith may be come effectuall by the acknowledging of every good thing which is in you in Christ lesus.

10 I befeech thee for my forme Onefirmus, whom I have begotten in my bonds,

12 Which in time past was to thee unprofitable: but now profitable to thee

and to mee.

Receive \

11 Receive him that is mine owne bowels.

15 Bonds of the Gospel.

16 Both in the flesh, and in the spirit.

17 If thou count mee therefore a partner, receive kim as my felfe.

20 Refresh my bowels in the Lord.

Receive him therefore lovingly, whom I effecte as deare to mee, as my owne bowels.

In this durance and imprisonment which I endure for the Gospell.

How much more deare to thee, both in worldly or civill respects, and in spirituall.

If thou count meeworthy to be a partner of thy love, and dearest respects, and wouldst shew favour to mee, if I were present with thee, doe the same to him, whom I now hold as my other selfe.

Do thou comfort, and cheere mee up in my spirituall joy, in the Lord, refresh mee in the Lord, refresh mee in these assistances, which I suffer for Christ, in doing this kindnesse for my sake.

ON ON ON ON ON ON ON ON ON ON

THEEPISTLE TO THE

HEBREWES.

CAP. I.

I God who at fundry times, and in diverte manners spake in times past unto the fathers by the prophets.

3 Who being the brightneffe of his glory, and the expresse image of file person, sand supholding all things by the word of his power, when his had by himselfe surged one fins, sand downers on the right band of the Majorky on high. Hat God, who in the severall times, and ages of the world, did in many and diverse wayes, and manners, reveale himselfe to our foresathers, by his prophets, in dreames, in visions, in secret inspirations, and instincts, in apparitions of angels; sometimes in the cloud, sometimes in the fire, sometimes in whirlewindes, sometimes in a still voice, Hath now in these, &c.

who being in respect of his divine nature, very God, of very God; light of his Fathers light, the brightnesse of those glorious beames of his eternall essence, and infinite majesty; and being so, the expresse and cleare representation of his Fathers person, as that the substance of the Father doth persectly thine forth in him; and all that is to beknowne concerning God, is manifested to us, in and by him; and giving supportation, maintenance, preservation to all things,

which hee hath made, by that also gifty power of his; when hee had by his owne all-fufficient fatisfaction, expiated, and done away all our finnes; even by himselfe, and his owne pretious blood, shed for us; he then tooke up his rest in the full possession of heavenly glory (even as man) at the right hand of his Father.

Being in his very humane nature advanced fo much higher then the greatest angels of heaven; by how much he hath obtained a more excellent, explorious name then they, viz. to be called, and to be the Sonne of God, not by Grace, or adoption, as wee are, but by nature, and eternall communication of effence.

And of the Angels hee faith; who makes these invisible, and spirituall natures, so swift messengers, as the very winder that passe suddainly round about the earth, and returne not; and makes those his ministring spirits, as quick, piercing, sorceable, operative, as slames of sire.

Thus hee speakes ever of the Angell, as servants, but of the Sonne, he speakes as of the God, and Lord of the Angels, Thy throne O God, &c. Thy kingdome, and government is most just and righteous.

Sec Pfal. 45. 7.

See Ifa. 34. 4.

CAP. II.

Since therefore it is so, that the Sonne of God, which hath now last spoken to us by himselfe, is so much more excellent then the Angels, wee ought to give so much more diligent heed, and reverent respect to the things, which wee have heard spoken by him, &c.

For if that law which was given by the ministration of Angels, were of sogreat awfulnesse; and every transgression thereof, and disobedience thereunto, carryed away a terrible judgement from the just hand of God;

How shall wee escape, if wee neglect the sweet and gratious word of the Gospell, the message and meanes

- 4 Being made fo much better then the Angels, as he hath by inheritance obtained a more excellent name they.
- 7 And of the Angels he faith: who maketh his Angels spirits, and his ministers a stame of fire.
- 8 But unto the Sonne he faith, Thy throne (O.God) is for ever and ever; a fcepter of righteoutizeffe is the fcepter of thy kingdome.
- 9 Thou halt loved righteousnesse, and hated iniquity, therefore God, even thy God,&c.
- but then remained: and they all shall waxe old as doth agarment.
- Therefore wee ought to give the more earnest heed to the things which wee have heard.
- 2 For if the word fpoken by Angels was stedfast, and every transgression, and disobedience received a just recompense of reward;

3 How shall we escape, if wee neglect so great

of

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faivation, which at the firthbegan to be spoken by the Lord.

6 But one in a certaine place testified, saying, What is man,&c.

7 Thou madest him a little lower then the Angels, thou crownedst him with glory and honour, and diddelt fet him ove,

8 Butnow, wee fee not yet all things put under him.

the worker of thy hands

49 Who was made a little lower then the Angels, for the fuffering of death, crowned with glory and honour, that he by the grace of God, should taste death for every man,

to For it became him for whom are all things. and by whom are all things, in bringing many formes unto glory, to make the Captaine of their falvation perfect through fufferings.

11 For both hee that lanctifieth, and they who are fanctified, are all of one; for which canfe he is not ashamed to call them br**ethre**n.

brethren.

14 That through death hee might destroy him that that the power of death, that is, the devill.

15 And cicliver them

of our eternall falvation; which first began to be perfonally preached by the Lord himselfe,&c.

C A P. 2.

But the holy Psalmist in his eighth Psalme testified, saying: O God, what is man, &c.

Thou half made that very Sonne of man for the little time of his humiliation, here on earth, somewhat lower then the Angels, but thou foone advanceds him againe, and crownedst him with infinite glory, and majesty; and didft make him (as Mediator) the Lord, and King over all the workes of thine hands.

But now, as yet, wee doe not indeed fee all things actually so subjected to his government, as that none of the rebellious enemies of Christ do rise up against him: it is enough that hee bath taken possession of his glory, and will in his owne due time, subdue all the adverse

But in the meane time wee fee that Jesus, who was indeed, made a little lower then the Angels, in respect of his fuffering of death, (which those bleffed spirits are not capable of) wee fee him, I fay, crowned with glory and honour, who was before humbled by his owne voluntary dispensation, and by the wonderfull grace, and favour of God, towards mankinde, that hee might undergoe that death for man, which every one is liable unto: and by his tasting of death, sweeten it to all his faithfull

ones. For it well flood with the justice, and mercy of that infinitely wise, powerful, & holy God, who is the maker, and preserver of all things; for the effecting of that his gratious decree, in faving many fonnes of his, and brin. ging them to their full glory; to fit this great author, and ring-leader of their falvation, for that wonderfull, and unspeakable glory, wherewith his humanity was to be inverted, through many and great fufferings.

For both that Saviour of ours, by whom wee are fandiffied and wee that are fandified, are all of one nature, namely, we have all one common humanity: For which cause hee being, as hee is, God, blessed for ever, is not ashamed to call us, miserable men by the name of his

That by the fuffering of that death, which was due to us for our finnes, he might strip satan of that power, and advantage, which bee had over mankinde, in the drawing of man into eternall death, by miscarrying him into finne, whose wages is death.

And that hee might deliver those his chosen children,

from

from the feare and horrour of temporall death, who in the flate of nature, were held continually in a flavish

feare, and dreadfull expectation of it.

Wherefore fince hee would become man, and our elder brother, it behoved him to be made like unto his brethren in all things, both in his substance, and affections, and infirmities, finne onely excepted; that out of his experience hee might be approved unto us, a mercifull, and fairhfull High-priest, in those things which are requifite to make up a perfect reconciliation with God, for the finnes of the people.

For in that he himselfe, in his humane nature hath suffered, being affailed by diverse difficulties, and tryals of affliction, hee is therefore, out of his owne feeling experience, able to succour those that are thus afflicted, and

affaulted.

CAP. IIL

Herefore, O yee Christian Jewes, who are partakers of this heavenly calling, and brethren by your holy profession; consider and set before your eyes, felus Christ, your blessed Saviour, who in respect of the Gofpell, is our great and prime Apollies that brings us the glad sidings of falvation, and in respect to the Law, is our High-prieft, who hath offered up a perfect facrifice for mankinde.

Who was faithfull to God his Father, in all things that were injoyined him to be done, even as (and much more, then ever) Moses was in the Hraclitish Church; which was as the great family of God upon earth.

Ye have an high opinion of Moles, but know yee that there is no comparison to be admitted betwixt him, and Christ: for Christ is accounted worthy of so much more honour then Moses, by how much the builder, and mafter of the house is worthy of more honour, then the honse which hee hath built, or any parcell thereof: Now Christ is the maker and owner of this great house of his Church, and Moses is a part of this house of God, as being a member of his Church; and therefore is worthy of much more honour then Moses.

The materiali honses wherein wee dwell, are built by the hand of some man; but Christ who is the builder of this great house of the Church, yea of the whole world, is God, and therefore infinitely more excellent, then any

creature, what loever,

who through the feare of death, were all their life time subject to bondage.

17 Wherefore in all things it behoved him to be madelike, unro his brethren, that hee might be a mercifull and faithfull High-prieft, in things pertaining to God, to make reconcilization for the fins of the people.

18 For in that hee himselfe hath suffered being tempted, he is able to fuccour them that are tempted.

- 2 Wherefore holy brethren a partakers of the heavenly calling, confider the Apoltle, and Highprick of our profession Christ Jesus
- 2 Who was faithfull to him that appointed him, as alfo Mofes was faithfull in all his house.
- 3 For this man was counted worthy of more glory then Moles, in as muchas he who hath buil ded the house, bath more honour then the house.
- For every house is builded by fome man, but he that built all things is God.

Еe

And

And Mofes verely was faithfull in all his house as a servant, for a teflimony of those things which were to be spoken

6 But Christ as a Sonne over his own house, whose

house are wee, if we hold fast the confidence, and the rejoycing of the hope firme unto the end.

8, 9, 11. Harden not your hearts as in the provocation in the day of temptation in the wilderneffe, when your fathers

tempted mee, proved me, and faw my workes forty yeares: So I fware in my wath, ther thall not enter into my reft.

12 Take heed brethren, dett there be in my of you an evill heart of unbeleefe in departing from the living God.

12 But exhort one another daily, whiles it is called to day, left any of you behardened through the deceirfulncile of finne.

14 For we are made partakers of Christ, if wee hold the beginning of our confidence stedfast unto the end.

Whiles it is faid to day, if yee will heare his voice, hareign her, &c.

16 For some when they had heard, did provoke:

And Mofes was faithfull in the administration of this whole Church, or house of God, as a servant, in delive. ring unto the people all that part of Gods will, which he would have then to be declared unto them; and which afterwards was to be more clearely fer forth.

But Christ is a faithfull governour, as the Sonne of God, and therefore as the true Lord, and owner of this house, which house or Church of his, wee are, if, as we have received the Christian faith and profession, so wee doe stedfastly hold on the resolute maintenance of the same faith, which onely is able to give us considence, and cause of rejoycing in the assured hope and expeda. tion of our glory to come.

See P[al. 95. werfe 8, 9,10,11.

Take heed, brethren, lest after this holy profession. made by you, there be found in any of you an evill, and unbeleeving heart, to fall away, and depart from the colours of the living God, to take part with infidelity.

But exhort, and stirre up one another, daily, whiles God holds forth this happy oportunity unto you; left, as it fell out with our forefathers in the wildernesse, fo it should betide unto you; that any of you should have his heart hardned, and turned backe towards the spirituall Egypt, through the deceitfull suggestions of finne.

For wee are already made partakers of Christ fin our holy profession) in his word and Sacraments, and shall be fully, and perfectly possessed of him, if wee goe on, according to our good beginning, and stedfastly holdshat taith, which is onely able to give us confidence and affurance, unto the end.

See P[#.95.8.

For not all your forefathers that were brought by the hand of Mofes, our of Egypt, did provoke Godto anger, by tempting of him, but some, and those indeed not a sew, when they heard his words, yet went on to tempt and offend him.

So then wee see they could not enter into the promi-

fed land, because of unbeleese.

CAP. IV.

Let us therefore by their example, take heed, left, fince weehave a promise lest us by Christ, of entring into his glorious rest (whereof that other was but a dim type) any of you by turning backe to Judaisme, or insidelity, should come short of it.

It was the very same word of the Gospell that was preached to them of old, and of late unto us; but how so veraine soever it was of it selfe, yet it was not at all available to the good of many of them; for that it was not mixed with faith, in them that heard it; for without saith

in the receiver, the word profiteth nothing.

For as they had a rest, which if they had believed, they had entred into, so have wee also, and that a farre more excellent, and sweet rest, which wee shall (upon our believes) enter into; that which God calleth his rest, now that which God calleth his rest, was not that which was his ceasing from his worke of creation, on the seventh day, which was his Sabbath; for those fixe dayes workes of his were finished in the first beginnings of the world; before this other rest was mentioned; so as it is another kinde of rest, whereof God here speaketh, even that sweet complacencie, and contentment which hee takes in his blessed saints, and their glory with him.

For as of that other, which is the Sabbath dayes rest,

he speaketh on this wise, &c.

And in this place againe, hee speakes of another kinde of rest; even the fruition of his persed peace, and glory, whiles he saith, If they shall enter into my rest.

Againe, in Davids mention of that reft, there is a certaine day limited, and specified, even long after that other rest was out of date; whiles he saith, Today if yee will heare his voice, &c.

For if Joshua, by bringing them into the promised land, had given them rest, he would never have spoken of another day of rest, which they should not have.

c 2 There

howbeit not all that came out of Egypt by Mofes.

19 So wee fee that they could not enter in because of unbeleafe.

- I Let us therefore feare; lest a promise being lest us, of entring into his rest, any of you should seeme to come short of it,
- 2 For unto us was the Gospell preached, as well as unto them but the word preached did not profit them, not being mixed with faith in them that heard it.
- 3 For wee which have believed doe enter into rest, as he e iaid. As I have swome in my wrath, if they shall enter into my rest, although the workes were finished from the soundation of the world.
- 4 For he spake in a certaine place of the seaventh day on this wife.
- 5 And in this place again: If they shall enter into my rest.
- 7 Againe, hee limiteth a certaine day faying in David, To day, after folong a time, as it is taid, To day if ye will heare his voice.

8 For if Ichis had given them reft, then would hee not afterward have ipoken of another day. g There remains the therfore a rest to the people of God,

10. For hee that is entred into his rest, he also hath ceased from his owne workes, as Goddid from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbeliese.

God is quicke and powerfull, and the per then any two edged fword, piercing even to the dividing afinder of foule and spirit, and of the joynts and marrow, and is a discerner of things and intents of the heart.

throne of grace, that we may obtain emercy.

The for every High-prieft taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and facrifices for finnes.

who can have compassion on the ignorant, and on them that are out of the way, for that has himselfeed to is compassed with a simple of the with a simple of the with a simple of the compassed.

6 As he faith alfo in an-

There is therefore another manner of rest, which is glorious, and heavenly, that remaines for Gods faithfull people.

For hee that is entred into this blessed, and glorious rest, hee hath utterly ceased from all his unquier, and troublesome labours, and miserable taskes, which he under went here on earth: even as God himselse on his seventh day, rested from the workes of his creation.

Let us therefore labour, and strive to enter into that perfect, and blessed rest of glory, and immortality; and let us take heed that none of us bee so miscarried, as our foresathers were, by their unbeliese, from entring thereinto.

For, it may not be flightly regarded whatfoever the word of God threatens unto us; for even as the judgements, which of old seized on them, were piercing and active; so is the word of God still (which menaces these vengeances to us) quicke, and powerfull, &c. searching into the very inmost powers, and faculties of the soule, and finding out our most close, and reserved thoughts and intentions.

Let us therfore in the confident affurance of his readinesse to help us, make our addresse boldly, and cheerfully to the throne of his grace; upon all occasions suing to our bountifull God for a supply of all our necessities, &c.

CAP. V.

FOr Christ is indeed a perfit High-priest, of whom the High-priest under the law was but a figure; we know that whosever bearesthis office, is taken from among men of the same mould, and composition with themselves; and that hee is ordained for the behoofe, and henefit of men, in divine and spirituals matters; and specially that he may offer gifts and sacrifices for the sinnes of the people.

And therefore, in likelihood, such a one, as can pitty the ignorant, and erring; for that he himselfe hathexperience of the manifold infirmities, which call for his compassion in others.

See Psalm. 110. verse 4.

Who

Who in the time of this prefent, and mortall life, when hee had offered up the incense of his prayers, and supplications, &c. and was heard, and graciously answered in those extremagonies, which he endured, not without a true humane, but inoffensive feare.

Though being the naturall, and eternall Sonne of God, he was replenished with all perfection of graces and vertues; yet that he might be a mercifull High-priest for us, he was willing by the experience of his sufferings, to be tutored to an exact obedience.

And being thus by his exquisite sufferings, and obedience, made a persect High-priest; hee became the author of salvation to all those which obey him, in such humble and sincere manner as he obeyed his Father.

Seeing ye do yet make your felves uncapable of them, by fore-stalling your minds with sinister assections, and

over-much respect to the Mosaicall law.

Whosoever in the schoole of Christ is such, as that he needs to be (as it were) sed with the spoone, and instructed in the plainest, and easiest points of religion, that man surely, is uncapable of those higher, and more difficult doctrines of divinity, which require more skill, and more able apprehension to learne them.

Those more difficult and profound mysteries of Christianity, belong to them, which are of more growth and strength of knowledge, and spiritual understanding; who have made their mindes inured unto, and exercised in these heavenly speculations, so as they are able to discerne betweene the good of truth, and the evill of er-

cour.

CAP. VI.

Therefore not resting our selves contented with the knowledg of the first principles of Christia religion, let us goe on towards the perfect understanding of the highest mysteries thereof, not needing now to be instructed anew, in the first grounds of our Catechisme, in the docume of repentance for sinne, and of faith in God.

Those ordinary points of religion, which are called for of all that are to be baptized, & to be made capable of the imposition of hands, for their confirmation in the faith received; and particularly, that there is an happy refurrection of the just to glory; & a judgement unto eternal death and damnation, pertaining to the wicked and ungodly.

Ec 3

And

7 Who in the dayes of his flesh, when he had offered up prayers and supplications, with strong crying and teares, unto him that was able to fave him from death, and was heard in that he feared:

8 Though hee were a fonne; yet learned hee obedience, by the things which he fuffered.

9 And being made perfect, he became the author of eternall falvation, timo all them that obey him.

it Seeing yeare dull of hearing.

13 For every one that ufeth milke, is unskilfull in the word of rightcournes.

14 But strong meat belengeth to them that are of full age, even those who by reason of use have their senses exercised to discemeboth good and evill.

- Therefore leaving the principles of the doctrine of Christ, let us goe on unto perfection, not laying against the toundation of repentance from dead workes.
- 2 Of the doffrine of Baptisme, and of laying on of hands, and of resurrection of the dead, and of eternall judgement.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightned, and have tasted of the heavenly gifts, and were made partakers of the holy Ghost:

And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them against unto repentance, seeing they crucifie to themselves the Sonne of God afresh, and put him to an open shame.

9 But beloved, we are perfuseded better things of you, and things that accompany faivation, though we thus fpeake.

righteous to forget your work, and labour of love, which yee have shewed toward his name, in that ye have ministed to the Saints, and doe minister.

12 Who through faith and patience, inherit the promifes;

14 Saying, Surely, bleffing I will bleffe thee, and multiplying I wil multiply thee

The heires of promise, the immutability of his counsell, confirmed it by an oath.

18 That by two immu-

And furely I doubt not but this is our holy and Christian refolution, God inabling us thereunto: not flackning in our holy profession, not revolting from it; which condition is most fearfull.

For if there be any who have beene once inlightened with the common illuminations of the Spirit of God, and have in some slight measure beene sensibly endowed with those divine gifts, which are wont to lead the way to saving graces, and have beene made partakers of the common graces of the holy Ghost:

And have (though not fully fed, yet) pleafingly talted of the good word of God; and of the effectuall operation of those ordinances and meanes, which tend to the

obtaining of a better life;

It will be impossible for such, (if they shall afterwards urterly Apostate fro, & wilfully abandon their Christian faith, renouncing it totally, and malitiously) to recover themselves againe by a sound and seasonable repentance, since they doe by this shamfull revolt, offer a new violence unto the Son of God; and scornfully sastenhim upon the Crosseagaine, and put him to open shame, and contumely, before the sace of the world.

But my beloved, though we have made this tart comparison, of a barren, or ill-bearing soile, whose end is the fire; yet, we have said this, not out of any such hard conceit that wee have of you, as for your warning, and affrighting from your sienes; for we are perswaded better things of you, making full account of you, that yee are those that are ordained unto eternall salvation.

For it hath pleased God to give very gracious evideces of your glory to come; in that he hath so happily wrought in you, inabled you to doe good; neither is, or can God be unrighteous in not perfecting, & retributing that your painful love and zeale, which you shewed to his Name, in that ye have carefully, and beneficently ministred to the necessity of his Saints, &c.

Who now upon the power of their faith and patience, holding to the end, inherit that great and endlesse glory which was promised unto them:

Saying, By my felfe I have fwome that I will exceedingly bleffe and multiply thee, &c.

To the heires of that promifed inheritance of heavenly bleffednesse, the unchangablenesse and stability of his decree, confirmed his promise by on oath.

That fo by two immutable things, wir. Godspromile and his oath, in both or either of which, it was impossi-

ble

ble for God to lie, we might have a strong, and unmoverable consolation; who have in all our doubts and distresses fled to him as our fore stay, and refuge; laying hold upon that glory and happinesse which is set before us, by the hand of a lively and sted fast hope, and consident expectation thereof.

Which hope is to the foulc, as an anchor is to the thip, a fire and fledfast they thereinto in all the stormes, and tempests of temperation; which is firmely pitched, not below on earth, but above in heaven, the true holy

of Holies, within the vaile.

Whither Jesus Christ our blessed singleader, and forerunner, is before-hand entred for us, to take possession thereof, even for us also; and there to intercede for us, as being an High-P iest for ever, after the order of Melchiledec.

CAP. VII.

Being by his name, Melchifedee, King of righteoufneffesar i, by his title, King of Salem, that is, of peace, and therefore carrying in his very appellation those two honorable attributes of his royalty, peace and righteoufnesses. Brought in

Without any father, or mother mentioned in the Scripture, without any mention of his pedigree or defeor, without any record either of his beginning, or ending, in all these regards resembling the Son of God, doth therefore abide an High-Priest for ever, in that there is no intimation given of any time wherein that

office of his ceafed.

But this Melchifedec, whose of

But this Melchisedec, whose descent is not reckoned either from Levi or Abraham; as being before them both, and of an higher (though not recorded) pedigree, received tithes even of Abraham himselfe; and blessed that man, in whose seed all the nations of the earth were promised to be blessed.

And here menthat are mortall, and whose death and succession is apparently notified, receive tithes, but in that history of Abraham, he receive th tithes, of whom there is no other mention but of his life, and continu-

And, as I may so say, Levi himselse, the father of that Priestly Tribe, who received tithes from all the rest of Ursel, payed tithes (after a sort) to Melchisedec, in and

table things in which it was impossible for God to lie, we might have a strong consolation, who have fied for refuge to lay hold upon the hope set before us.

19 Which hope wee have as an anchor of the foule, both fure and stedfast, and which entreth into that within the valle.

20 Whither the forerunner is for us entred: even less made an high Priest for ever, after the order of Melchisedec,

2 To whom also Abraham gave a tenth part of all : furth being by interpretation King of righte-outnesse, and after that also King of Salem which is King of peace.

3 Without father, without mother, without defcent, having neither beginning of dayes, nor end of life: but made like unro the Son of God, abideth a

Priest continually.

6 But he whose descent is not counted from them, received tithes of Abraham, and biested him that had the premises.

- 8 And here men that die, receive tithes: but there he receive th them, of whom it is witnessed that he liveth.
- 9 And as I may fo fay, Levi also who receiveth tithes, payed tithes in Abraham.

10 For hee was yet in the loines of his father. when Melchifedec met him.

11 If therefore perfection were by the Leviticall Priest-hood, (for under it the people received the Law) what further need was there that another

Priest should rife after the order of Melchiscocc, and not be called after the order of Aaron?

12 For the Priest-hood being changed, there is made of necessity a change alto of the Law.

13 For hee of whom these things are spoken, pertaineth to tribe, of which no man gave attendance at the Al-

16 Who is made not after the law of a camali commandement, but after the law of an endlesse

life.

18 For there is verily a disannulling of the commandement going before, for the weaknesse and unprofitablenesse thereof.

19 For the law made nothing perfect : but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And in as much as not without an oath hee was made Prieft,

· 21 (For those Priests were made without an oathsbut this with an oath by him that faid unto him. The Lord ware and will not repent, & ...

by the hands of his father Abraham.

For hee was potentially in the loynes of his great grand-father Abraham, when Melchisedec met him.

If therefore perfect justification, and full confirmmation, both of grace and glory, might have beene had by the ministery and sacrifices of the Leviticall Priest-hood, (for under it the people received the great variety of lawes and ordinances from God, by which they were go. verned) what further need was there, that another Highpriest should arise, of a more high and excellent order, which is the order of Melchifedee; and not rather hold on still in that Leviticall line, and order from Aaron?

As the Priest-hood is no small part of the law and ordination of God, and that which is exercised in, and a. bout the care and over-fight of the observations thereof: fo it must thereupon follow, that the Priest hood being changed, the law must of necessity be changed also.

For that Messiah of whom these things are spoken, that he should be such an High-priest, pertaineth to a quite other tribe, then that of Levis even to the royall Tribe of Juda, out of which none ever descended that served at the Altar of God.

Who is made an High-Prieft, not by vertue of a command, or institution, which stands upon a slessify succesfion, but upon that infinite power of God, which continucth an endlesse life unto him, without all need, or posfibility of a fuccessour.

For that old Mosaicall law was disantulled by reason of the weaknesse thereof, and the utterly disability that it had to instifie, and fave any client whomsoever; another therefore, which is an Evangelicall law, must of necessity come in the roome of it.

For the Law verily could not, by the ritual observations thereof, give perfit justification to any sollower of it; but this new Law and Priest-hood of Christ, which railes up our hearts to a comfortable hope and affurance of the favour of God, and salvation, brings us at last unto an happy perfection.

And in fo much as God doth not mention his ordaining of Christ to be an High-priest without the presace of

a folemne oath,

(For those other Leviticall High-Priess were not brought in with this folemne attestation of the oath of the Almighty; but this true and onely High-prieft, was Rewhiles it is faid: The Lord sware, and will not repent. Thou are a Priest for ever, after the order of Melchiledec.

Вy

By so much was Jesus made the undertaker and Mediator of a more noble, and excellent covenant, which God hath made with mankinde, under the Gospell, then that old covenant whereof Moses was the interpreter.

But that other ordination and profession, which God made since the Law, wherein by his word & his oath, he published a more perfect Priest-hood, declareth his eternall Sonne to be that High-priest, who is fully gloristed for evermore.

22 By so much was Icsus made a surety of a better testament.

28 For the Law maketh men high Priests which have infirmitie, but the word of the oath which was since the law, maketh the Soune, who is consecrated for evermore,

CAP. VIII.

Minister of that glorious Sanctuary, whereof this below was but a figure; and of that everlasting Tabernacle of heaven, which was pitcht by the hands of God alone; and not by men, as that other Mosaicall Tabernacle was; which is indeed thetruth, and substance of that, whereof that other was but a type, and shadow.

For ishe were such an High-priest, as ye Jewes would have your Mcssato bee, conversing still on earth, and exercising these Levinicals actions, in a material! Temple, hee should bee indeed no Priest at all; seeing yee know those Priests which doe these like functions, are of another Tribe, then that whereof hee was; neither were there any use of him for these kinde of sacrifices; neither could they be worthy of an High-priest, of so glorious order & condition; others were by God assigned to that puspose.

Whose fervice was altogether umbraticall, and Typicall; shadowing, and representing heavenly things, by these outward, and earthly rites, fabricks, sacrifices: As Moses was admonished, &c.

By how much Christ is the Mediator of a more excellent covenant, even that Evangelicall, more excellent then the legall, which is grounded upon the promises of life, and salvation to every believer.

For if that other covenant of workes and rituall observations could have beene fully able to justifie mankinde, then should no place have beene lest for this other covenant of faith.

But as finding an infufficiency in the trust which they reposed

2 A minister of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not man,

4 For if hee were on earth, he should not bee a Priest, feeling that there are priests that offer gifts according to the Law.

- 5 Who ferve upon the example, and shadow of heavenly things, as Moses was admonished, &c.
- 6 Bur now hath he obrained a more excellent miniftery, by how much also he is the Mediator of a better covenant, which was established upon better promises.
 - 7 For if that first coverant had beene faultlesse, then should no place have beene sought, acc.
 - 8 For finding tault with

them, he faith, Behold, the dayes comes (faith the Lord) when I will make, &c.

10 For this is the coveuant that I will make,&c. reposed in the old covenant, he promiseth a better; saying, Behold, in the dayes of the Gospell, I will (saith the Lord) make,&c.

See Ier. 31.33.34.

CAP. IX.

Then verely, that first covenant was altogether in types, and significations of spiritual things, consisting of many ceremonics, and having an outward, and material sanduary.

For there was a tabernacle made; in the first roome whereof (which was next to the open court where the people assembled) was the candlesticke and the Tables, whereon the shew-bread was dayly set; and this former roome was called the holy place, or Sanctuary.

And within the vaile, there was a second roome of the Tabernacle called the holy of holies; or the holiest of all.

Into which the High-priest onely entred with his golden censor; and in which was the Arke of the Covenant, over-laid round about with gold; within which Arke were reserved the two tables of the Law; and in the verge whereof were kept the pot of Manna, which God would have laid up for a monument of that miraculous provision for Israel, and the rod of Aaron that budded.

And over it were those glorious Cherubins, whose wings, being spread forth, shadowed the cover of the Arke, which was called the mercy-sear; of all which severall things, there is no need in this place to make a particular discourse.

The priests went daily into the first roome of the Tabernacle, accomplishing those ordinary services of God, which were required of them in their daily ministration.

But into the second, or inner roome of the Tabernacle, went the High-ptiest alone, once every years, not without a solemne facrifice, first offered, (and the blood thereof sprinkled about) for the expiation of his owne sinner, and for the errours, and over-sights of the people.

The holy Ghost fignifying this mystery unto us, that while the outer roome of the Tabeznacle (whereby was figuisted

r Then verely the first Covenant had also ordinances of divine service, and a worldly fanctuary.

bernacle made, the first wherein was a candie-sticke, and the Table, and the shew-bread, which is called the Sanchuary.

3 And after the fecond vaile, the Tabernacle, which is called the holieft of all:

- 4 Which had the golden cenfor, and the arke of the covenant, ever laid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budder, and the Tables of the Co-
- 5 And over it the Cherubims of glory shadowing the mercy-scat, of which were cannot now speake particularly.
- 6 The Priefts went alwaies into the first Tabernacle, accomplishing the service of God.

y But into the second went the High-Priest slone once every years, not without blood, which heeoffered for himselfe, and for the errours of his people.

The holy Ghost this fignifical that the way into the holiest of all, was

fignified the state of the Church under the law) stood, separated by a vaile from the holies of all; (which represented heaven) the way to heaven how soever it were knowner to some few, yet was not openly manifested to the world, as it was by Christ afterward.

Which outward roome of the Tabernacle, and the court leading thereinto was a figure of the then present time and condition under the old law, wherein were offered both gifts and sacrifices of all kindes; yet such, as in, and of themselves, had no power or vertue, to acquit and justifie him that did that service; and to appeale and

cleare the conscience in spirituall matters.

Which faid law confifted, for the most part, in the differences of meates, and drinkes, cleane and uncleane, in divers washings and rinfings, and manifold outward bodily ceremonies, and rituall observations, imposed upon the Jewish people, until the time of the new Testament; wherein the Messias should recisite and reforme, and supply, whatsoever was amisse or wanting in their performances.

But Christ being now comne, a true and ever-glorious High-priest, bringing and obtaining eternal happinesse to his Church, bath in his humane nature, which is a more noble and excellent Tabernacle, then that materiall one; and of a divine making, (whereas that other

was made by the hands of men.)

Not with the fliedding, and sprinkling of the blood of whether goats or calves, or any other beasts, but having willingly shed his owne most pretions blood; hee entred once for all into the high and holy heavens, having thereby redeemed us from single, and death, and obtained an everlasting inheritance for us:

For if the blood of buls, &c. fanctified so farre, as to

wash off a legall impurity from the flesh,

How much more shall the blood of Christ, who by the motion of his eternal! Spirit (the infinite efficacie and power whereof made his death fully meritorious, and perfectly availeable) offered himselfe, as a most pure, and spotlesse facrifice unto God; purge and cleanse your conscience from all those sinfull, and odious corruptions, which are noysome to God, and deadly to your owne soules; that yee might be wholly consecrated to the service of the true and living God.

And for this cause is he the mediator of the new Te-

not yet made manifest, while as the first Tabernacle was yet slanding.

9 Which was a figure for the time then prefent, in which were offered both gifts and facrifices, that could not make him that did the fervice perfect, as pertaining to the confeience,

to Which flood onely in meates and drinkes, and divers washings, and carnall ordinances imposed on them usuall the time of reformation.

one an High-prieft of good things to come, by a greater and more perfect. Tabernacle not made with hands, that is to fay, not of this building.

of goats and calves but by his own blood he entered in once into the holy place, having obtained eternall redemption for us.

to For if the blood of buls and of goats, and the afhes of anheifer, sprinkling the uncleane, sinchi-

fieth to the parifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal! Spirit, offered himselfe without spot to God, purge your conscience from dead workes, to serve the living God.

And for this cause

hee is the Mediator of the new Testament, that by meanes of death, for the redemption of the transgressions that were made under the first Testament, might they which are calledroceive the promise of etemall inheritance.

not is, there must also of necessitie be the death of

the Tenator.

19 Hee tooke the blood of calves, and of goats, with water and fearlet wooll, and hylope, and iprinkled both the booke and all the people.

22. And without shedding of blood is no remission.

23 It was therefore necessary that the patternes of things in the heavens should be purified with these, but the heavenly things themselves with better facrifices then these.

24 For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it selfe.

28 So Christ was once offered to beare the sinnes of many, and unto them that looke for him shall he appeare the second time without sinut unto salvation.

stament; not that hee might flourish, and raigne upon earth, in an outward pompe, as yee Jewes vainly imagine, but that hee might suffer death even for those transgressions, under the old Testament, which the blood of beasts could no way expiate, and that all those which are effectually called by him, might receive the promise and performance of an eternall inheritance.

Neither should it seems strange to you to heare of the death of the Messias; for where a testament is, there must be also of necessity the death of the Testator.

Hee tooke the blood of calves and goats, mixing it with water; that it might not clodder and congeale together, and dipping therein scarlet wooll which might drinke up and retaine it, and springs of hyssop, that might disperse it abroad, hee sprinkled therewith both the booke of the Law, and the people, to signific that neither that law could bee sulfilled, nor the people freed from the it sinnes, but onely by the blood of Christ.

Without shedding, and sprinkling of blood, there was no doing away of any legall impurities: and without Christs blood shed, no doing away of any spirituall, or

morall impurity of the foule.

It was therefore necessary that this earthly Tabernacle (which was a patterne of the heavenly, and spirituall) should be thus consecrated with these earthly rites, and with the blood of beasts; but the true spirituals and heavenly Tabernacle, which is his holy Church it selfe, was to be purified with a better sacrifice, even with the blood of Christ.

For Christ is not entred into that externall and materiall holy of holies, which was a type of that true and blessed sanduary of heaven, but into the very heaven it-

felfe,&c.

So Christ was once offered, to make sull satisfaction for the sins, not of some sew, but of many, yea of all mankinde, if they could all beleeve in him; and unto those that are his, who love and looke for his glorious appearance, shall become againe and shew himselfe, not in infirmity, as before, but with power; not to be offered up againe for sinne, but to judge sinners, and to perfect the salvation of his elect.

CAP. X.

THe Spiritual state of things is like unto a picture, wherein there are first, some rude lines chalked out; afterward the colours are laid, and the full refemblance expressed; even so it was here; the law was but as the first rude draught of good things, to come; and had not the full image, or lively expression of the things themselves; & therefore could never by those shadowie facrifices, which they offered cotinually, yeare by yeare, make

perfect those that followed the rules, & practise thereof. For where there is no finne, there needs not be any offering for finne; if therefore finne had beene done fully away, by those offerings; what use could there have beene of any more oblations? fince that these legall worthipers, being once purged from their finne, thould have found no more trouble in their conscience for that finne, from which they were once cleared.

- But now it is plaine, that in these legals sacrifices there is a continuall refrication of the memory of those sinues every yeare, which wee have committed, to as we are put in minde, both of our guilt thereby, and of fatisfaction to be made unto God for it.

Wherefore when hee intimates the incarnation of Christ-and his comming into the world in the flesh, hee faith, Sacrifice and oblation is not the thing that Thou reflest in, or wherein thou receivest full satisfaction: but shou halt perfonally designed mee to thy perfect, and entire fervice, both in doing and fuffering; and thereby art reconciled to the world.

See Pfal. 40. 7.

Hee taketh away the use of sacrifices, and oblations, that he may establish the perfect use, and improvement of Christs incarnation, and exquisite obedience.

That will which Christ came to doe, was Gods decree of his perfect fulfilling the Law, and fuffering death for our redemption; by the exact performance whereof, we are fanctified, through his voluntary offering of himfelfe to death, once for all mankinde.

Every priest after the Leviticall order, is imployed dayly, in his externall ministration, and offeresh oftentimes, the same kinde of outward, and bodily sacrifices, which yet have not the vertue to take away any fins at all.

For by one offering bee hath perfectly fatisfied for all those whom hee bath chosen to himselfe; and bath

- I For the Law having a shadow of good things to come, and not the very image of things, can never with those facrifices which they offered yeare by yeare continually, make the commers thereinto perfect.
- 2 For then would they not have ceased to be oftered, because that the worthingers once purged, should have had no more confeience of fin**acs**.
- 3 But in those factifices there is a remembrance againe made of finnesieve. ry yeare,
- 5 Wherefore when hee commeth into the world, he faith, Sacrifice and offering thou wouldest not, but a body haft thou prepared mee.
- 7 Then faid I,Lo I come, (in the volume of the book it is written of me) to doe thy will, O God.

9 Heetaketh away the first that hee may establish the fecond,

to By the which will we are fanctified, through the offering of the body of tefus Christ, once for all,

11 And every Priest flandeth daily ministring, and offering oftentimes the fame facrifices, which can never take away fins.

14 For by one offering ha hath perfected for ever

Γf thereby ; blood of Ielus;

them that are fanctified.

19 Having therefore, brethren, boldnesse to enter into the Holick by the

20 By a new and living way which he hath confectated for us, through the vaile, that is to fay, his flesh;

21 And having an high Pricit over the house of God;

22 Let us draw neere with a true heart, in full

affirance of faith, having our hearts (prinkled from an evill confeience, and our bodies washed with pure

water.

24 And let us confider one another, to provoke unto leve, and to good workes.

25 Nor forfaking the affembling of our folves together, as the manner of some is: but exhorting one another, and so much the more, as ye see the day ap-

proaching.

finnes.

26. For if we fine wilfully, after that weehave received the knowledge of the muth, there remaineth no more farrifice for thereby wrought out the falvation of all those which are, or shall be in all times sanctified to his service, and glory.

Now therefore, seeing we see so happy a change made.

Now therefore, seeing we see so happy a change made, that whereas under the law, none but the High-priest might enter into the holy of Holies, with the blood of beasts, now wee all may have free entrance into heaven it selfe (which is the truth and substance of that shadow) through the pretious blood of Jesus Christ.

As under the law, the High-priest passed through the vaile into the Holy of holies; so now under the Gospell, the vaile, through which we must enter into the holy heavens, is the siesh of Christ; that is the new, and everliving way, which is ordained, and consecrated for our onely passage into glory.

And having now, infleed of that Leviticall Priesthood, so absolute and glorious an High-priest, set over the whole Church of God,

Let us doe all things really, and spiritually, which were signified by those external rites; and therefore, for us draw neare unto God, not with ontward aspersions, but with a true heart, in sull considence, and stedsast

relyance upon the mercies of God; having (instead of

those outward sprinklings of the body) our hearts sprinkled, and cleansed from an evill conscience; even from all our sinfull corruptions, and our bodies washed, as with baptismall water, whereby wee are initiated into the

Church, so also sanctified by the Spirit of God, and de-

livered from all filthinesse of finne.

And let us have a charitable, and tender respect one to another; in stead of those strange and envious dispositions, and carriages, that are wont to be betwixt Jewes and Gentiles; let us so frame our selves and our affections, as that we may draw on each other to mutuall love, and good workes.

Not withdrawing, & utterly separating our selves from the assemblies of Gods people, upon conceit of the peculiar rights, & prerogatives, which God hath given to the Jewes, above the Gentiles; and standing upon the high termes of difference, as the manner of some is, but rather incouraging and exhorting one another, so these holy services, and so much the rather, now, because yee know, that the day of the Lords comming draweth on.

For if we do wilfully abandon the Church of God,& fall totally away from that faving truth,&kely religion, which we have received the knowledge of, and professed to imbrace; purposely, and malitiously opposing our selves thereunto, thus sinning against the holy Ghost;

there remaineth no way, or meane to explate our finne, fince that blood of Chrift, which is the onely facrifice for finne, is thus by us contemned, and troden under foot.

Neither doth, or can ought remaine for us, in this fearfull, and deplorable condition, but a certain dreadfull exspectation of Gods terrible judgments, and that wrath and indignation of his, which shall be as a consuming sire to devoure the wilfull adversaries of his Truth.

Hee that did willingly violate, or transgresse (much more that did wilfully contemne, or blaspheme) the law of Moses, suffered death, without mercy, upon the accu-

fation, and evidence of two or three witnesses.

Of how much forer punishment, suppose ye, shall that wilfull apostate be thought worthy of, who by his revolt, from the profession of Christ, and his contemptuous opposition to his Gospel, hath, as it were, troden under foot, the Son of God; and powred contempt, and scorne, upon that precious blood of Christ, wherewith the covenant betwixt God, and his people is made, and ratisfied, and that, whereupon dependent all the sanctification of men; making no difference betwixt that sacred blood of his, & the blood of brute creatures, and hath done a spightfull affront unto that good Spirit of God, whereby grace is wrought in the hearts of men, by contemning and opposing the gratious motions thereof.

But do ye call to remembrance those good, and holy beginnings of yours, when ye first received the Gospell; how that after yee were inlightned with the knowledge of Christ, ye did cheerfully resolve to suffer for his name, and underwent a great triall of afflictions, for your

good profession.

For in these manisold, and great difficulties, and siery trials, ye will have need of a strong and invincible patience, that after ye have undergone, and suffiled the will of God, in your active and passive obedience, ye may be made partakers of the promised inheritance.

Neither shall ye need to feare that ye shall linger over long, under your sufferings; for God your sure and gracious deliverer, hath set the time, wherein he will free you from all your troubles; and that time shall not be long, neither can be protracted beyond that period, which he hath simited unto it.

Untill the accomplishment whereof (however it may feeme delayed) the true and found Christian shall live, and uphold himselse, by the strength of his faith; but if any man shall cowardly slinke from his holy profession, and renounce that calling of his Christianity, which hee

- 27 But a certaine fearfull looking for of judgement, and fiery indignation, which shall devour the adversaries.
- 28 Hee that despised Moses law, died without mercy, under two or three witnesses.
- 29 Of how much forer punishment, suppose yee, shall hee be thought worthy, who hath troden under foot the Son of God, & hath counted the blood of the covenant, wherewith hee was sanctified, an unholy thing, and hath done despight unto the spirit of grace.
- 32 But call to remenibrance the former dayes, in which, after yee were illuminated, yee endured a great fight of affilictions.
- 36 For yee have need of patience, that after ye have done the will of God, yee might receive the promite.
- 37 For yet a littie while, and he that shall come will come, and will not tary.
- 38 Now the just shall live by faith: but if any man draw backe, my soule shall have no pleasure in him.

39 But wee are not of them who draw back unto perdition: but of them that believe to the faving of the foule.

t Now faith is the subflance of things hoped for, the evidence of things not feene.

- a For by it the Elders obtained a good report.
- 3 Through faith we underlisted that the worlds were framed by the world of God, fo that things which are feene were not made of things which doe appeare.
- 4 By faith Abel offered unto Goda more excellent factifice then Cain, by which he obtained witnes, that hee was righteous; God testifying of his gifts, and by it he being dead,
- 5. By faith Enoch was translated, that he should not see death, and was not found, because God had translated him: for before his translation, &c.

yet fpeaketh.

- 7 By the which he condemned the world, and became heire of the righteouthelic which is by faith.
- 10 For her looked for a citie which hath four-

fees thus perfecuted, my foule shall hate that man, as worthy of the displeasure both of God and man.

But we are not of them which apostate from Christ to their utter damnation; but of that number of beleevers, which persist in a lively faith, and constant profession, to the saving of our soules.

CAP. XI.

Now this faith wherof we speake, and which we hold fast is that, which gives us a present considence in, and a fruition of those things, which are onely yet in hope ours; and that which doth clearly and certainly reveale and disclose unto us those things, which are not discernable by the eye of sense, or reason.

Neither, did our fore-fathers any other way finde acceptation from the hands of God, then by their faith.

Whereas the wifest heathens have doubtfully dispu-

ted concerning the state of the world, whether it had any beginning, and how it came to have a being; we, through faith, doe clearely apprehend the truth of this matter; and doe certainely understand that the world was stamed by the all-powerfull word of God; and that it was made of nothing; so as of that which was not at all, nor had any pre-existence in nature, was made this visible

frame of heaven, and earth.

It was onely the faith of Abel, that made the difference betwixt his facrifice, and the facrifice of Cain; whereupon God gave a sensible testimony of his accepting, first the person, and then the offering of Abel, and, by the vertue of that faith it was, that God regarded so the blood of Abel, as that, after he was dead, he heard the cry thereof, and tooke order for the revenge of it.

It was upon the faith of Enoch, that he was in an extraordinary, and impernatural maner translated from earth to heaven; without passing through the gates of death, which is the common way of mankinde; and was no more to be found upon earth, because God had miraculously translated him, &c.

By which example of his obedience, and faith, he condemned the unbeleefe, and obstinacy of the world; and shewed, by his preservation, that the world did justly perish, for not being warned by him, whose word, if they had obeyed, they had escaped that destruction.

Hee was content to dwell, a while, in those moving Tents, because his heart was set upon the expectation

On

on of a fixed, and during city, in heaven; the foundations whereof are eternall; whose builder, and maker is God.

By faith, Sarah her felfe (though at first she laughed distrustfully) recolleding her felte, received strength to conceive. &c.

Therefore sprang there of one (even Abraham) who was (in respect of any likelihood of propagation) as good as dead, an innumerable issue, &c.

These all died in faith, nor having received the performance of those gracious promises, concerning the comming of the Messiah in the sless, & the accomplishment of his spiritual Kingdome; but having seene them a farre off, &c.

They that doe confesse themselves to be strangers, and pilgrims on earth, doe therein plainly declare, that their thoughts, and endevours are bent upon their glorious home inheaven.

It was not in respect of Mesopotamia, whence they came, that they accounted themselves strangers, for if they had had a mind thither, they might have had opportunity to have returned.

But accounting themselves strangers, both in Chaldea, and in Canaan, they raised up their hearts to the desire of a better country, that is, an heavenly, and God respected them accordingly, discaining to intitle himselfe particularly by their name, as styling himselfe their God; having prepared for them that blessed city, and country of heavenly glory, which they looked for.

From whence, also, in a fort, hee received him; in that the suddaine, and inexpected ereption of Isaac from that his imminent, and intended death, was, as it were, a figure, and resemblance of his raising from the dead.

By faith Isaac did so bleffe Jacob, and Esau, concerning their future estate, as that he both knew, and signified, that the elder should serve the younger; and gave a greater benediction to Jacob, then to his elder brother.

And being now so weake withage, that hee was nor able to stand upright, hee, leaning upon the top of his staffe, worshipped God; and prayed for a blessing on Ephraim, and Manasseh.

And feared not the danger of not fulfilling the edict of Pharaoh, concerning the drowning of the males, &c.

Esteeming that reproach (which hee, together with Gods people, suffered, in, and for the expectation of Christ, whomhe fore-saw to come,) greater riches, then all the treasures of Ægypt, &c.

dations, whose builder and maker is God.

- 11 Through faith alfor Sarah her felde received ftrength to conceive feed.
- 12 Therfore sprang there even of one, and him as good as dead, so many as the startes.

13 These all died in faith, not having received the promises, but having seene thema farre off.

14 For they that fay fuch things, declare plainly, that they feeke a country.

had beene mindfull of that countrey, from whence they came out, they might have had opportunity to, &c.

a better country, that is, an heavenly: wherefore God is not alhamed to be called their God; for he hath prepared for them a citie.

19 From whence also he received him in a si-

- 20 By faith Isaacblesfed Incob and Essu concerning things to come.
- 21 And worshipped leaning upon the top of his staffe,
- of the Kings commandement.

26 Esteeming the reproch of Christ greater riches then the treasures in Ægypt. 27 By faith he forfooke Ægypt not fearing the wrath of the King: for he endured, as feeing him who is invifible.

28 Through faith hee kept the Paflover, and the forinkling of blood, left he that deftroyed the first borne, should touch them.

33 Who through faith fubdued Kingdomes, wrought obtained promifes, stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weaknesse were made strong, waxed valiant in fight, sured to slight the armies of the aliens.

35 Women received their dead raifed to life againe, and others were tortured, not accepting deliverance, that they might

obtaine a better refurrecti-

36 They were stoned, they were sawne asunder.
39 And theseast having obtained a good report through faith, received not the promise.

so 40 God having provided fome better thing for ur, that they without us should not be made perfect. By faith, he having forfaken Ægypt, upon the flaughter of the Ægyptian, returned to bring Gods message for the deliverance of his people, not searing the wrath of King Pharaoh; but resolved to undergoe all dangers, as setting before his eyes that powerfull God, which is invisible, whom he knew to be both able, and willing to rescue him.

Through faith, he kept that Passover, which God ordained, and appointed; and caused the posts, and lintells of the Israelites doores to be sprinkled with blood, that the destroying Angell, which slew the first borne of the Ægyptians, might not touch them.

Who through faith, subdued kingdomes, as Josuah, and David: wrought rightcousnesses, carrying themfelves justly in their government, as Samuel, and David; obtained the promises made unro them, by God, as A-

braham, of a fonne; Caleb and Joshuah, of the promised

land; Gedeon & Jepthe of victories; (lopped the mouths of Lions, as Samion, and as Daniel;

Quenched the violence of the fire, not being so much as scorched therewith, as the three children, escaped the edge of the sword, and David the sword of Saul, Elias of Jezebel; out of weaknesse were made strong, as Job, and Ezekias, became valiant in battell, as Joshua, Samson, Samgar, and David; turned to slight the armies of aliens, as Samson, Jonathan, Jehosaphar.

Women received their dead reflored to life, as the Shunamite, and the Sareptan; others were tortured, and tormented for their religion, and would not accept of deliverance, and ease, (as Eleazar and the Maccabean brothers,) that dying for Gods cause, they might be partakers of an happy resurrection to eternall life.

They were stoned, as Zachariali; they were sawne a

funder, as Efay, &c.

All these, having received a good testimony, and a gratious acceptation through their faith, yet received not that large measure of grace, which was promised, and performed under the Gospell, neither did injoy the presence of that (now-exhibited) Saviour, in whom all the promises of Godare Yea and Amer.

God having provided for us, in these later times, better things, even the manifestation of Christ in the sless, and abundance of grace and illumination; that they might not over-runne us in spiritual priviledges, and perfection; and that their salvation and sappinesse might

wholly depend upon that, which is exhibited, and performed in our dayes.

CAP.

CAP. XII.

Very Herefore since wee are compassed about with such innumerable examples of holy men, who have so failly testified the vertue, and power of faith, let us, (as those that runne a race) cast away every thing that may clog and burden us in our passage; and particularly all our sinful corruption, which is both the heaviest, and closest weight that lies upon the soule, & let us stirre up our selves to runne with patience, and couragious resolution, the race that is set before us.

Yee have indeed suffered many things for the name of Christ, ye have beene stripped of your goods, and afflicted in your bodies, but yet ye have not (which yee must not resuse, if ye be called unto it) suffered death, for the desence of the truth, and opposition to wickednesse, and

ettout.

If ye be utterly exempted from what soever chastisfements, (whereof, all the true Sonnes of God are parrakers) this shall ergue unto you, that yee are not the true, and naturall, but the base and supposititious sons of God.

As it is in these humane corrections, those chastisements, which were grievous unto our childhood, are ascerwards allowed of us, as profitable unto us; so it is in these allictions from the hand of God; none of themare for the time, pleasing; but grievous and irksome; yet afterwards, we finde them to bee exceeding beneficiall; working an happy, and sweet peace in the heart, after all the unquiet broyles and tumults of temptation; and a blessed increase of all grace, and sanctification, in the soule of him, that is therewith exercised.

Wherefore, comfort your selves with these things, and rouze up your fainting courage, to the chearefull indu-

ring of all afflictions.

And go on evenly, and steddily in this course of Christianity, which yee have entred into; lest yee come once to halt betwixt truth, and errour, God and the world; ye be, at the last, utterly perverted; but be carefull rather, upon the first sense of your doubts, or complaints, to receive full satisfaction, and due incouragement.

Looking diligently, not onely to your felves, but to each other also, carefully stirring up each other, lest any mandanguish in and come short, of that grace of God which bee either had, or might have had, lest any erroncous, or apostating spirit rise up among you,

- 4. Wherefore, feeing we also are compassed about with so great a cloud of winnesses, let us lay aside every weight, and the some which doth so easily befetus, and let us runne with patience unto the race that is sat before us.
- 4 Ye have not yet refifted unto blood firryingagainst finne.
- 8 But if ye be without chastitement, whereof all are partakers, then are yee baftards, and not ionnes.
- for the prefent feemeth to be joyous but grievous; nevertheleffe, afterward it yeeldeshiche reaceable finit of righteoutnessestirto them which are exercifed thereby.
- te Wherefore life up the hands, which hang downe, and the feeble knees:
- 13 And make straight paths for your feet, lest that which is lame bee turned out of the way, but let it rather be healed;
- 15 Looking diligently, left any man faile of the grace of God, left any root of bitternelle fpringing up, trouble you and thereby many be defiled.

17 For hee found no place of repentace, though he fought it carefully with teares.

18 For yeare not come unto the insum that might be touched, and that burned with fire, not unto blacknesse, and darknesse, and tempest.

22 But ye are come unto mount Sion, and unto the City of the living God, the heavenly Ierufalem, and to an immerable company of Angels:

23 To the generall affemblies, and Church of the first borne which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.

24 And to Ielus the Mediatour of the new Covenant, and to the blood of iprinkling, that ipeaketh better things then that of Abel.

25 See that yee refuse not him that speaketh: for if they cstaped not who refused him that spake on earth; much more shall not wee escape if wee name away from him that speaketh rom heaven.

26 Whoic voice then shooke the easth, but now he hath promifed saying.

and trouble your peace, and draw away (or at least) infeet many.

For though he did at last earnestly, and with teares repent him of his bargaine; yet he found no such benefit of that his late repentance, as thereby to recover that which he yeelded to forgoe; neither could those teares of his move his father Isaac, to repent of that benediction, which he had justly given to Jacob.

I would have you to know, and feriously consider, that under the Gospell, there is required a greater care of your holy cariage, then there was under the Law, by how much the meanes thereof are more gracious, and essectuall; This different condition may be well expressed to you, by two Mounts, the one of Sinai, the other of Sion, ye are not then comme to that earthly, and materials mount of Sinai, which might be touched and felt; and that burned (in a delivery of the Law,) and was compassed about with blacknesse, and darknesse, and tempest.

But ye are comne to the spiritual mount Sion; even to the holy Church of the living God; the heavenly Jerusalem; where ye shall bee in the society of innumerable Angells.

Where ye shall be joyned to the universall company of those Saints of God, that are, and have beene most eminent in grace here on earth, and are most conspicuous for glory, above, where ye shall injoy the presence of God, the righteous, Egiorious Judge, governor of all; and of the gloristed Spirits of just, and holy men, which are now happy in the blessed vision of God.

Where ye shall injoy the presence of our deare Saviour, Jesus Christ, who is the Mediator of the new Testament, whose blood being shed for the redemption of mankind, calls out unto God, not for revenge, as Abels, but for a full remission of sinne, and reconciliation of manunto God.

See then that ye refuse not that Christ, which speaketh unto you in his heavenly Gospell; For if they escaped not, who refused to harken to the Law, which God by Angell delivered to man, here upon earth; how much lesse shall we escape, if we despite the Gospell, which is delivered unto us from heaven?

Whose voice then, in the delivery of the Law was so terrible, that it caused the earth to tremble, and quake, but now speaking of the promulgation, and successe of his Gospell, he promise that sorther change, and motion,

that

that he will make, even in the heaven also, and in the spirituall condition of his Church.

And this word, Once more, significath, that one maine alteration, that shall be made by God, in the bringing in of his Gospell; that all those things which are subject to change, and corruption, shall be removed (as those that are made and ordained to mutation) that the everlasting Kingdome of Christ may be perpetually established.

Wherefore, we having our part in the spirituall, and everlasting Kingdome of Christ, which canor be moved, let us labour for that true grace of his Spirit, which may chabie us to serve God acceptably, in all holy awe, and

reverence of his divine Majesty.

For God, as he is most gracious and mercifull to those that seare and serve him, so he is a most terrible avenger of all wickednesse, and disobedience, and will bee sure to punish it with unspeakable torments.

CAP. XIII.

POr thereby fome, as Abraham, and Lot, have interrained Angells in the shape of menunawares.

Having an eye to the patience, and constant martyrdome, wherewith those your teachers have shut up their well-led lives, here on earth.

"And as theirs, so let your faith be stedfassly fixed on Jesus Christ your Saviour, who altereth not, but is, and was and will be still the same for ever.

And as Christisone, & the same, so is the truth of his doctrine, which ye ought, therefore, constantly to embrace; Be not therefore carried away with diversity, and new-rangienesse of doctrines; with vaine, and supersitious observations. For it is a good, and happy thing to have the heart truly settled in a state of regeneration, and not to be taken up with frivolous disquisitions, concerning the choice, or cleannesse, and uncleannesse of meats, which have no way availed, or benefited those that have exercised themselves therein.

Vnder the Law it was appointed, that they which ferved in the Tabernacle, should eate of those facrifices, which were offered upon the Altar; but now, it is otherwife; we have a Spirituall and living altar, and facrifice, even Christ Jesus himselfe; of whom they cannot claime any right to partake, that are addicted to the ceremonies of the abrogated law. 27 And this word yet once more, fignifieth the removing of those things that are shaken, as of things that are made, that those things which cannot bee shaken may remaine.

28 Wherefore wee receiving a Kingdome, which cannot bee moved, let us have grace, whereby we may ferve God acceptably, with reverence and godly feare.

29 For our God is a confuming fire,

2 For thereby forthe have entertained Angels unawares.

7 Confidering the end of their conversation.

8 Iclus Christ the same yesterday, and to day, and for ever.

y Benot carried about with divers & strange doctrines: for it is a good thing that the heart bee established with grace, not with meates, which have not profited them that have been occupied therein.

no Wee have an after whereof they have no right to eate, which ferve the Tabernacle.

Let:

13 Let us goe forth therefore unto him without the campe, bearing his reproch.

20 New the God of peace, that brought agains from the dead our Lord Ielus Christ that great shepheard of the sheepe, through the blood of the everlasting coverant.

22 For I have written a letter unto you in few

words.

Let us therefore couragiously, and cheerfully imitate the example of his sufferings; bearing that reproch of impurity, and unworthinesse, which is cast upon us, for his names sake.

Now the God of peace, who brought againe from the dead, our Lord Jefus Christ, having approved himselfe, as the great, so the true and good shepheard of his elect, by shedding that precious blood of his, whereby the everlasting covenant of peace and reconciliation, is ratified and confirmed betwixt God and man.

For I have written a letter unto you, how foever large in it felfe, yet very short in comparison of the weight, and worth of the argument, and that entire affection of mine, from whence it hath proceeded.

SA PERIODE DE LA PROPERTIDA DE LA PORTIDA DE LA PROPERTIDA DE LA PORTIDA DE LA PORTIDA DEPUBBICA DE LA PORTIDA DE LA PORTIDA DE LA PORTIDA DEPUBBICA DE LA PORTIDA DE LA PORTIDA DE LA PORTIDA DEPUBBICA DE LA PORTIDA DE LA PORTIDA DE LA PORTIDA DE LA PORTIDA DEPUBBICA DE LA PORTIDA DE LA PORTIDA DE LA PORTIDA DEPUBBICA DE LA PORTIDA DEPUBBICA DEPUBBICA DE LA PORTIDA DEPUBBICA DEPUBBICA DE LA PORTIDA DE LA PORTIDA DE LA PORTIDA DE

THE GENERALL EPISTLE OF S. IAMES.

CAP. I.

I To the twelve tribes which are feattered a-broad, greeting.

2 My brethren, count it all joy, when yee fall into diverse temptations.

3 Knowing this, that the trying of your faith workern patience.

4 But let patience have her perfect worke, that ye maybe perfect, and entire, wanting nothing.

8 A double minded man is unstable in all his waies.

Oall the belceving Jewes, that are dispersed among the nations in any part of the world. Be yee so farre, my brethren, from being de-

jected, and disheartened with the afflictions, which yee suffer for Christ, as that ye doe account this a great, and just cause (above all others) of your joy, and exultation, that ye are thought worthy, and made able to undergoe

these sharpe tryals for his sake.

Knowing that these sufferings, whereby your faith is tryed, do both exercise, and (through the goodnesse of God) worke patience in you.

Let not your patience thrinke and faile, but let it hold firme and conftant to the end; and let it produce in you those good and gratious effects, which are proper thereunto, that so ye may be entire and perfect in goodnesse, wanting no vertue or grace sit for Christians.

An unbeleeving man, that harrone heart for God, another for the world, one while facilining to a confident

reliance

reliance upon God, another while distrusting him, is utterly uncertaine, and unstable in all his actions, and purpoles.

Let a Christian, who is taken from a meane condition, and advanced to any height of honour, be thankfull to God for his exaltation, and acknowledge his promo-

tion to be a favour from God.

And let the rich, contentedly rest in the hand of God, if he have thought fit to humble him with want; because if he be in never fo prosperous an estate, here is no continuance for him; but even as the flower of the field hee shall wither away, and vanish.

Bleffed is the man that patiently endureth afflictions,

and perfecutions for the name of Christ,&c.

Let no man when he is tempted, and drawne to finne, cast the fault hereof upon God; for God, as hee is most pure and holy, so hee can neither be solicited, or moved to evill, neither can be move, of folicit any man to evill: which is contrary to his most pure, and perfed nature, and will.

But every man, when hee is tempted, must acknowledge, next to the fuggettion of Satan, the fault to be his owne; in that he is drawneafide by his owne finfull con-

cupiscence, and entifed to do evill thereby.

It is with finne as it is in our natural birth; in every one of us, there is originally a corrupt disposition, and proncueffe to finne: from hence are out evill lufts, and defires; those vitious lusts and defires bring forth sinfull actions; and finne when it is growne to a confummation, and perfect course, bringeth forth eternall death.

Every good gift proceeds from that God, who is the author, and original of all light; whom wee may not measure by these created lights of the Moone or Sunne; in which there are interchanges of brightnesse, and obfeurity, by night and day, by clouds and cleareneffe; fome while thining, and fome while thadowed; but must conceive of him, to be ever constant in his most just decrees, in his rich mercies to us, without all variablenesse, with.

out all suspicion, or possibility of changing.

And that infinite and unchangeable mercy of his hath approved it felfe to us in this, that of his owne free will, without any merit of ours, without any of our inclination towards him, he hash regenerated us to himfelfe; not by the mortall, and corrupt feed, which wee derived from Adam, but by the immortall, and incorruptible feed of the word of truth; that we should be singled our as the noblest, and happiest of his creatures.

g Let the brother of low degree rejoyce in that hee is exalted.

10 But the rich in that he is made low:because as the flower of the graffe he fliall paffe away.

12 Bleffed is the man that endureth temptation.

12 Letto man fay when hee is tempted, 1 am tempted of God, for God cannot be tempted with evill, neither tempteth hee any man,

- 1.3 But every man is tempted, when hee is drawne away of his owne luft, and entifed.
- 15 Then when full hath conceived, it bringeth forth finne: and finne when is it finished, bringeth forth death.
- 17 Every good gift, & every perfect gift is from above, & commeth down from the Father of lights, with whom is no variable. nesse, neither shadow of turning.
- 1 8 Of his owne will begate hee as with the word of truth, that we flould be a kinde of first fruits of his creatures.

For I

20 For the wrath of man worketh not the righte-oufnesse of God.

21 Wherefore lay apart all filthines, and fuperfluity of moughtines, and receive with meekneffe the engraffed word, which is able to fave your foules.

25 But who so looketh into the perfect law of liberty, & continueth therein, &c.

27 Pure religion, and undefiled before God, and the Father, is this, to visit the fatherlesse, and widdowes in their affliction, and to keepe himselfe unspotted from the world.

My brethren, have not the faith of our Lord Iefus Christ the Lord of glory, with respect of persons.

4 Are yenot then partiall in your felves, and are become judges of evill thoughts?

7 Do not they biasphene that worthy name, by the which we are called?

to For whole ever shall keepe the whole law, and yet offend in one point, he is guilty of all, For the minde of that man who is taken up with wrath, cannot for the time, be capable of doing the will of God, or bringing forth any good worke.

Wherefore that yee may be fit, as good ground, to receive this divine feed; do ye rid your hearts of all that naturall uncleannesse, and those sinfull dispositions, and affections, which as so many superstuous, and hurtfull weeds, take up the soyle of your hearts, and make it unprofitable, and noysome; and with meeknesse and purity of heart, receive yee that holy word of God, which by the hands of his Apostles, is cast into the surrows of your soules; or is ingrassed in your hearts by their gracious plantation; as that which is onely able to save your soules.

But whosever looketh throughly into the perfect glasse of Christian doctrine, and vieweth himselfe, and his actions therein, well, and fully; and continueth to fixe his eyes and thoughts thereupon; he being, &cc.

That religion which shall passe for pure, and undefiled, in the account and censure of God our heavenly Father, is not that, which consists in good words, and glorious shewes, and holy professions; but that which approves it selfe in action; in visiting the fatherlesse, and widowes in their affliction, in relieving the distressed; and in keeping our selves free from all the defilements of the world, from the lusts of the stellast lust of the eyes, and the pride of life.

CAP. II.

MY brethren, ye that make profession of the faith, and true religion of our Lord Jesus Christ, the Lord of glory, know that it is not for you to have respect of persons, as I perceive some of you are wont to have.

Are ye not then fensibly partiall; and are ye not plainly selfe-convicted in your owne hearts of the undue par-

tiality of your thoughts?

Yea, are not those rich men growne to that insolence, and boldnesse, as that they dare blaspheme that sacred name of God, by which yee rejoyce to be called, and which ye boast to professe?

For whosever shall professe to endeavour the keeping of the whole law of God, if hee doe willingly offend in any one point thereof; he is in that one, a transgressor of the Law; and is guilty of the violation of the whole

L4w

law(as it is taken together for the absolute rule of our life, and carriage) though not of every particular branch, and parcell of that law.

For we are not to looke so much at the severall points contained in the law, as to the authority and justice of him that made the law; which is indeed violated, and offended by any breach thereof; for the same God who will be not some is adultant field. Do not be lift and

faid, Do not commit adultery, said also, Do not kill, &c. So doe ye speak, and so do, as those that defire to be approved unto God, for their loving obedience to him; as those that make account to be judged, not by the rigour of the Law, but by the gratious mitigation, and mercy of God, calling us to a free and cheerefull observation thereof.

It is the great praise and glory of Gods mercy, that it freeth us from the judgement deserved by our sinne.

What doth it profit a man, my brethren, to make a vaine and empty profession, and oftentation of faith, and to say that he hath a true faith, when as he hath no good workes, whereby to approve the truth of his faith? Can such a pretended, and verball faith save him?

As that is a vaine and idle charity, which bids a man be warme, and be filled, yet gives him nothing to feed, or warme him with; so is that a vaine and dead faith, which professing an adherence to God, yet is fevered from all

good workes, and is void of charity.

Yea, a man may, in a just scorne of the separation of these mens faith, and workes; say to them; Thou hast saith, and I workes; shew mee that strange faith of thine, which thou talkest of, and pretendest to have without workes, and I will shew thee my faith which I shall approve to thee, by my workes.

But wilt thou know, O thou vaine man, that that faith, which thou pretendest to have, without workes, is a mere counterfeit, and dead faith, and nothing elsebut

an idle pretence.

No otherwise are wee justified then our father Abraham, (the sather of the saithfull) and was hee any other way justified, then by a working faith? was it not upon his actuall offering of his some Isaac upon the altar?

Seeft thou therefore, how Abrahams faith was joyned with workes, and brought them forth as a necessary fruit thereof? fo as by the workes which hee did, hee plainly shewed the truth, and livelinesse, and essicacy of his faith.

See Rom. 4. 3.

11 For he that faid, Doe not commit adultery, faid also, Doe not kill.

t2 So speake ye, and so doe, as they that shall be judged by the law of liberty.

ceth against judgement.

14 What doth it profit my brethren, though a man fay hee hath faith, and have no workes; can faith fave him?

17 Even so faith, if it hath not workes, is dead being alone.

18 Yes, a man may fay, thou haft faith, and I have workes, Shew mee thy faith without thy workes, and I will thew thee my faith by my workes.

(Ovaine man) that faith without workes is dead?

at Was not Abraham our father justified by workes, when hee had offered Haack his fon upon the alter?

22 Seeft thou how faith wrought with his workes? and by workes was faith made perfect.

23 Abraham beleeved God, and it was imputed unto him, &c. 24 Ye see then, how that by workes a man is justified, and not by faith onely. 25 Likewise also, was not Rahab the harlot justified by workes, when she had received the messen-

gers, and had fent them

our another way?

26 For as the body withour the spirit is dead, so faith without workes is dead also.

I My brethren, be not many masters, knowing that wee shall receive the greater condemnation.

2 For in many things we offend all: If any man oftend not in word, the, &c.

5 Even so the tongue is a little member, and boasteth great things: behold, how great a matter a little fire kindleth.

6 And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body.

no Out of the fame mouth proceedeth bleffing and curfing; my brethren, there things ought not so to be.

13 Let him fbew out

Yee fee then that a man is justified, not by that empty, and titular faith which yee vainly boast of, devoid of workes, but by that faith which worketh by love.

Likewise also, if ye will cast your eyes upon a meaner example; looke to Rahab the harlot; was it not thus with her? was she justified by such a dead and lazie faith, as ye speake of, and not rather by a lively, and working faith; which caused her to hazard her life for the preservation of the Israelitish messengers, and to send them out another way?

I do therefore conclude, that this faith of yours (which yee vainly pretend) feparated from good workes, is but a nucre carcaffe of faith; having no truth, no life in it; no more then this body of ours, is a true humane body, when it is destitute of the spirit wherewith it is animated.

CAP. III.

MY brethren, doe not ambitiously affect the title of the authors, and leaders of factions; drawing disciples after you; neither be ye rigid and uncharitable censurers of others: knowing that this pride, and rigour of yours, shall bring upon you the greater condemnation.

For as wee are all apt to offend in our whole carriage: so especially in our tongue; if any man have so much government of himselfe, therefore, as to rule his tongue, and not to lash out in offensive speeches; it is an argument that that man is every way well ordered, and able to command himselfe in all his other behaviour.

Even so the tongue is a little member, but may justly boast that it is able to doe great matters; behold how great a pile of wood a little sire is able to fer in a slame, and to consume unto ashes.

Such a fire is the tongue, yea it is (though fmall) a whole world of iniquity, and mischiese; neither is there any kinde of wickednesse which dorn not proceed from thence, &c.

Men are wont to make use of the same tongue, both for the bleffing of God in their devotions, and for the carling of their brethren in their uncharitable speeches, and censures; But my brethren, this ought not to be; neither can these two things stand well rogether.

Let him in his conversation give cleare proofe of his good

good workes, not in a rough and fullen aufterity, and frowardnesse; but in a wise, and discreet meekenesse.

Never bragge vainely that ye are Christians: and doe not shame, and contradict that truth, which yee professe, by a reall deniall of the profession thereof.

Yee may make a kinde of oftentation of wifedome, but I must tell you, this wifedome is not heavenly, but earthly; not spirituall, but sensuall; not holy and divine, but devillish.

There is a great and neare relation, betwixt righteousnesse, and peace; so as they that are truely desirous to advance peace, are carefull of setting forward good workes, and maintenance of justice; and againe, those shall bee sure to reape the fruits of righteousnesse, and glory, which have sowne the seeds of peace and concord.

CAP. IV.

But whiles I speake of righteoushesse and peace, I perceive there is just cause to complaine of unquiet broyles and injustice; for from whence are those warres, and brawlings, and unchristian quarrels amongst you, but from your owne unruly, and inordinate lusts, and defixes if they did not fight against grace in your bosomes, ye would not be so apt to fight with each other.

Yee long after others commodities, and goe without them, yee are rankorously, and murderously affected to each other, in an evious defire of what is theirs, and cannot obtaine it; ye quarrell and strive one with another; and carry not away that which yee sue for; and whereas ye should crave of God what ye want, ye have it not, be-

caule ye aske it not.

And if yee doe aske, yee receive not, because yee aske amisse; either begging immeet things, or slightly and heartsessy withing things sit to be asked, or calling for them upon a wrong ground, and to a wrong purpose; namely, not desiring them for the glory of God, and the good of others, but onely to spend it upon your owne intemperate lusts, and pleasures.

O ye vaine men, that are thus palpably corrupted with the love of the world, (having formerly plighted your troths to God) doe ye not know and confider that there is such a discord betwixt God, and the world, that yee Gg 2 cannot a good convertation, his works with mecknelle of wildome.

34 Glory not, and lie not against the truth

feendeth not from above, but is earthly, fentual, and devillish.

18 And the fruit of righteoutnesse; is fowne in peace, of them that make peace.

s From whence come warres and fightings among you? come they not hence, even of your lufts, that warre is your members?

2 Ye lust and have not: ye kill and desire to have, and cannot obtain; ye fight and warre, yet yee have not, because ye aske not.

3 Yee aske and receive not, because yeaske amisse, that yee may consume it upon your lusts.

4 Yee adulterers and adultereffes, know yee not that the friendship of the world is comity with God? whofoever therefore will be a friend of the world, is the enemie of God.

5 Doe ye thinke that the Scripture faith in vaine, The Spirit that dwelleth in us lufteth to envice?

6 But hee giveth more grace, wherefore he faith, God relifteth the proud, but giveth grace unto the humble.

8 Draw nigh to God, and he will draw nigh to yourcleanse your hands ye finners, and purific your

hearts ye double minded.

If Speake not evill one of another (brethren) hee that speaketh evill of his brother, and judgeth his brother, speaketh evill of the Law, and judgeth the Law, but if they judge the Law, thou are not a doer of the Law, but a

judge.

12 There is one Lawgiver, who is able to fave
and to deftroy; who art
thou that judgest another?

16 But now ye rejoyce in your boattings; all fuch rejoycing is evill,

17 Therefore to him that knoweth to flo good, and doth it not, to him it is finne.

cannot possibly affect both; that so much love as ye beare unto the world, so much hatred ye incurre with God. Whosever therefore will bee a devoted friend to the

world, is (in so being) a very enemy to God.

This the Scripture beateth upon, every where, and doe ye thinke it speaketh thus in vaine? Certainly, every word thereof is to excellent purpose, and shall bee truly verified upon us. Doth then that Spirit of God, which we prosesse to have dwelling in us, sust after envie; and envie the good things of others?

Surely no; to farre is he from that, as that he give in more grace where hee hath given some already; wherefore he faith, God resistes the proud, but give th grace to the humble.

Ye are naturally aloofe from God in your corrupt affections; now labour ye with your hearts to draw them neare unto God, in your holy defires, and he shall draw nigh to you in a gracious condescent, and approbation.

The Law of God requires at our hands a reverent and loving respect to our brother; and forbids us any evill speeches, or rash judgements concerning him: so as wee cannot revile, or unjustly censure our brother, but wee make head against the Law, and offer an open affront thereunto, in charging it with unjustice; and if we doe thus censure and charge the law, we are farre from being the doers of the Law, but presumptuously take uponus to be the judges and condemners of the Law.

It is God alone, who, as he was the maker and author of the Law; so is he the just and powerfull Judge of the violation of his Law; having in his owne almighty hands, the power and liberty both to save, and to destroy; Who art thou therefore that datest to passe thy judgement upon another, since he is onely reserved to the Tribunal of God?

But now, your hearts are lifted up with the over-valuing conceits of this earthly prosperity; and are immoderately affected therewith; these are not the things that are fit for you to set your hearts upon; all such transportations with worldly delights, or considences, are evill.

And howfoever others, that are ignorant of better things, may be carried away with the admiration of these vanities, yet it were a great shame and sin, for you who have been well informed of heavenly and spirituall matters, to dote upon these transftory commodities or pleasures; in such case your very knowledge of better, would be an aggravation both of your sinne, and judgement.

CAP.

CAP. V.

And the rult of them shall justly convince you of your uncharisable, and wicked coverous metalls; who had rather suffer these your metalls to corrupt with hoarding them up in your chests, then to lay them forth upon the necessities of your brethren: yea, this very rust of your silver shall fret, and eate into your very sless and bones, and shall be a meanes of consuming you.

And yee have seene the happy end which it pleased the Lord to put unto those his patient sufferings, &c.

See Math. 5. verse 34, 35.

Be yee true and steddy in all that ye affirme or deny; not inconstantly varying in what ye speake; less through falshood and unsaithfulnesse yee fall into just condemnation.

Is any man sicke among you, let him send for the Pastors, or Ministers of the Church, and let them pray for him, and with him; and whiles the miraculous gift of healing continueth in the Church, let them make use of that signe which Christ hath ordained for that purpose, viz. calling upon the name of the Lord Jesus Christ, let them anoint him with oyle.

And their faithfull prayer shall bee a meanes (ordinarily) to fave that sicke person from the danger of his discase, &c. and whereashis singes are the cause of his sicknesse, even those singes of his shall upon humble and faithfull prayers be done away, and forgiven.

In case of offence done, or in case of any weight (which an unremoved sinne laies upon the conscience) or in desire of advice concerning the avoydance of sinne, doe ye give ease to your soules by a mutual confession of your saults, and pray one for another, that ye may be delivered from the guilt, and punishment of your sinne, &c.

Brethren, if any of you be seduced either into error of beleese, or uncleannesse of conversation, and one of you be a meanes to convert and reclaime him,

Let him know, that he is very happy in this deed of his; for in thus turning away the finner from his evil way, whether of judgement, or practice; he shall save a soulce from eternall death, and shall be a meanes that the many sinner of that convert, shall through his true repentance be forgiven, and not imputed unto him.

3 And the rust of them shall been witnesse against you, and shall eate your slesh as it were fire; yee have heaped treasure together for the last dayes.

11 And have seene the end of the Lord: that the Lord is very pittiful, and of tender mercie.

12 But above all things, my brethren, iweare not, neither by heaven, neither by earth, neither by any other oath; but let your yea bee yea, and your nay, nay, left ye fall into condemnation.

14 Is any ficke amongst you; let him call for the elders of the Church, and let them pray over him, anointing him with oyle in the name of the Lord.

15 And the prayer of faith shall fave the ficke, & the Lord shall raile him up; and if he have committed sinner, they shall be forgiven him!

no Confesse your faults one to another, and pray one for another, that yee may be healed.

19 Brethren, it any of you doe erre from the truth, and one convert him,

Let him know, that he which converteth the finner from the error of his way, shal fave a foule from death, and shall hide a multitude of sinnes.

3 3

THE

THE FIRST EPISTLE GENERALL OF S. PETER.

CAP. I.

r Peter an Apostic of Iesus Christ, to the strangers scattered throughout Pontus.

2 Elect according to the foreknowledg of God the Father, through fanctification of the Spirit unto obedience, and sprinking of the blood of Iesus Christ: Grace unto you

and peace be multiplied.

3 Which hath begotrenus againe unto a lively hope, by the refurrection of Ielus Christ from the dead.

5 Who are kept by the power of God through faith unto falvation ready to bee revealed in the last time.

6 Wherein yee greatly rejoyce, though now for a feafon (if need be) ye are inheavinesse through manifold temprations.

9 Receiving the end of your faith, even the falva-

the grace that frould come unto you.

Eter an Apostle of Jesus Christ, to those Jewes, which are dispersed through the regions of Pontus,&c. Those who in their outward pro-

fession, and in the due judgement of

charity, are justly reputed for the elect.

of God, according to the eternall decree, and good purposes of God the Father, which election of theirs is made good unto them, by their true sanctification wrought in them by the Spirit of God conforming them to allholy obedience; & by the remis-

fion of finnes by the sprinkling of the blood of Jesus Christ, Grace, &c.

Who when we were naturally the fonnes of wrath, hath wrought graciously upon us, and renewed us by grace, and raised us up, to the hope of everlasting glory, by the power of the resurrection of Jesus Christ.

VV ho are by the mighty power of God, through the meanes of their faith (wrought in them by the Spirit of God) kept to the full obtaining, and fruition of that falvation which having beene purchased and revealed by Christ, is ready to be consummated in these last dayes of the world.

In the hope and assurance of which salvation, ye doe (as ye ought) greatly rejoyce, although now for a season, God sees it fit for you to be in much heavinesse, through those many trialls of affliction which he hath sent upon you.

Receiving, in present, the pleages and beginnings of salvation; & thereby, the assurance of the accopishment thereof, as the full spir, and scope of our faith in Christ.

Who long agoe prophesied of that abundant grace, that should bee given unto his Chorch, in these times of the Gospell.

Bending

Bending their thoughts intentively upon the earnest inquiry into the revelation of that Spirit of Christ (whereby they were informed of suture things) to know when, and at what time, Christ the Messiah should come into the world, and should suffer; and should reenter into his glory.

Visto whom it was revealed that those things which they reported concerning the Saviour to come, should not be exhibited, and accomplished really unto themselves, in their time, but unto us, to whom they are now reported, as done, by those his Apostics which have preached the Gospell unto you; even those glad tydings of salvation, which they being inspired by the holy Ghost delivered unto the world; the wonderfull mysteries of which Gospell, it is no marvell, if the Prophets desired to looke into, when as the very Angells of heaven have longed to attaine unto the knowledge, and sight thereof.

As those that runne in a race, or goe a journey are wont to gird up their loines, that they may readily, and without incombrance passe on their way; so doe ye gird up the loines of your minds, take order to prevent all spiritual hinderances, and stirre up your selves, to all forwardnesse, and speed, in your way towards heaven; for this cause, be ye sober, and doe ye perfectly, and constantly hope for the sull accomplishment of that grace, and happinesse, which partly is, and persectly shall be brought unto you in the revelation of Jesus Christ.

But as ye are by a most holy God called into an holy prosession of his Gospell, so (that ye may approve your selves worthy of this high vocation) labour ye to be holy

in all your carriage and convertation.

By whom ye were redeemed from your unprofitable, and dangerous estate, wherein ye were under the law; and freed from those vaine confidences, whereon yee were taught by the tradition of your fathers to relie.

Seeing ye have by the powerfull working of the holy Ghost, sanctified, and purified your hearts, so as that yee doe yeeld intire obedience unto God, in all things, and particularly in bearing unsained love to the brethren, &c.

It Starching what, or what manner of time the spirit of Christ which was in them, did signisie, when it testified beforehand the sufferings, &c.

12 Vnto whom it was revealed, that not unto the felves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospell unto you, with the holy Chost fent downe from heaven, which things the Angells desire to looke into.

13 Wherefore gird up the loines of your minde, be fober, and hope to the end, for the grace that is to be brought thut you at the revelation of Jeius Christ.

15 But as he which hath called you is holy, fo be yo holy, in all manner of conversation.

- 18 From your vaine conversation received by tradition from your fathers.
- rified your foiles in obeying the truth through the fpirit, may unfamed live of the brethren.

CAP.

CAP. II.

Wherefore, laying a-fide all malice, & all guile, and hypocrifies, &c.

as unto a living stone, disallowed indeed of men, but chosen of God, and precious;

frections;

5 Ye also as lively stones, are built up a spirimal house, an holy Priest-hood to offer up spiritual facrifice, acceptable to God by Jesus Christ.

8 Whereunto also they were appointed.

beleach you, as strangers and pilgrims, abstaine from fleshly lusts which warre against the soulc.

Y'3 Submit your felves to every ordinance of man for the Lords fake, whetherit bee to the King as supreame.

15 For to is the will of God, that with well doing ye may put to filence the ignorance of foolish men.

your libertie for a cloke of malicious of God.

Wherefore, fince ye are by the grace of the Golpell now happily regenerated, and become children unto God; doe ye demeane your felves, and be affected accordingly; and therefore, laying afide all malicious disposition, and all guile, and hypocrifies, &c.

To whom being joyned in this spiritual structure, as unto a sure corner stone (rejected indeed and disallowed of men, but chosen and fully accepted of God)

Yealfo, as so many living stones, are laid in this spiritual building, to make up a spiritual Temple unto God, and (that yee may be every way answerable to those legall institutions) ye are also an holy (but Evangelical) Priest-hood; to offer up, not material and bodily, but spiritual facrifices of your selves, and of prayles and

thanksgivings, acceptable unto God, by Jesus Christ.

Vinto which offence they were given up by the most just decree of God, who hath holily and justly ordained to punish one sinne with another, in the wilfully disobedient.

My brethren, ye are strangers, and pilgrims in respect of your earthly home (from which ye are driven) much more in respect of your heavenly, whither ye are travelling; I beseech you, therefore, that yee carry your selves thereaster, abstayning from all those carnall and sensual desires, which worldly hearts are wont to bee taken up with, and which are very pernicious to the soule, and utterly opposite to the peace, and welfare thereof.

Subject your felves to every superior power, that is appointed over you, whether it be to that of Kings, or other their subordinate governors; and that not so much out of scare, as out of the conscience of your obedience to

God, who hath ordained them.

For so is the will of God; that yee so behave your selves, as that, by the integrity and innocence of your carriage, yee may stop the mouths of those ignorant, and malicious insidells, which seeke advantages against you.

As those that are indeed a free neonle, free, not from

As those that are indeed a free people; free, not from the due obedience to authority, but from the spirituall bondage of sinne; truly freed by the ransome of Christs blood, from your spirituall servitude; but not licentious, and making an illuse of this your liberty, as if under pretence of that, ye were priviledged to cast off the yoke of all obedience and subjection to government, and wholsome Lawes of your superiors; but so demeaning your

felves,

felves, as that ye remember, that notwithstanding your freedome, ye are still servants to that God, who hath prescribed unto your due obedience, and submission to your superiours.

Vyho in his owne person, did take upon him the heayie burden of our sinners, and did in his very owne body both undergoe and pay, upon the crosse, those pumishments, which were due to us, for all our sinners, etc.

CAP. III.

Hiles those insidell husbands shall see your holy, and chaste conversation, joyned with a reverent awe, and due respects to themselves, as your head.

But let their chiefe ornamets be in the inward dipolition of an holy, and good heart, in those Christian vertues

and graces, which are not subject to corruption, &c.

Whose daughters ye are, if yee follow her example
in well doing, boldly and constantly, and not in

those weake seares, whereto she yeelded, and was drawn into inconvenience and dissimulation thereby; I know your sexe is subject, by reason of the infirmity of it to manisold seares and suspicious, as if by the submissive yeeldance unto your husbands ye. Should expose you to

their tyranny and contempt, but doe ye that which your

place, and duty requireth, and be not affrighted, and difquieted with these doubts, and distrusts; leaving the ordering of all events to the wisdome, and providence of God.

Giving unto them all tender, and due respects, as those, towards whom, by reason of the weaknesse of their sexe, all gentle and sayorable usage is required of you,

But give yee unto God, in your hearts, that honour which is due unto him, in trusting to his promises, and relying upon his providence, by a stedfast considence, and reposition; and since ye live amongst heathens, and professed enemies to the Gospell, be not yee daunted with their oppositions, and persecutions; but bee ready when ye are thereunto duely called, to make profession of that true faith, and religion, which yee have received; but let not this be done in a turbulent, and seditious manner, but with all meeknesse of spirit; and reverence to that autho-

Being put to death in his humane body, in regard of the feparation of his foule therefrom, for a time, but being quickned,

thority whereby ye are called thereunto.

²⁴ Who his owne felfe bare our fins in his owne body, on the tree, that we being dead to finneshould live unto right outnesse.

2 While they behold your chafte conversation coupled with feare.

4 But let it be the hidden man of the heart, in that which is not corruptible.

6 Whose danghters ve

6 Whose daughters ye are, as long as ye doe well, and are not afraid with any amazement.

7 Giving honor to the wife, as to the weaker volfell, &c.

Ty Bur fanctifie the Lord God in your hearts, and bee ready alwayes to give an answere to every man that asketh you a reafon of the hope that is in you with meeknesse and and feare.

18 Being put to death in the flesh, but quickned by the Spirit. 19 By which also hee went and preached unto the spirits in prison;

20 Which fometimes were disobedient, when once the long suffering of God waited in the dayes of Noah, while the Arke was preparing.

whereunto, even baptisme, dothallo now save us, (not the putting away of the filth of the fielh, but the answer of a good conscience towards God) by the resurrection of Ie-

with him.

fus Christ.

The for as much then as Christ hath suffered for us in the sless, arme your selves likewise with the same minde, for hee that hath suffered in the sless hath ceased from sinne.

2 That hee no longer should live the rest of his time in the slesh, to the lusts of men, but to the will of God.

6 For this cause was the Gospell preached also to their that are dead, that they might be judged according to men in the

quickned, and raised up to an immortall life, by the power of his divine spirit, or deity.

By the power of which divine spirit of his, long before his manifestation in the siesh, he came to the old world; and by the mouth of Noah, that preacher of righteousnesse, spake to them, whose spirits are now saft prisoned in hell:

Which were in their life time, wicked and disobed?ent to his holy counsels; when the patient long suffering
of God gave a large respite to them for their repentance, and conversion; even all the while that the Arke
was preparing by Noah,&c.

Compare this with chap.4. vers. 6.

Answerable unto which preservation of the eight persons in Noahs samily, by water, is the benefit which we receive by baptisme; which doth also now save vs, by, and in applying unto us the power of the resurrection of Jesus Christ, and becomes effectuall unto us, not in respect of the outward element, which onely washeth off the filth of the flesh, but in respect of the inward efficacie of the grace, thereby represented, and exhibited, whereby the conscience is both quieted, and assured of pardon and savour; and is thereupon enabled to treat for, and expect mercy from God, and reconciliation

CAP. IV.

For as much as Christ hath fusifiered death in his bumane nature, do yee labour to conforme your selves to Christ herein, and thinke this seriously with your selves, that hee who will be like unto Christ in his death and passion, which hee endured in the slesh, must bee mortissed in, and to the corrupt desires of the slesh; and must cease from those sinnes, which are the actions of a

carnall, and unregenerate life.

He must have nothing to doe with his wonted corruptions; neither must lead the rest of his life (which he hath to spend here below) according to the sinfull lusts of carnall men, but according to the holy will of God.

For, for this cause was the Gospell preached, of old, to those which are long since dead, being swept away by the deluge, that how soever they were in the sight, and construction of men seized on by the searcfull judgment of God; yet that some of them being wrought upon by

that word of his, and brought to a fudden repentance,

For true charity if it be in us, will hide a multitude of those finnes, and infirmities, which are in our brethren.

If any man be salled, by God, to speake publikely, as his messenger or minister to his people, let him so deliver that word which hee brings, as may become the holinesse and majesty of the Oracles of God, &c.

Beloved, let it not feeme strange and uncouth to you, that there is a fire of perfecution begunne to be kindled among you, for the profession of the Gospell, which is intended by God, for the tryall of your faith, and constan-

cic, &c.

•God ≥

For the Spirit of God, which alwayes brings glory, and happinesse with ir, resterb upon you, and doth by this meanes give you good evidence of his abiding in you, &c.

For the time is come, wherein, according to the prediction of the Prophet, judgement must begin at the sanctuary or house of God; which is his Church; the wisedome of God hath thought sit by the cruell hands of wicked men, to exercise the patience, and faith of his dearest children; and if he begin with these sharpe afflictions upon us, which are tenderly beloved, and respeded of him; what intolerable punishments hath he provided, and will be sure to insist upon those that are wilfully, and sebelliously disobedient to the Gospell of

And if the most righteous, and dearest of all Gods children, shall not cleape a very fore, and severe tryall of chastisement, such (as if they were lest to their owne strength) were enough to overlay, and miscarry them, what shall then become of the wicked, and ungodly how shall it be possible for them to escape utter confusion?

CAP. V.

Those that are the pastors, or spiritual overseers of the Church, amongst you, I do exhort, who am also a partner with them of the same holy calling; and an eye-witnesse of all those bitter sufferings of Christ, both in his life, and in his death, &c.

Not proudly and tyrannically taking upon them to domineere over the faith of Gods people; or in an overly,

flesh, but live according to God in the Spirit.

8 For charity that cover the multime of finnes

11 If any man ipeake, let him speake as the oracles of God,

12 Beloved, thinke it not strange concerning the fiery tryall, which is to trie you.

14 For the Spirit of glory, and of God refleth upon you.

17 For the time is come, that judgement must beginne at the house of God: and if it first beginne at us, what shall the end be of them that obey not the Gospell of God?

fearcely be faved, where thall she angodly, and the fumer appeare?

The Elders which are among you I exhort, who am also an Elder, and a witnesse of the sufferings of Christ.

3 Neitherns being lords over Gods heritage.

13 The Church that is at Babylon elected, together with you, faluteth you, and fo doth Marcus my fonne, overly, and imperious manner tyrannizing over the Church, which is the heritage of God, &c.

The Church of God confishing of those coelest members of Christ (whether in the properly-called Babylon, which is in Egypt, or the mysticall Babylon, which is Rome) falute you.

THE SECONDEPISTLE OF S. PETER.

CAP. L.

Ho have received the gift of a true and lively faith (which is equally precious, wherefoever it is in any of the elect) through the merits of Jesus Christ, who is our God, and Saviour.

By which Christ, and by the knowledge of him, are conveyed unto us exceedingly great and pretions blessings, and graces, such as hee had formerly promised to us believers; that by these wee might be made partakers of those divine qualities of the soule; viz. of wisdome, goodnesse, holinesse, whereby wee resemble that God according to whose image we were created; having beene delivered and freed from that corruption, which aboundeth in worldly men, through their sinfull sulfs.

But hee that lacketh these graces, is at the scale purblinde; not seeing heavenly things which are a farre off, but earthly things onely which are neare at hand; having forgotten even the very first, and maine principles of Christianity; and namely this; that they were washed from their old sinnes by the laver of regeneration, persisting wilfully in those evils, as if they had never been done away.

Wherefore doe yee so much more studiously, and earnessly labour to attaine unto good assurance in your soules

10 Wherefore the rather brethren give diligence to

I That have obtained like pretious faith with us through the righteousnesse of God, and our Saviour Jesus Christ.

4 Whereby are given tunto us exceeding great and precious promifes, that by these you might be partakers of the divine nature, having escaped the corruption, that is in the world through lust.

9 But hee that lacketh thefethings, is blinde and cannot fee farre off, and hath, forgotten that hee was purged from all fins. foules (both of your effectuall calling in time, and of your eternall election to life before all times) by beleeving, and by well doing; For, if yee doe thus carefully, and confcionably indeavour your felves, it is a firme argument of the grace and mercy of God, so upholding you, that ye shall never utterly fall from him.

Moreover I will take order while I live, both by my utmost endeavours upon all occasions, and by these monuments, which I shall leave behinde mee, so to settle the remembrance of these things in you, that after my decease ye may not forget them, but may thinke of them

effectually.

ly accomplished.

But, besides our owne testimony, wee have that evidence which ye are wont to account more certaine then all the report of present witnesses, even the cleare word of the ancient prophets foretelling the truth of all events, concerning Christ, whereunto yee doe well that ye take heed, and give all due respect; regarding it, as a candle that shines in a darke roome, till a greater light arise unto you; that is, untill the bright and glorious Gospell, which is as the day-starre, and the morning light of divine truth be fully manifested unto you; as that wherin all those propheticall predictions appeare to be perfect-

Presupposing first, and laying this sure ground, that the exposition of the prophetical predictions of the holy Scriptures, may not be framed, and ruled according to the private conceit of the reader, but by the gratious

revelation of the holy Ghost, and those meet helpes, which God hath ordinarily lest unto his Church.

For, there must be the same authority for the interprering of Scriptures, which was in the giving and delivering of them; now those holy propheties came not in old time, from the device of mans braines; neither did they deliver their owne inventions; but those sacred persons, which were sent by God, on his messages to the Church, spake as they were inspired by the holy Ghost, and wrote onely those words which were put into them by God himselse.

CAP. II.

EVen denying that gratious Lord and Saviour, who hath not stucke to shed his most pretions blood for the redemption of mankinde, &c.

And

make your calling, and election fure: for if yee doe these things ye shall never fall.

15 Moreover, I will indeavour, that you may be able, after my decease, to have these things alwaies in remembrance.

fure word of prophetic, whereunto yee doe well that yee take heed, as unto a light that fhincth in a darke place, untill the day dawne, and the day starre arise in your hearts.

20 Knowing this first, that no prophesic of the Scripture is of any private interpretation.

came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

1 Even denying the Lord that bought them., 3 And through covetouineffe shall they with fained words make merchandise of you, whose indgement now of a long time lingereth not, and their damnation slumbreth not.

4 And delivered them into chaines of darkneffe, to be referved unto judgment.

which are greater in power and might, bring not railing accuration against them before the Lord.

bruit beafts made to be taken and deilroyed, speak evill of the things that they understand not, and shall utterly perish in their own corruption.

17 To whom the mist of darknesse is reserved for ever.

great fwelling words of vanity, they aliase, through the lufts of the flesh through much wantonnes, those that were cleane escaped from them, who live in errour.

20 For if after they have chaped the pollutions of the world, through the knowledge of the Lord, and Saviour Iefus Christ, they are agains intangled therein, marovercome, the latter end is worse with them then the beginning.

And, as crafty merchants are wont with many faire, and glozing words, to deceive the buier, so doe they in a covetous desire, and aime at their owne advantage, go about with sained pretences, and plausible words to make merchandise of you: whose just judgement, and searefull damnation, which hath beene of old ordained for them, and denounced against them, is not delayed, and slackened, for one moment, beyond the time limited to their due punishment.

And delivered them up into that dungeon of hell, to be referved there, in horrible darknesse, untill the day of the last judgement, wherein they shall receive the sen-

tence and execution of their full torment.

Whereas the good Angels of God, who are greater in power and might, then any mortall creature, and therefore might feeme priviledged to take more liberty unto themselves, yet when they have appeared before God, and have held (as it were) contestation with the evill angels in his presence, have not cast tailing accusations against them, but have lest their judgement unto the Lord.

But these men as if the unarrance better then very bruit

But these men, as if they were no better, then very bruit beasts, which are made onely for the slaughter, beare themselves in a brutish and savage fashion; following their owne beastly sensuality, and opening their soule mouthes against those things, and persons, whose worth they understand not; and they shall speed accordingly; for they shall be taken in their owne wickednesse, and shall perish in that everlasting destruction, which they have drawne upon themselves.

For whom the dreadfull darknesse of hell is refer-

ved for ever.

and ignorant impiety.

For whiles these hereticall teachers affect to speake bigge swelling words of vanity, and make great oftenation of the large promises of liberty to their clients, they pleasing the carnall appetite of sustinitinen, allure, through much wantonnesse, those wretched disciples, that were once escaped from the snares of their false doctrine; and draw them to live in their damnable errour.

For, if after they have escaped the wicked heresies, and abominable corruptions of the world, through the knowledge of the Lord, and Saviour Jesus Christ, they suffer themselves to be againe intangled in, and overcome by those impious errours, and practices, it had beene better for them, never to have beene delivered therefrom; the later condition of their sinful selapse shall be much worse then the sinful attack of their grosse.

CAP. III.

In that they fay, all things continue as they were from their first creation, they do willingly hoodwinke themselves, and purposely will not know that change, which was wrought by the deluge of waters; and the stability of that word or decree of God, whereby the heavens were made of old; and the earth also was made to appeare (upon the removing of the waters to their proper receptacle, the sea) as standing up out of the water, and as compassed about by the water.

Upon which fituation of the earth it came to passe, by the just and holy decree of God, that the world of men that then was, being overflowed with water, peri-

thed.

But these lower regions of the heavens, and the earth which wee doe now presently see, after that change wrought by the deluge, are, by the same all-wise and just decree of God, continued in the state wherein they still are, and reserved for a contrary meanes of dissolution, which shall be by fire, in that great day of the generall judgement, and of the finall destruction of the wicked, and ungodly.

But as for the conviction of that idle, and wicked conceit of atheous men, who, because of the seeming delay of the comming of the Lord, goe about to perswade themselves, that he will not come at all, beloved, I would not have you to be ignorant of this one thing, that no time ought to seeme long in comparison of eternity; That in the account of the Ancient of dayes, the immutable, and eternall God, there is no difference of yeares and times; one day, and a thousand yeares are alike, and all one to him; these measures of time are nothing to him that is infinite.

The Lord, who hath promised to come, is not slacke in the performance of that promise of his (according as mentake slacknesse) so as to put off, and disappoint the day which he had fer, but in his mercifull long suffering to us ward (as he had eternally decreed) hee waites for our repenrance; as taking no pleasure in the destruction of any of his creatures, but gratiously inviting all men to repent and be saved.

Neverthelesse wee, according to his promise, looke for, (after that this visible, and lower fabricke of the world shall be purged, with this last and universall fire, from those drosse and impure qualities which are in it)

5 For this they willingly are ignorant of that by the word of God the heavens were of old, and the earth standing our of the water, and in the water.

- 6 Whereby the world that then was, being overflowed with water, perished.
- 7 But the heavens, and the earth which are now, by the fame word are kept in ftore, referved unto fire against the day of judgement, and perdition of ungodly men.
- 8 But (beloved) be not ignorant of this one thing, that one day is with the Lordaga thouland yeares, and a thouland yeares as one day.

- 9 The Lord is not flack concerning his promife (as fome men count flack-nesse) but is long suffering to us ward, not willing that any should perish, but that all should come to repentance.
- 13 Neverthelesse we, according to his promise, looke for new heavens, and a new earth, wherein dwelleth rightconficse,

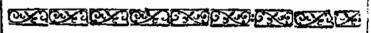
Hh 2

5

ry Ye therfore beloved, feeing yee know these things before, beware lest ye also being led away with the errour of the wicked, fall from your owne stedfastnesse.

a new heaven, and a new earth, pure and glorious; so as the whole purified world (that then shall remaine) shall be the palace, and habitation of Godselect.

But ye, beloved, seeing ye know these things, and are admonished, before-hand, of the danger of these pestilent doctrines, beware lest ye bees led away with these atheous suggestions of wicked men, and doe thereupon fall from that stedsaft profession which yee have hitherto made of the truth.



FIRST EPISTLE OF S. I O H N.

CAP. I.

Word of the Father, which was from all eternity, whom wee Apostles had the honour and happinesse to heare with our eares, to see with our eyes, and to touch with our hands.

(For that life-giving Word of his Father was manifested in the siesh, and wee have for many yeares togother, seene him, and conversed with him, and beare wit-

neffe of him, &c.)

Even that same coeternall Sonne of God, whom we have personally scene, and heard, doe wee declare, and preach unto you; that yee, by our Gospell, may have the happinesse of being partakers with us, of these glad tidings, and meanes of salvation; wherein yee shall unspeakably benefit, and advance your selves; for ye shall therein, enter into a blessed communion with God the Father, and with his Sonne Jesus Christ.

This then is the message, which were have heard of him, and declare unto you, that God is of a most pure, simple, holy, persect, and glorious nature, resembled by no

creature

r That which was from the beginning, which wee have heard, which we have feene with our eyes, which we have looked upon, and our hands have handled.

2 For the life was manifested, and we have seen it, and beare withesse.

3 That which we have feene and heard, declare we unto you, that yee also may have fellowship with us, and truly our fellowship is with the Father, and with his Sorine Jesus Christ.

faga, which we have heard of him, and declare unto

creature so much, as by exquisite light; in which there is nothing but a cleare, and exact brightnesse without any the least mixture of darknesse.

As he is light, so every aberration from him, is darknosse; if we then say that we have fellowship with this pure, and holy God, and yet walke in the darknesse of any since whatsoever, we belye our selves, and doe not according to that truth which we prosesse.

CAP. II.

My deare children, whom I have spiritually begotten in the Gospell, I have written this former passage concerning your cleare deliverance from sinne, upon the penitent confession thereof; and concerning the frequence, and inevitablenesse of sinnes; not with a purpose to incourage you in the practice of your sinnes, but, contrarily, to draw you therefrom; and to lay weight upon you, that you indevour carefully, according to the utmost power of humane frailty, to avoid all sinne, &c.

And he is the expiatory facrifice for our finnes; and not for the finnes of us Jewes onely, which were his peculiar people of old, but also for the finnes of all believers, through the whole world, sufficient for the satisfaction of the universall debt of all mankinds, but effectuall to those onely, who apply it by faith.

The knowledge of God is not an idle, or fashionable matter, but is ever joyned with holy practice; hereby therefore we may be assured that wee know Godaright, if we frame our felves diligently, and conscionably (according to the capacity of our weake nature) to keepe his commandements.

He that faith, or professeth, that hee abides in God, and hath a true spiritual interest in him, let him make his word good, by his carefull and holy initiation of Christ, in all those morall actions, and heavenly carriage, wherein he hath gone before us.

Brethren, this charge that I lay npon you, of loving one another, though it be now newly, and freshly urged by me, yet in regard of the first original of it, is very ancient, even as old as the eternal of Law God it selfe, &c.

Againe it is, in some respects, a new commandement, that I write note you, even in the same sense that our Saviour so called it; in that it is daily renewed unto you, and vehemently reinforced upon you upon by God, even Hh 2 that

you that God is light, and in him is no darknesse at all.

6 If wee fay that wee have fellowshipwith him, and walke in darknesse, we lie and doe not the truth.

s My little children, thele things write I unto you that ye firme not.

- 2 And he is the propitiation for our finnes; and not for ours onely, but also for the finnes of the whole world.
- 3 And hereby we doe know that we know him, if we keepe his commandements.
- 6 He that faith he abideth in him, ought himfelfe also to walke, even as he walked.
- 7 Brethren, I write no new commandement unto you, but an old commandement which yee had from the beginning.

8 Againe, a new commandement I write unto you, which thing is true in him and in you, because the darknesse is past, and the true light now shineth.

12 I write unto you little children, because your finnes are forgiven you for his names fake.

13 I write unto you fathers, because yee have knowne him that is from the beginning: write unto you young men, because ye have overcome the wicked one: I write unto you little children, because ye have knowne the Father.

15 If any man love the world, the love of the Father is not in him.

i 6 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

18 Little children, it is the last time, and as yee have heard that Antichrish shall come, even now are there many Antichrishs, whereby we know that it

is the last time.

19 They went out from us, but they were not of us, for if they had beene of us, they would no doubt have continued with us, but they went out, that they might be made manifelt, that they were sixel of us.

that ye should strive, and labour unto that which was really, & perfectly performed by Christ, and justly, & duely required of you, because it is not now with you, as it was wont; the darknesse of your ignorance and unbeleefe is passed, and the light of truth now shineth clearely in your eyes.

I write these things unto you, my dearly beloved, spirituall children, because God hath beene graciously pleased to sorgive your sinnes, and to receive you to a full mercisual reconciliation with him, for the sake of his Sonne Christ.

I write to you more aged, & confirmed Christians, because ye have knowne that eternal! Sonne of God, which was before all worlds; What is more commendable in sulnesse of age, then sulnesse of knowledge? and what is more fit to be knowne of ancient men, then he who is the Ancient of dayes? What is more affected of the young and vigorous, then strength, and valour? and behold I write unto you, young men, because you have well approved your spirituall prowesse, and manhood, in overcomming that great enemy of your soules.

If any mans heart bee set upon the world, it is set off from God; if hee love the world, he cannot love God.

For all those things, wherewith the hearts of worldly men are taken up, which are reduced to these three heads, carnall lusts and concupiscences, covetous desires, proud and ambitious thoughts and affectations, are such, as are utterly abhoring from God, and are the mere baites of the world.

Little children, ye are fallen upon the last age of the world; neither shall there bee any new shate of things, betwixt this, and the sinall judgement; and, as yee have heard that in the last times of the Church, Antichrist shall come; so know now, that accordingly many Antichrists, who are direct opposers of the Saviour of the world, the Sonne of God, are already conne; whereby it is made evident, that this is that last time, which was forefold of.

They went out from our communion, not so much in respect of place, as of doctrine; They were formerly amongs us, in regard of outward profession, but they were not truly, and really of us, viz. of the number of the faithfull; who onely are the true and lively members of the Church of Christ; for, if they had so beene, doubt-lesse they would have continued in that holy, and sappy communion with the Church of God, but now, in that they have thus departed from it, they plainly show that their

their profession was but formall, and counterfeit.

But as for you, my beloved; yee have received from Christ, a large measure of the grace and illumination of his Spirit, whereby ye are furnished with the knowledge of all things necessary to your salvation.

And therefore I have not written unto you, as out of a conceit of your ignorance; because yee know not the truth: but rather, presupposing your knowledge of the truth, and your abilities to discerne, and disprove those errors, and lying doctrines which are opposite thereto, I write, to stirre up your care and diligence therein.

And who is so pernicious, and impious a lyar, as hee, who in these insuing perillous times, denies that Jesus is that true, and onely Messias and Saviour, that should come into the world. He is an eminent, and notorious Antichrist, that denieth the Father, and the Sonne:

And well and necessarily are these two joyned together; as the relations betwixt them are utterly inseparable; whosever denieth the Sonne, (what pretences so ever he may make) yet that man, neither doth, nor can

acknowledge God the Father, &c.

But the holy Ghoft, whom, according to the gracious promise of Christ to his Church, ye have received from his gift, abideth in you, and so filleth you with all necessary, and expedient knowledge, that ye need not any surther teaching from me, or any other; Even that holy Spirit, by the illumination thereof, teacheth you all those truths, that are needfull to be knowne; for as much as it is truth it selse, and not capable of any error; as that holy Ghost, therefore, hath in lightened your mindes with the knowledge of the truth, so doe ye, and I trust yee shall evermore continue constant in the same.

If ye know that God is absolutely and infinitely just and righteous, yea, even justice it selfe; yee doe therewithall know, that whosever frames himselfe to sollow the example of his holinesse, and righteousnesse, doth plainly shew that he is the sounce of God by spirituall regeneration.

CAP. III.

He world indeed takes no knowledge of this priviledge of ours, neither doth regard, or affect us; how should it, when it doth neither know, nor love that God whose children we are? 20 But ye have an uncfion from the holy One, and ye know all things,

21 I have not written unto you, because ye know not the truth; but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? hee is Antichrist that denieth the Father and the Sonne.

*3 Wholoever denieth the Some, the fame bath not the Father.

which ye have received of him, abideth in you and ye need not that any man teach you; but as the fame anonicing teacheth you of all things, and is truth, and is no lie, & even as it hath taught you, you shall abide in him.

29 If yee know that he is righteous, ye know that every one which doth righteouinesse is borne of him.

1 Therefore the world knoweth us not, because it knew him not.

Beloved

z Beloved, now are we the fons of God, & it doth not yet appeare, what we shall be; but we know, that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And every man that haththis hope in him, purifierh himfelfe, even as he is pure.

6 Whofoever abideth in him, finneth not: who-foever finneth hath not feene him, neither knowne him.

7 He that doth righteoutnette, is righteous, even as he is righteous.

8 Hee that committeeth finne, is of the devill, for the divell finneth from the beginning,

9 Whosoever is borne of God, doth not commit finne; for his seede remaineth in him, and hee cannot sinne, because he is bome of God.

14 We know that wee have passed from death unto life, because we love the brediren.

Beloved, even now, we have this great honor put upon us, that we are the Sonnes of God; which is a very happy, and wonderfull prerogative; but how bleffed, and glorious we shall be hereafter, we are not capable to conceive. Onely this we know, which is enough for us, that when that bleffed God, and Saviour of ours shall appeare, we shall be like him in glory; for we shall then injoy the perfect, and beatificall vision of him, and shall bee therein transformed into his likenesse.

And every one that hopes afforedly for this so glorious a condition, cannot but doe his utmost indevour to prepare himselfe for that happinesse, by purging himselfe from all his sinnes, and corruptions, that he may be in imitation of that his Saviour, holy and pure;

There is a perfect opposition betwixt Christ, and sin; and so farre as the Kingdome of Christ is created in the heart of any man, so farre is hee exempted from sinne; whosever therefore is a true member of the mysticall body of Christ, sinneth not with the whole sway of his will; neither, howsever he may bee transported with infirmity, makes a trade of sinning; and whosever thus sinneth, hath no interest at all in Christ, neither hath truly believed in him.

He that giveth himselse up to God, to worke righteonsnesse, and to be conscionably obedient to the will of God, in all things, that man is truly righteous in the account of God, even truly, though not in the same measure as Christ himselse (whose righteous nesses imputed unto him) is righteous.

He that gives himselse over to the commission of sin, and makes it his willing practice, that man is not of God, but of the Devill; for it is, and hath beene the trade of that wicked spirit, even from the beginning, ever since his fall, to sinne against God, and to draw others into sinne, and condemnation with him, &c.

Whosoever is truly regenerate, doth not yeeld himfelse over to be a vassall of sinne; neither doth make a trade of a knowne evill; for the Spirit of God, whereby he was renewed, is still and ever in him, which cannot bur restraine him from a willing abdication of himselse to live in notoriously wicked courses.

It is a very fure, and irrefragable proofe unto us, that we are truly the children of God, and have already as true a right to heaven, as if we were actually possessed it, and had already passed from death to that spirituall, and eternall life, that we doe finde in our hearts a true and unfained love to our Christian brothren, &c.

For

For if our owne conscience doe accuse, and condemne us, much more shall God doe so; who is the Lord of the conscience; from whom none of our secret thoughts, or inclinations can be hid. 20 For if our heart condemneus, God is greater then our heart, and knoweth all things.

CAP. IIII.

Thereby, for the present occasion, yee shall take a tryall of the spirits, whether they be of God, or no; every one who confesseth Jesus Christ to have beene God from all eternity, and in the sulnesse of time to have taken our nature upon him, and to be comne in the sless, to accomplish the persect worke of mans redemption, is of God, and speakes from God.

So by the contraries verfe 2.

And this is the spirit of that great and notoriously powerfull enemie of Christ, whereof yee have beene of premonished, that he should come in the later dayes; and now is this spirit of contradiction to the Sonne of God already in the world.

But as for you, my dearely beloved children in Christ, ye have overcompe the assaults of these pestilent salse teachers; because that Spirit of God, which is in you, and bath taken upon him your safegard; is greater and more powerfull, then that wicked spirit, which animates, and sets them on worke to doe this mischiese to God, and his Church.

For true Christian love, and charity is the worke of God in the heart, and every one that doth truly love his brother, out of the true grounds of his interest in God, and obedience to him, is the child of God, truly regenerate, and hath knowne, and felt the power of Gods Spirir in him.

The abridgment of all piety, and religion, is shortly comprised in rhis rule; Whosever shall confesse Jesus Christo bee the true and coeternal! Sonne of God, sent by his Father into the world for the persect redemption of him, and mankinde, God dwelleth in him, and he in God.

Herein are we so assured of the persect love of God to us, as that wee may have considence, and boldnesse to stand before his judgement sear, in that great day of account; for that our hearts tell us that wee desire to be

2 Hereby know ye the Spirit of God, every spirit that confesseth that Jesus Christ is come in the slesh, is of God.

3 And this is that spirit of Antichrist, whereof you have heard that it should come, and even now already is it in the world.

4 Ye are of God, little children, & have overcome them: because greater is he that is in you, then he that is in the world.

7 For love is of God, and every one that loveth, is borne of God, and knoweth God.

15 Wholvever shall confesse that Jesus is the Sonne of God, God dwelleth in him, and he in God.

17 Herein is our love made perfect, that we may have boldnesse in the day of judgment, because as he is, so are we in this world.

every

18 There is no feare in love, but perfect love cafleth out feare: because seare hath torment.

that tefus is the Christ, is bome of God: and every one that loveth him that begate, loveth him also that is begotten of him.

3 For this is the love of God, that wee keepe his commandements, and his commandements are not grievous.

4 For whathever is borne of God overcommeth the world; and this is the victory that overcommeth the world, even our faith.

6 This is hee that came by water and blood, even every way conformable to his will; labouring towards that holinesse and perfection which is in him.

And when this love of God towards us is afcertained to our hearts, it doth perfectly quiet the conscience, which otherwise is full of tumults, and seare, and unquietnesse; for where assurance of love is, there is no feare, or anxiety; since perfect love casts out feare; neither can these two stand together; for in love there is joy, and contentment, but in feare there is vexation, and torment, &c.

CAP. V.

YE are now faine into a time, wherein there is much opposition to Christ, the Sonne of God; the greatest part of the world set themselves against him, and deny the truth of his comming, and the power of his deity; this therefore for the time may make a just distinction betwixt Christians, & the rest of the world; Whosoever beleeveth that Jesus is the true Messias and Saviour of the world, and receiveth his whole doctrine delivered unto men, it is a good evidence that hee is of the number of Gods children, sequestred from the world of unbeleevers, and may therefore challenge our love towards him; for every one that loveth that God and Father who hath called and regenerated his children, must needes also love those children whom hee hath thus regenerated.

Herein doe wee approve our love to God, that wee fet our selves to keepe his commandements; and to us that are regenerate, his commandements are not grievous, and unpleasingly troublesome, for as much as we do cheerfully addresse our selves to the keeping of them, out of our love to that good God, who hath injoyned them.

What person soever he be, that is renued by the Spirit of God, he overcomment those temptations wherewith the world labours to withdraw him from his God, and this victory, whereby the world is overcome by us (who are Gods Children) is obtained by our faith, laying hold on Christ Jesus.

So also verse 5.

This, even this Jesus Christ, is hee that came into the world, and instituted, and underwent, not the baptisme

of water mely, which John gave, and performed; but the baptisme of blood also, which hee shed for mans redemptions. Both which, even water and blood issued one of his side in his death; and the essuion of which pretious blood of his, he caused to be represented in his last supper, and commanded the memorial thereof to be continued to his Church: unto which Jesus, and the the truth of his God-head, the Spirit of God hath given full testimony, both in the hearts of his elect, and in his miraculous descent at the seast of Pentecost, and those wonderfull gifts which he hath bestowed upon men, and the witnesse of the same Spirit is infallible: the author whereof is truth it selfe, and therefore can neither deceive, nor be deceived.

Unto this mainetruth concerning Christ the redeemer of the world, there are fixe all-sufficient, and undeniable witnesses, whereof three are in heaven, and three upon earth; Those in heaven are the three sacred perfons in Trinity, the Father, Sonne, and Holy Ghost, and these three are in essence, one and the same God.

Those three that beare witnesse unto him on earth, and seale up the truth of his promises unto us, are the water in bappisme, by which wee are cleansed from the silth of our sinnes; the blood of Christ (exhibited in the holy Eucharist) by the shedding whereof our sinnes are expiated; and the esseacy of his Spirit, which sealeth up to our hearts that testimony of water, and blood; in that it applies unto us the power of that ablution, and that expiation; and these three agree in, and make good, one and the same truth, concerning Christ the onely redeemer of mankinde.

if wee are wont to give eredit unto the witnesse of men, surely, weemust needs grant that the witnesse of God is much more certaine, and unfailable; &c.

He that truly believe th on the Son of God, hath God dwelling in him, by faith, and therefore hath that divine witnesse within himselfe, &c.

If any manies his brother fall into, and continue in fuch a finne, as may be capable of forgivenesse, let him earnessly sue unto God, for pardon of that offender; and God who is great, and infinite in mercy, shall graciously incline his care to his prayers, and give remission and life to such a one. There is indeed a sinne unto death, for which there is no forgivenesse with God, because there is no capacity of repentance for it in the committer of it; I meane the sin against the holy Ghost; when a man having received the knowledge of the Gospell by

Jesus Christ, not by water and onely, but by water and blood: and it is the Spirit that beareth witnesse, because the Spirit is truth.

2 For there are three that beare withcole in heaven, the Father, the Word, and the holy Ghost, and these three are one.

8 And there are three that beare record in earth, the Spirit, and the Water, and the blood, and their three agree in one.

9 If we receive the witnesse of God is greater.

on the Soung of God hach the wimede in himfelfs.

16 If any man fee his brother finne a funie which is not unto death, hee shall aske, and he shall give him life, for them that sinne not unto death: there is a sinne unto death; I doe not say that he shall pray for it.

the

17 All unrighteousnesse is summer and there is a sinne not unto death.

is We know that whofoever is borne of God finneth not, &c.

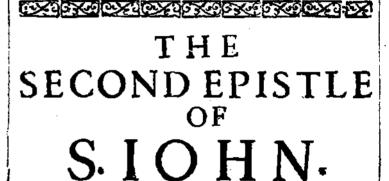
The Elder unto the elect Lady, and her children, whom I love in the truth.

no If there come any unto you, and bring you not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evill deeds. the illumination of the holy Spirit, and professed the beliefe thereof, shall in a devillish malice, wilfully blaspheme, and persecute that knowne truth; I doe not give you allowance to pray for the pardon of this sinne.

Any of our injurious carriages towards God, whether in our words, deeds, or thoughts, is fin; and therefore of it felfe guilty of death; but such is the mercy of God, that he takes not advantage of our infirmities, but by his gracious pardon, so remits them, as that all our sinnes are not, in their event, deadly.

See Chap. 3. verse 9.



CAP. I.

Ohn the Apolile, knowne and acknowledged the overfeer of the Churches of God, which are in Asia, to the faithfull and holy matron, elect of God to be a vessell of honour, and to her children; whom I love, in, and for the truth of the

Gospell, which they doe zealously professe, &c.

If there come any unto you, and make stubborne opposition to this doctrine, and broach the contrary errors, to seduce you, give no intertainment to such a one, new

ther hold any familiarity with him.

For whosoever, after knowledge of his wilfull herefic, shall maintaine familiar conversation with him, makes himselfe partaker of his wickednesse, both of judgement, and practise.

THE

THE THIRDEPISTLE OF S. I O H N.

S thy foule is in a good, and comfortable condition; fo I wish that thy body, and estate may be also.

Because for the setting forth of the glory

of Christ, and the promulgation of his Gospell, they went forth to preach the word of God among the Gentiles, and tooke no recompence from them, for their labour and charge.

I wrore unto the Church for this purpose, but Diotrephes, who affects to beare a sway amongst your people, and is prejudiced against us, is not willing to give way to this just and holy motion.

2 That thou mayelf prosper, and be in health, even as thy soule prospereth.

7 Because that for his names sake, they went forth, taking nothing of the Gentiles.

O I wrote unto the Church, but Diorrephes who loveth to have the preeminence among them, receiveth us not.

Ιi

THE

THE EPISTLE OF S. IVDE.

CAP. I.

4 For there are certaine men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God

into lalciviousnesse.

6 And the Angels which kept not their first estate, but less their owne habitation, hee hath reserved in everlasting chains under darknesse, unto the judgement of the great day.

7 And going after strange flesh.

8 Likewise also these filthy dreamers defile the flesh, despite dominion, & speak evill of dignities.

9 Yet Michael the Archangell, when contending with the devill, he disputed about the body of Moses, durit not bring against him a railing accusation, but said, The Lord rebuke thee.

Or there are fecretly, and underhandcrept in certaine false teachers, who by the just and holy counsell of God, were from eternity set out, and given up to this searefull damnation, which they have runne into, by their wickednesse; grace-lesse and ungodly men, who have abused the grace and metcy of our God, as an inducement to their profitution of themselves to all manner of licentionsnesse, &c.

And the Angels, which not contented with that estate,

wherein they were first created, but rebelling against God, and proudly affecting an higher glory; were thereupon cast downe from their heavenly habitations; he hath reserved, under his everlasting, and unchangeable decree, in the dreadfull darknesse of hell, to the full confummation of their torment, at the great day of small judgment, when they shall receive their utmost doome

of their fore-appointed damnation.
And, being carried with filthy, and unnatural lust to-

wards those of their owne sexe.

Likewise also these beastly and wicked miscreants, which are carryed away with their owne giddie fancies, & idle dreames, defile themselves, with abominable lusts, despite authority, and speake scornesully, and disgracefully of all those that are in dignity and eminence above

Yet Michael the Archangel, when conflicting and striving with the devill, hee contested with that evill spirit, about the body of Moses (which being secretly hidden by God, was sought for, and attempted to be brought forth by satan) durst not, as of himselse, pronounce against that wicked spirit, the sentence and judgment of that his blasphemie; nor cast upon him any rayling accusation, but onely said, The Lord rebuke thee.

But

But these men are brutish, & grossely ignorant in their understanding, not knowing how to value the worth of any thing that is good; and yet have their mouthes open to difference, and raile on that which they know not; and those things which they cannot but naturally know; as brute beafts, which are led and carried by their fenfes, those they abuse in a sinful and sensual immoderation,

and make them occasions of their sinne and destruction. Certainly the curse of God hangs over the heads of these men; for they have, in tesped of envy and murther, followed the courses of Cain; and in respect of corrupting the truth for filthy lucres fake, they have greedily

run on in the wicked steps of Balaam; and in respect of opposing themselves to authority, they have imitated

the rebellion and mutiny of Corah, and shall perish in

that damnable prefumption. These are blemishes to your holy profession; and, when yee meet together at your love-featts, bring flame and different upon your affemblies; in a gluttonous fathion, pampering and cramming themselves at your publique banquers; fuch as would willingly passe for Christians, and yet have no foundnesse and truth of religion in their hearts; they would feeme clouds therfore, but have ho raine in them; they would seeme trees, but they are feare and withered, twice dead; once while they stand, dry and saplesse; and once yet more whiles they lye, as plucked up, and rotting.

Of these amongst other wicked men, is that ancient prophelic of Enoch, who was the feventh in descent from Adam, fulfilled; wherein hee foretels that the Lord (hall come to judgement, attended with many thousands of

his holy and glorious Angels,&c.

To execute his finall vengeance upon all the ungod-

In a flattering manner making shew of admiring the persons, and parts of some great men, for their owne ad-

vantage.

These be they who make sides, and divisions in the Church of God, severing themselves from the communion of other Christians, both in opinion and conversation; men fecretly given up to their owne fenfuality; having(howfoever they pretend)no share at all in the Spirit of God.

And of fome, who are through simplicity feduced, have compassion; making a difference betwixt those spiries which are stubburne, and turbulent; and those which

are meeke and gentle.

vill of those things, which they know not; but whatthey know naturally, as brute bealts, in those things they corrupt themselves.

10 But thefe fpeakeg.

11 Woetinto them, for they have gone in the way of Kain, and ranne gredily after the errour of Balaam for reward, and perished in the gainfaying of Core.

72 These are spots in your feasts of charitie, when they feast with you, feeding themselves without feare: clouds they are without water, carryed abent of windes, trees whose fruit withereth. without fruit, twife dead, plucked up by the roots.

x4 And Enochalfo the feventh from Adam, prophefied of their, faying, Behold, the Lord cometh with ten thousands of his Saints.

15 To execute judgementuponall, and to convince all that are ungodly among them.

16 Having mens persons in admiration, because of advantage.

19 Thefebe they who feparate themfelves, fenfaall, having not the ipiric

22 And of fome have compassion, making a difference.

And

23 And others fave with feare; pulling them out of the fire: hating even the garment sported by the fiesh.

And others that are stiffe, and perverse, save (if yee may) with vehement urging unto the, the terrors of judgment; as it were violently pulling them out of the fire of Gods wrath, wherein they lie, hating & avoiding all occasions of pollution from these wicked men, and abhoring every thing that may carry a savour, or suspicion of uncleannesse.

THE REVELATION OF S. IOHN.

CAP. I.

His which followeth is the Revelation, which Jefus Christ, the Sonne of God, made unto John, which revelation, God the Father gave to his Sonne Jesus, as the Mediator of his Church, that he might (according to that holy office of his) shew

unto his fervants, those things which must in the ensuing times, come to passe; and the same Jesus sent his Angells, and by their ministery signified these suture things to his servant John.

See Revelation 22. verfe 7.

For the time is neare at hand, wherein divers of these following predictions shall be accomplished, & wherein an entrance shall bee made to those which shall afterwards succeed.

John, to those seven famous Churches, which are in the leffer Asia, and under their name, to all other over the whole world: Grace be unto you, and peace from that almighty, and glorious God, who onely both an absolute, and infinite being, in, and of himselfe, who was

I The Revelation of Jesis Christ, which God gave unto him to shew unto his servants things which must shortly come to passe, and he sent and signified it by his Angellunto his servant John.

3 Bleffed is he that readeth and they that heare, &c.

3 For the time is at hand.

4 John to the feven Churchen in Asia, grace be unto you, and peace from him which is, and which was, and which is to come, from all eternity, & shall be the same, without all change everlassingly; who is the author of all blessings to his Church; and from those seven principall minstring spirits, which stand ready before his throne, to receive his commands for the behoose of his Church; and to convay his blessings unto it; according to the number of those chiefe, and eminent Churches, whereto I write.

And as from these merely-spiritual natures, so also from him, that is God and man, Jesus Christ the righteous; who is the onely faithfull, and true witnesse, that hath declared the will of his Father, to his Church; who both raised himselse from the dead, and dissusses the power, and vertue of his resurrection to all his, by whom all Kings raigne; as having received all power, and dominion from God his Father, over all the world: Unto that blessed, and gracious Saviour of ours, that hath loved us from all eternity, and hath cleansed, and purged us from the guilt of our sinnes, by his owne most precious blood.

And hath made us, who were before, the sonnes of wrath, and his enemies, to become Kings and Priests unto God, even the Father; Kings, in ruling over our selves, and subduing of our corruptions; and Priests, in offering up our bodies and soules unto him, together with the sacrifices of our praises, and thanksgiving: to him be glo-

ty, &c.

Behold, he shall come to judgement with glory, and majesty in the clouds of heaven; and all men shall be witnesses of that divine state, and magnificence of his; even those his enemies, which used him contemptuously upon earth, and peirced his hands and seer, and side, in an insolent cruelty; and all the wicked throughout the world, shall trembte, and be consounded with seare, and anguish, because of his comming to take sull vengeance of them: even so, Amen.

I am the onely true and eternall God, who so was before all things, as that I gave being unto all things; and (what soever should become of all things which have their being from me) am everlasting; and have my being of my selle, infinite, and independent; and therefore am he, from whom all things receive their beginning, and in whom they end; saith the Lord, which is not capable of any variation of time, who is, andwas, and shall ever be, even the Almighty.

I was by the correption of the Spirit, in an holy extafie, on the first day of the week, (which, upon the occasion of Christs resurrection, was called the Lords day)&c. and from the feven spirits which are before his throne:

5 And from Jesus Christ, who is the faithful witnesse, and the first begotten of the dead, and the Prince of the Kings of the earth; unto him that leved us, and washed us from our sinnes in his own blood,

6- And hath made us Kings and Priests unto God and his Father: to him be glory.

7 Behold, he commeth with cloudes, and every eye shall fee him, and they also which pierced him: and all kinreds of the earth shall waile because of him: even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, faith the Lord, which is, and which was, and which is to come, the Almighty.

10 I was in the fpirit on the Lords day.

i a A

12 And I turned to fee the voice that spake with me, and being turned, I saw seven golden Candlesticks.

13 And in the midst of the seven Candlesticks, one like unto the Sonne of man, clothed with a garment downe to the foot, and girt about the paps with a golden girdle.

14 His head and his haires were white like wooll, as white as show, and his eyes were as a

flame of fire.

Orength.

15 And his feet like unto fine braffe, as if they burned in a furnace: and his voice as the found of many waters.

16 And hee had in his right hand feven flarres, and out of his mouth went a fharp two edged fword; and his countenance was as the Sunne shineth in his

18 And have the keyes of hell and of death.

1 Unto the Angell of the Church of Ephefus, write,

4 Neverthelesse, I have formewhat against thee, be-

And I turned to see him, whose voice spake unto me; and having turned, I saw seven golden Candlesticks representing those seven famous Churches, wherero I was commanded to write; as those, wherein were placed those seven worthy, and renowned Pastors, which gave light to their severall Churches.

And in the midst of those representations of the seven Churches, I saw Christ, the Sonne of God, in the resemblance of a man, clothed, as for the gravity, and state of a King, or Priest, in a garment downe to the soot; and in signification of his ready addressednesse to the gracious workes of his Mediatorship, girt with a golden girdle about the middle.

To imply the eternity of him, who is the true Ancient of dayes, his head and his haire were white, as the purest snow-like wooll; and to signific his searching knowledge, and piercing insight into all things, his eyes were as a slame of sire.

To import the pusity of his proceedings, and the so

To import the purity of his proceedings, and the folidnesse, and invinciblenesse of that power of his, whereby he treads down all his spiritual enemies, his feet were like unto the purest, and finest brasse; and in signification of the loud diffusion, and great power of his word, his voice was as the found of many waters.

And he had in his right hand seven starres; in resemblance of that sure protection that hee takes, and that wise, and just, and beneficiall disposition, which he makes of his faithfull ministers in his Church; and out of his mouth proceeded the sharp two edged sword of his powerfull doctrine; and his countenance was majesticall, and glorious, as the Sunne shining in his full strength.

I have the absolute power over hell, and death; for I can either command them for the just torment and punishment of wicked men, or discharge the penitent from the feare and danger of them.

CAP. II.

Nto the chiefe Pastor, or Bishop of the Church of Ephesus, write.

See chapter 1.verse 16.6c.

Yet notwithstanding all this worth, which I dee acknowledge in thee, I have some just exceptions against thee; CAP.I.

thee; and this especially, that thou are not so zealous, and fervent, as thou were in thy first conversion; but hast cooled and abated of that thy first love.

Repent thee therefore, of this decay of grace, and bethinke thy felfe of recovering that measure of zeale, which thou once hadft, & bring forth such good workes, for the fruits thereof, as were formerly wrought by thee; or elfe, I will shortly come against thee, and enter into a course of sudgement with thee, and remove away my

Church from amongst you.

But in the meane time, this commendable point I confesse to be in thee, that thou abhorrest the beastly opinions and practices of the Nicolaitans, the wicked sollowers of that revolted Deacon, and proselyte of Antioch; Who gave way to the indifferent use of fornication

on, and Idolatry; which things I also hate.

To him that holds our against all assaults, and prevailes against all his spirituals enemies, will I give a blessed participation of Christ, in the Kingdome of heaven, even of him who was at first sigured by the tree of life in the earthly Paradise.

And I know the opprobrious and reviling speeches, which are east our against the Christians of Smyrna, by those which call themselves Jewes, and so perhaps they are by blood, ber in respect of their unbeleese, and malicious persecution of the truth, are no better then the Synagogue of Satan.

- And ye shall have persecution in that Church of yours,

for the space of ten yeares.

He that over-commeth the spiritual enemics, wherewith he must consict, shall be sure to escape that second, and worst death of the soule, which is the utrer, and finall separation of the soule from God.

See Revel.1.verfe 16.

I know that thou dwellest in a place, where heresie, superstition, Idolatry, and all kinde of wickednesse is, without all controlment, practised, and maintained; and yet thou dost constantly professe my Truth; and hast not beene drawne to deny my Gospell, and true religion; even in those dayes, when in the heate of persecution, Antipas my faithfull martyr, thy zealous assistant, was slaine in that city of yours, where Satan beares sway, and

Prevaileth.

As Balaam taught Balac to cast an offence before the people

cause thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes, or else I will come unto the equickly, and will remove thy Candiesticke out of his place, except thou repent.

6 But this thou halt, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 To him that overcommeth will I give to cate of the tree of life, which is in the midft of the Paradile of God.

9 And I know the blasphemy of them which say, they are Jewes, and are not, but are the Synagogue of Satan.

tribulation ten dayes.

11 He that bath an eare, let him heare, what the Spirit

him heare, what the Spirit faith unto the Churches, He that overcommeth shal not be hurt of the second

death.

12 The sharpe sword with two edges.

and where thou dwellest, even where Satans seate is, and thou holdest fast any name, and hast not denied my faith, even in those dayes, wherein Antipas was my faithfull Martyr, who was slaine among you

14 Because thou hast

where Saran dwelleth.

there them that hold the doctrine of Balaam,&c.

15 So hall thou also them that hold the dochrine of the Nicolairans, which things I hate.

16 Repent, or elfe I will come unto thee quickly, and will fight against them with the fword of my mouth.

17 To him that overcommeth, will I give to eate of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no mark-noweth, saving he that receive thit.

18 Who hath his eyes like a flame of fire, and his feet &c.

20. Because thou suffered that woman Jezebel, which calleth her selfe a prophetesse, to teach and to seduce my servants to commit somication, and to eate things sacrificed unto Idols.

22 Behold I will cast her into a bed, & them that commit adultery with her into great tribulation.

23 And I will kill her children with death.

As many as have not this doctrine, and which have not knowne the depth of Satan, sas they speake, I will postupon you none other burden.

people of Israel, in drawing them to communicate with the Midianites in their Idoll feasts by alluring them to fornication and uncleannesse.

So hast thou them that proceed in the same steps; teaching and maintayning the doctrine of the Nicolaitans, to the very same purpose; tending both to bodily, and spirituali uncleannesse, which wicked heresse I doe justly hate.

Repent, or else I will come to take punishment of thee, shortly; and as I sent my Angel with a sword in his hand, to resist Balaam; so will I sight against these followers of Balaam, by my two edged sword, the powerfull word of my Truth, in the mouthes of my ministers, and will confound them.

To him that overcommeth will I impart the true Manna, that came downe from heaven, which shall feed him to everlasting life; and will give into him a free and full acquitall, and absolution from all his sinnes; & therewithall a comfortable assurance of his adoption to bee the sonne of God; which blessed condition, as it is new, and strange, in respect of the state of nature; so it is secret, in respect of the certaine knowledge of others, and cannot be surely discerned by any, but him that hath it.

See Revel. 1. verfe 14, and 15.

Because thou sufferest that wicked woman, (which is no better then another Jezebel in the Church) who faisly stiles her selfe a prophetesse, to take upon her to teach publikely, contrary to the modesty of her sexe; and by her teaching to seduce my servants into those two abhominable errors of the Nicolaitans, the allowance and practice of sornication, and eating things sacrificed to Idolis.

Behold, I will cast her upon the bed of sicknesse, and inflict a grievous disease upon her; and will plague those that commit adultery with her, and that abet her in her wicked errors, with many fore judgements, &c.

And I will sweepe away her followers, the chidren of her fornication, with violent death, &c.

As many of you as have not given way to this wicked doctrine, at have not approved these depthes and subtleties (as they call them, of their profound speculations) which are no other, nor no better then the devices of Satan himselse, I will lay no other charge upon you then this.

That

That true and Apostolicall doctrine, and syncere relition, which ye have received, hold fast to the end.

To his will I give power, by vertue of that union, which he shall have with me, to have victory over all the professed enemies of my truth; and to sit with me, as the assistant, and approver of that judgement which shall be passed upon them.

(And he shall in me, as a limine of that body whereof I am the head, over-rule and subdue his enemies, and the enemies of my Church, as a brittle vessell of earth is broken into shivers, by an yron scepter) even as I received of my Father, so do I impart this power, according to the capacity of my Church, to the members thereof.

And howfoever he was obscured, and basely accounted of in the world, I will put upon him exceeding glory, and majesty, and will communicate my felfe unto him, who am the true light that inlighteneth the world.

CAP. III.

Thou hast the reputation of a zealous professor, and saithfull teacher of my truth, yet indeed, thou are no better then an hypocrite, and hast not that measure of true life of grace in thee which thou pretendest.

Stirup thy selfe to care, and vigilancy; and labour to strengthen, and confirme those sew good things that yet remaine in thee, which are ready, by thy slacknesse; and negled, to be utterly extinguished; for I have found thy obedience show ever seemingly perfect, yet very hollow, and desective in the sight of God.

I will come suddenly upon thee, and seize on thee by

inexpected judgements; &c.

Thou halt, under thy charge, some sewe worthy Christians, even in Sardis, which have not suffered themselves to be somuch as outwardly tainted with the pollution of the common wickednesse, and Idolatry of the rest; and they shall partake with me of my heavenly gloty; for my mercy accepteth them as justly capable of such happinesse.

He that overcommeth shall be clothed with glory and majesty in heaven, and as I have from eternity ordained him to life, and blessednesses, so I will undoubtedly continue unto him the right, and title thereunto; and will acknowledge him for mine, before my Father, and be-

fore the Angells of heaven.

25 But that which yee have already, hold fast till I come.

26 To him will I give power over the nations.

27 And hee shall rule them with a rod of yron: as the vessells of a potter shall they bee broken to shivers: even as I received of my Father.

28 And I will give him the morning flarre.

- r That thou hall a name, that thou livel, and art dead.
- 2 Bee watchfull, and strengthen the things which remaine, that are readie to die: for I have not found thy workes perfect before God.
- 3 I will come on thee as a thiefe, &c.
- 4 Thou halt a few names even in Sardis which have not defiled their garments, and they shall walke with mee in white; for they are worthy.
- meth, the fame shall bee clothed in white raiment, and I will not blot our his name out of the booke of life, but I will confesse his name before my Pather, and before his Angells.

7 He that hath the key of David; he that openeth and no man shutteth, and shutteth and no man openeth.

8 I know thy works: behold I have fee before thee an open doore, and no man can flut it: for thou hast a little strength, and hast kept my word, and hast not denyed my name.

gathem of the fynagogue of faran, which fay they are Jewes: Behold I will make them to come, and worship before thy

feet.

To Because thou hast kept the word of my patience, I also will keepe thee from the houre of temptation, which shall come upon all the world,

to trie them that dwell upon, or r Behold, I come quick-

ly, hold that talk which

thou halt, that no man take.&c.

is Him that overcometh will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem which cometh down out of heaven from my God.

14 And unto the Angell of the Church of the Laodiceans, write, These things faith the Amen, the faith tolland true witnesse, the beginning of the creation, &c.

15. I know thy workes, that thou art neither sold

He that hath all power, regiment and foverainty given to him over his Church, wherof the kingdome of David was a type, and resemblance; so as he admitteth, and excludeth; forbiddeth and commandeth; saveth, and destroyeth whom he pleaseth.

Behold I have vouchfased to thee very saire, and meet oportunities to preach the Gospell; which no man can be able to be eave thee of; for although thou hast not those eminent gifts that some others have, yet thou hast well improved those which thou hast, and hast maintained my truth, and hast not denyed my name.

See Chap. 2.wers.9.

I will so worke upon them; that they shall come in, and submit themselves unto thee, and shall humbly worship God before thee, and the congregation, as true converts, and penitents.

Because thou hast kept that word, and Gospell of mine, which both injoyneth, and worketh patience in all my faithfull; I will also keep thee from the burt, and danger of that grievous persecution, which shall come upon all the Asian Churches.

It shall not be long that thou shalt need to endute; hold fast therefore the profession of my Gospell, which thou hast received, that thou maist not be defeated of that glory which awaits for thee.

As the manner of men is to erect pillars for monuments, to continue their memory; fo will I doe to him that overcometh: I will fet him up, as a firme and during pillar; and will establish and settle him as one of those living stones whereof my spiritual I Temple consisteth; so as hee shall be utterly unremoveable from thence; And I will (as the custome is in such pillars) write upon him the inscriptions of the names of those to whom heappertaineth; viz. the name of my God, and of

king it manifest, that hee is an undoubted some of God, and a citizen of heaven.

These things saith that God of Truth, the faithfull and infallible witnesse of his Fathers will, the powerfull creator of all things; by whom the Father made all that was made.

those habitations above, whereto hee is designed, ma-

I know thy workes, and thy disposition; that thou art of a luke-warme temper, neither opposite to religion,

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nor pet a zealous friend to it; I would thou wert resolved one way, or other; I had rather thou wert any thing, then what shou art; open hostility to the Gospeli should not so much displease mee, as this hollownesse, and where the contrast of the contras

warme, and neither hot nor cold; I will deale with thee assumed they luke-warme water (wherewith the stomack is made up to egestion) cast thee up out of my mouth, and discharge my selfe of any further entertainment of the appropriate they make to force.

ment of that profession thou makest of mee.

Because thou are carried away with a spiritual pride, and sondly conceivest thy selfe to be stored with all holy graces and vertues, and that thou hast no defect in any of them, and are farre from knowing aright the truth of thine estate, how sinfull thou are, how ignorant, how wretched every way:

I counsell thee to have recourse unto mee, thy God and Saviour, and by my meanes to surnish thy selfe with all those heavenly graces, whereby thy wants may bee supplyed; which may be to thee in stead of gold to remedy thy poverty, and glorious raiment to remedy thy nakednesse, and eye-salve to redresse thy blindenesse.

Behold, I have used all meanes for thy conversion; I have pariently expected it, and carnestly importuned it; and fill I continue so doing; and if any man heare the voice of my word, and open the doore of his heart to mee, yeelding to those my vehement solicitations; I will impart my selfe to the soule of that man, and will have mutuall sellowship with him, and he with mee.

To him that overcommeth will I give the honour of a meet participation with mee in my glory, in such manner and measure, as every true member partakes of the

honour of the head, &c.

CAP. IV.

A Fter this, I looked up; and behold, the heaven feemed to open it felfe to mee, and a large doore appeated to be fet wide open therein; and as my eye was taken up with this fight, so my eare was filled with the found of a voice from thence, which was strong and loud, as of a trumper, talking with me; which said, Come up hither, and I will shew thee things which must be hereafter accomplished. nor hot. I would that thou wert cold or hot.

16 So then, because thou are luke-warme, and neither cold nor hot, I will spew thee out of any mouth.

In Because thou sayes, I am rich and increased with goods, and have need of nothing: and knowest nor that thou are wretched, and miscrable, and poore, and blinde, and naked;

of mee gold tried in the fire, that thou mayest bee rich, and white raiment that thou mayest be cloathed, and that the shame of thy makednesse doe not appeare, & amoint thine, &cc.

18 I counfell thee to buy

20 Behold, I fund at the doore and knock, if any man heare my voice, and open the doore, I will come in to him, and will suppe with him, and hee with mee.

21 To him that overcommeth will I grant to fir with me in my throne, even as I also overcame.

I After this I looked, and behold, a doore was opened in heaven: and the first voice which I heard, was as it were of a Trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter.

And

2 And immediately I was in the spirit, and behold, a throne was set in heaven, and one sace on the throne.

3 And he that fate was to looke upon, like a Jasper, and a Sardine stone; and there was a rain-bow round about the throne, in fight like unto an Emerald.

4 And round about the throne were foure and twenty feats, and upon the feats I faw foure and twenty Elders fitting, cloathed in white raiment, and they had on their heads crowns of Gold.

5 And our of the throne proceeded lightnings, and thundrings, and voices: and there were feven lamps of fire burning before the throne, which are the feaven Spirits of God.

6 And before the throne there was a fea of glaffe like unto Chrystall, and in the middelt of the throne, & round about the throne, were foure beafts, full of

eyes before and behinde.

7 And the first beast was like a Lyon, and the fecond beast like a Casse, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the foure beats had each of them fixe wings about him, and they were hill of eyes within, and they reit not day and night faying. Holy sec.

And immediately I had, in a further continuation of this vision, represented to mee a glorious throne, which was fer in heaven; and a person of great glory strong on the throne.

And he that fate upon it was God the Father, full of refplendence, and majefly, having a fhining brightnes, like to the most sparkling pretious stones, and the throne was encompassed about with a glorious rainbow, in the mixture of the colours whereof the greene smaragd-like colour was most eminent; to import that 'gracious and

comfortable reconciliation which is betwist God, and

his people.

And round about the throne were foure and twenty feats of state or judicature; and upon the seats, I saw foure and twenty ancient and majesticall persons sitting, which were the Patriarks, and Prophets of the old Testament, and the Apostles, and Euangesists of the new, and the Saints of both; which were honoured with their participation of glory, and their assistance of the righteous judgement of God: And these Elders to significant persect righteousnesses, and glory wherewith they were invested, were cloathed in white raiment, and had crownes of gold upon their heads.

And God declared his power from that his glorious throne, by thundring, and lightning and dreadfull voices; and to shew the excellent variety of the graces of his spirit, which God hath to give, and dispose for the good of his Church; before the throne there were seaven lamps burning.

And to import how cleare and transparent all things are before the face of God; there was, before the throne, a sea of glasse, like unto chrystall; and round about, and under the throne, as supporters of the frame thereof, were Angels of severall ranks, and imployments, all of them (to signific their great knowledg, and perspicacity) were full of eyes, before and behinde.

And these Angels had formes answerable to those eminent graces that were in them; as those which were shout and majesticall as lyons, strong as buls, wise as men, swift as eagles.

And those Angel, sto show their agility, and readiness to execute the will and pleasure of God, had each of them sixe wings; and to expresse their exquisite knowledge, they were full of eyes within: and they never cease lauding, and praying the Lord with the joyfull acclamations of Holy, &c.

An∂

And as afcribing all thanks, and praise to God for his mercy inglorifying them, and in an humble acknowledgment of all power and majesty to be derived from him, they did cast their crownes before the throno, &c.

to And cast their crowns before the Throne, saying,

CAP. V.

Anysteries of the decrees, and counsels of God, in the hand of God the Father, who sate upon the throne; and it was written on both sides, both within and without, to shew that universall providence of God which is in, and over all events and actions; and to signific the secrety and firmnesse of his said decrees, it was sealed on the

backe side with seven scales.

And (as the Angels of God are desirous to looke into those great mysteries of Gods will, which concerne the good of his Church;) I saw a mighty, and glorious Angell, proclaming, with a loud voice (in implication of the difficultie, & merit of that wonderfull action;) Who is worthy to open the booke, and to loose the scales thereof?

And there was no finite creature, either in heaven or earth, that was able to unfold those great, and wonderful mysteries, which were contained in that rolle of Gods eternali decree.

And one of those glorious persons, which represented the Patriarchs and Prophets, &c. before the throne, said unto me, Be not discomforted, for that thou hearest not of any Angell or man that is able to unfold and disclose these mysteries; for behold, hee that is God and man, Christ Jesus, who is the King, and powerfull ruler of his Church, of the tribe of Juda, of the seed of David according to the sless, bath prevailed to reveale, and manifest these great secrets, which have been e hitherto close scaled up, in the counsell of God.

And I beheld, and loe in the midst of the throne of God, and amidst his Angels, and Saints, stood the Sonne of God, Christ Jesus, who as hee is a lyon for his courage, and power, so is hee also a lambe for his meeknesse and innocence, as also in respect of that his sacrifice for mans redemption, being for that cause represented in the blood which was shed by him, and this holy and glorious Lambe, in signification of all power and might, put upon him by his Father, had seven

I And I faw in the right hand of him that fate on the throne, a booke written within, and on the back-fide, fealed with feaven feales.

2 And I faw a firong Angel proclaiming with a loud voice, Who is worthy to open the booke, and to loofe the feales thereof,

3 And no manin heaven, nor in earth, neither under the earth, was able to open the booke, neither to looke thereon.

y And one of the Eiders faith unto me, Weepe not: behold, the lyon of the tribe of Juda, the roote of David, hath prevailed to open the booke, and to loofe the leaven feales thereof.

6 And I beheld, and loe in the midft of the throne, and of the foure bealts, and in the midft of the Elders, stood a Lambe, as it had beene slaine, having seaven hornes, and seaven eyes, which are the seaven Spirits of God, sent forth into all the earth.

Κk

hornes,

7 And hee came and tooke the book out of the right hand of him that fate upon the throne.

8 And when hee had taken the booke, the foure beafts, and foure & twenty Elders fell downe before the Lambe, having every one of them harps, and golden vials full of odors, which are the prayers of

Saints.

to And he made us unto our God Kings and Priefts: and we shall raign on the earth.

them was ten thousand times ten thousand, and thousands of thousands.

I And I faw when the Lambe opened one of the feales, & I heard as it were the noyfe of thunder, one of the foure beafts faying, Come and fee.

2 And I faw, and behold, a white horse, and he that fate on him had a bowe, and a crowne was given unto him, and hee went forth conquering, and to conquer.

hornes, importing his forcible meanes to be revenged of his enemies, and to imply his most perfect, and absolute knowledge, had seven eyes, which are the infinite graces of that Spirit which was given him, not by measure; and by him communicated to his Church upon earth.

And hee as mediator betwixt God and man, came and received the full notice of the great, and secret counsels of God concerning his Church.

And when he had taken that roule or booke, wherein those counsels were set down, and sealed up: the holy
Angels, and Saints which were before the throne, sell
downe before the Sonne of God, in way of adoration
of him, having every one of them melodious instruments for the celebration of the praise; and golden vials
full of sweet incense, representing both their acceptable
chanks givings, and their general apprecations of peace,
and we said to the Church of God upon the earth.

See 1. Pet. 2.9.

And wee shall raigne, and triumph over our enemies which are on the earth.

And there was an innumerable number of Angels, and Saints, which joyned together in magnifying the praise of Christ their Saviour, &c.

CAR. VI.

And I saw when Christ the Sonne of God opened the first of those seven seales; and I heard a mighty voice, as if it had beene of thunder, from one of those source glorious Angels, which were next to the throne, saying, Come and see.

And I faw, and behold, a notable representation of the happy successe and victory of the Gospell; set forth by the appearance of a white horse, whose rider had a bow in his hand, to signific the wound that he had given to his enemies; and a crowne was given to him, in signe of triumph and honour; and he went forth to all the ends of the earth, conquering and bringing in subjection, every power that exalted it selse against him.

And

And upon the opening of the fecond scale, I saw a representation of that bloody tyranny and perfecution which should follow upon the preaching of the Gospell, set forth by the appearance of a red horie, and power was given to Satan, which was the mover and shirrer up of these cruell persecutors, the Tyrans of Rome, to take peace from the earth, and to incite them to a mutuall slaughter of each other; and for that purpose there was a great sword, by the just permission of God, given into his hand.

And when he had opened the third feale, I heard the third Angeli, say, Come and see. And I beheld, and so, there was made to me a representation of an extreme dearth, and samine, which should follow upon the earth, by the appearance of a blacke horse, whose rider had a payre of scales in his hand; to significe that they shall bee forced to measure out by drammes, and ounces, that come which they shall be allowed to cate.

And I heard a voice from among the foure Angells, faying, All graine which is for the food of man, shall bee at an high rate; and as for Wine and Oyle, which are for his pleasure, let spare be made of them; for they shall be rare, and hard to come by.

And upon the opening of that fourth seale Hooked, and behold a representation was made of a great and generall mortality, which should be all the world over; set forth by the appearace of a pale horse, the name of whose rider was Death; and the grave, or state of corruption, sollowed after him; and power was given him, to sweep away the sourch part of the inhabitants of the earth, by the sword, and by samine, and sicknesse, and wild beasts, and all other ordinary wayes of destruction.

And when he had opened the fifth Seale, I saw the soules of all those saithfull martyrs, whose lives had been sacrificed for the profession of the truth of God, and for the testimony, which they gave thereunto, even from the

And they cryed with a loud voice, out of an holy defire of the vindication of Gods honour, and redresse of the proud and lawlesse impiety of men on earth; How long, (O Lord God, who are most holy in all thy wayes, and just and true in all thy performances) will it be, ere thou take just vengeance on thy bloody & insolent encmies upon earth, who for thy take have spile our blood, and exercised all manner of cruelty upon thy Saints?

And there was given unto every one of them, a great measure of celestiall glory; and it was said unto them, Kk 2 that

4 And there went ont another horse that was red; and power was given to him that fare thereon, to take peace from the earth, & that they should kill one another; and there was given unto him a great sword.

y And when hee had opened the third Scale, I heard the third beaft fay, Come and fee, & I beheld, and loe a blacke horse; and hee that fate on him had a paire of ballances in his hand.

6 And I heard a voice in the middest of the source beasts say. A measure of wheat for a penny, and three measures of barly for a penny, and see thou hurt not the wine and the oyle.

8 And Hooked, & behold a pale horfe, & his name that fate on him was death, and hell followed with him: and power was given unto them, over the fourth part of the carth to kill with fword, and with hunger.

9 And when hee had opened the fift feale, I faw under the Altar the foules, of them that were flaine for the word of God.

no And they cryed with a loud voice, faying; How long, O Lord holy and true, doft thou not judge and avenge our blood on them that dwell on the earth, 9

11 And white robes were given unto everyone

of them, and it was faid unto them, that they fliold reft yet for a little feafon, until their fellow fervants also, and their brethren that should bee killed as they were should be fulfiled.

12 And I beheld when he had opened the fixt scale, and loe, there was a great earthquake, and the Sunne became blacke as sacirloth of haire, and the moone became as blood.

13 And the flars of heaven fell unto the earth, even as a figtree calleth her untimely figgs, when the is thaken of a mighty winde.

14 And the heaven departed as a feroule, when it is rolled together, & every mountaine and Hand were moved out of their places.

16 And faid to the mountaines and rockes, fall on us, and hide us from the face of him that fitteds on the Throne, and from the wrath of the Lambe.

I And after these things I saw source Angells standing on the source corners of the earth, holding the source windes of the earth, that the winde should not blow on the earth, nor on the sea, nor on any tree. that for the full confumnation of that bleffednesse of theirs, they should comfortably wait yer a while longer, untill the number of the rest of their holy brethren (the Martyrs of Christ, which should be killed for his sake) were fully accomplished.

And I beheld when he had opened the fixt feale, and I faw a reprefentation of wonderfull great and terrible alterations which should bee in the world; both in the Temporall, and Spirituall state; so as the powers thereof were shaken; and those that were wont to bee the commanders and lights of the world, were utterly obscured, and deprived of their wonted glory.

And those that were wont to give subordinate light, both in their great authority, and doctrine, to the world, were now call downe, and by the force of persecution sell away from the Church, as a figuree casteth her untimely figges, when she is shaken by a mighty winde.

So also verse 14.

And no man shall be exempted from the searfull revenges of God, which shall bee so intolerable, as that all estates & degrees, even the great Potentates of the earth, &c. shall wish they could bee buried quicke under the mountaines, to avoid the dreadfulnesse of Godsjudgments which shall seize upon them.

Neither shall those severall plagues, and vengeances be more terrible unto them, then the very presence of that awfull God, who sitteth upon the throne, and the wrath of that Lambe of God, who being of himselfe meeke, patient, gracious, is now so irritated by their sins, that his very countenance is worse then death to all his guilty enemies.

CAP. VII.

Now less I should doubt what, in the midst, and issue of these persecutions, might become of Gods Church; I saw the powerful executioners of Gods wrath, standing on the source coasts of the earth; even those mighty Spirits, which by the appointment of God have power over the source windes that blow upon the earth, to raise or restraine them; I saw them by the command of the Almighty staying, and withhelding those stormic blass

the earth:

blasts from blustering upon the earth, or upon the sea, or upon the trees which lie most open to their violence, in flort, Flaw Gods mercifull restraint, for the time, of any damage that might come to his Church.

And I saw another Angell, even the great Angell of the Covenant, Christ Jesus, ascending up from the Easterne coast (where Jerusalem stood) who by vertue of his Mediarorshiphad in his hand that Seale, or marke of the living God, which in his eternall decree is set upon all his elect, whereby they are sealed up both to salvarion in the end, and to a gratious protection till then, Who did by the mighty voice of his word, command those source Angells to whom power was given to hurt

Saying, hold your hands from doing any hurt to the earth, or fea; to the trees that grow upon the earth, or to the people that live upon it, untill we have fet the Seale of Gods mercifull protection upon all those faithfull servants of our God, whom he hath decreed to preserve.

And I heard the number of those, whom, out of all the tribes of Israel professing his name. Christ had marked out for his gracious protection, to bee an hundred forty source thousand, that is, for each of the twelve tribes, twelve thousand.

The specialties whereof follow in their order; of the tribe of Juda were marked out twelve thousand converts, or beleeving Christians,&c.

And besides these converted Jewes, I beheld an innumerable number of Christians, chosen out of all nations, kinreds, people, & toungs, which stood before the throne of God, & before that immaculate Lambe Christ Jesus, clothed with glorious, and resplendent robes, and having palmes of victory in their hands.

Who did all with one voice ery out aloud to the praise of God, and professe, that salvation and all the glory thereof belongs unto that almighty God, that sitteth upon the throne, and to his Sonne Jesus, that Lambe of God which takes away the sinnes of the world.

And one of those glorious Saints, which stood before the throne, as willing to give me occasion to inquire surther into the quality, and condition of those innumerable company of triumphant persons, which were clad in long white robes, and carried palmes in their hands, asked me who those were that were thus araied, and whence they came.

And I, as willing to be informed by him, said, Lord, it is enough for thee to know that, I defire to learne of

2 And I faw another Angella scending from the East, having the Seale of the living God: and hee cryed with a loud voice to the foure Angells, to whom it was given to hurt the earth and the lea:

3 Saying, Hurt not the earth, neither the fea, nor the trees, till we have fealed the fervants of our God.

4 And I heard the number of them which were fealed; and there were fealed an handreth and forty and foure thouland, &cc.

5 Of the tribe of Juda were fealed twelve thoufand.

9 After this I beheld, and Lo, 2 great multirude, which no man could number, of all pations, and kingeds, and people, and tongues, flood before the

Throne, and before, &c.

10 And cryed with a loud voice, faying, Salvation to our God, which fitterh upon the Throne, and unto the Lambe.

13 And one of the Elders answered, saying unto me, What are these which are araied in white robes, and whence came they?

14 And I faid unto him, Sir, thou knowest, and

thee;

hee faid to me, These are they which came cut of great tribulation, and have washed their robes, and made them white in the blood of the Lambe.

before the throne of God, and ferve him day and night in the Temple; and he that fitteth on the Throne shall dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heate.

17 For the Lambe which is in the middest of the Throne, shall feed them, and shall leade them unto living fountaines of waters, and God shall wipe away all teares from their eyes.

And when hee had opened the feventh Seale, there was filence in heave about the space of halfe an houre.

3 And another Angell came and stood at the Altar, having a golden censer, and there was given unto him much incense, that hee should offer sit with

the prayers of all the Saints upon the &cc.

4 And the smoke of the incense with the prayers of the Saints, ascended up before God, out of the Angelle hand.

5 And the Angell tooke the center, and filled it with fire of the Altar, and thee, who they are; And he faid; These are Christians converted fro Paganisme to the Gospell of Christ, which have suffered great persecution for his names sake; and who are clearly acquired and purged from all their sins, by the blood of Christ.

Therefore are they now in this glorious condition before the throne of God, and fing praises to him in his heavenly habitation continually, And the Almighty Lord God, who sitteth on the throne, shall make them blessed with the stuition of his presence for evermore,

They are now past all the danger of those extremities of hunger, and thirst, and all other bodily complaints, whereto they were subject upon earth; neither shall the Sunne feorch them any more, nor any heate, or cold annoy them.

For their blefled Saviour, Christ Jesus, which is in the midst of the throne, shall bee all-sufficient, both for their nourishment, and refreshing, hee shall feed them with hidden Manna, and shall comfort their soules with the waters of eternall life; and God shall fully free them from all trouble and sorrow.

CAP. VIII.

And now after that the tyrannical perfectiors of the Church, the bloody Emperours which lived in those primitive times, were justly punished by the hand of God, when the seventh Seale was opened, the Church had peace for a short time.

And the great Angell of the Covenant, Christ Jesus, came and stood, as the Mediator and High-priest of his Church, before the Altar of heaven, having, and executing the gratious office of his intercession; and many holy and effectuall prayers were offered unto him, that hee might by his mercifull, and esseauall mediation present them to God the Father.

And those faithfull praiers, being sweetned by the powerfull, and pleasing intercession of Christ, were with great acceptation received of God, from the hands of Christ his Sonne.

And the same Angell of the Covenant, the Sonne of God, who ashe is the just avenger of the enemies of his

Church,

Church, (and therefore had cast the sire of his wrath upon the earth, on the heads of those tyrans and persecutors, asalso of those heretical seducers which vexed his
Church) did now also, in much mercy to his Church,
from that heavenly Altar of his, cast downe the sire of
holy zeale, and illumination upon his servants on earth;
who being inflamed and inlightned therewith, desire
and endeavour to oppose those wicked heresies, which
had beene broached in the Easterne Churches; and immediately hereupon followed great tumults, and much
opposition.

And now upon the opening of the feventh Seale, and these broyles, that followed after in the Church, those seven Angels, which God had appointed to bee the heralds of his vengeance to the earth, prepared themselves to found forth the reports of those severall judgements, and remarkable proceedings of God, with, and upon the

world.

And the first Angell sounded; and there followed great store of heresies, and very raging, firy, bloody prosecutions of them in the Church; and the third part of the professors of the Gospell, which are the Churches of the East, were grievously plagued, and insested therewith, these were the heresies of Arius, Macedonius, Eunomius, Photipus, Luciferians, Messalians, Apollinaris, Priscillianus, Pelagius, Nessorius, Eutyches.

And the fecond Angell founded, and there was an eminent part of the Church, even that large and numerous Councell which was met at Ariminum for the establishing of the Arian heresic, which being fired with that wicked contention, disfused it selfe into the world; and a third part of the knowne Church was infected with it, and moved to a bloody persecution of the truth.

So also verse 9.

And the third Angell founded, and there fell out a fearfull Apostasie from the Church of Christ, partly by the seducement of wicked Mahomer, who after some acknowledgment of Christ, sell away and devised with Sergius the Nestorian Monke, and John of Antioch the Arian to frame his cursed Alchoran, and to advance his owne damnable impieties, and he corrupted a great part of the world; tainting both the Springs, and streames of religion; and partly by some dangerous errors, and superstitions, which beganne to prevaile in the Westerne Churches.

cast it into the earth: and there were voices, and thunderings, and lightenings, and an earthquake.

6 And the feven Angels which had the feven trampets, preparedthemfelves to found.

7 The first Angell founded, and there followed haile, and fire mingled with blood and they were cast upon the earth, and the third part of trees was burnt up, and all the greene graffe was burnt up.

8 And the fecond Angel founded, and as it were a great mountaine burning with fire was cast into the Sca, and the third part of the Sca became blood.

gell founded, and there fell a great flarre from heaven, burning as it were a lampe, and it fell upon the third part of the rivers, and upon the fountaines of waters.

And

farre is called Wormewood, and the third part of the waters became wormewood, and many men died of the, &c.

12 And the fourth Angell founded, and the third part of the Sunne was finiteen, and the third part of Moone, and the third part of the Startes, so as the third part of them was darkened: and the day

shone not, &c.

13 And I beheld, and heard an Angell slying through the midst of heaven, saying with a cloud voice, Woe, woe, wo the inhabiters of the earth, by reason of the orther voices of the trumper, of the three Angells which are, &c.

I And the first Angell founded, and I saw a starre fall from heaven unto the earth: and to him was given the key of the bortomlesse pit.

2 And bee opened the bottomics pit, and there arose a smoke out of the pit, as the smoke of a great fornace, and the Sunne and the ayre were darkned by reason of the smoke of

the pit.

3 And there came out
of the smoke Locusts upon the earth, & unto them
was given power, as the
scorpions of the earth have
power.

4 And it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any tree, but onely those men which And the doctrines of that wicked impostor were as bitter as wormwood, and did put an ill savour, and odious distassfulnesse upon all that were mis-seasoned with them; in so much as these seducements proved deadly to many thousand soules.

And the fourth Angell blew, and, what with the infection of Mahumetisme in the East, and the corruptions, and errors which beganne to creepe into the Westerne Church, a third part of the Christian world began to be darkned, and to be overspred with ignorance, or mis-beleife, and leese that pure light of truth, which had formerly shined forth unto them.

Whereupon I beheld, and Loe, a swift messenger of searfull tidings was sent by God unto his Church, premonishing his elect, that they must expect yet more grievous plagues to be inflicted upon the inhabitants of the earth, in the following times, at the founding of those three other trumpets that yet remained.

CAP. IX.

And the fifth Angell blew his trumpet; and I saw that fore-described Apostate both of the East, and West Church, to receive yet more power to prevaile in their impieties, and ambitions, and, as it were, to set open the gates of hell.

And accordingly this Apostalie succeeded; so as the instruments, and agents therein, did, by their errors, and impieties, set open the way to the pit of hell; from whence there arose such fogges of mis-beliefe, and erroneous doctrine, as that thereby the light of the Gospell was much obscured.

And there came out of this hellish smoke new swarmes of Saracens in the East, and of superficious abettors of usurpation and errors in the West; which wasted a great part of the Church; and by the sting and poyson of their salle doctrine, had permission to envenome very many in all places.

Yet so did it please God to restraine the power and successe of their insection and annoyance, as that they should not prevaile over those places, and persons, which he in his secret counsell had determined to preserve; no, not even the most weake & tender plants in his Church; but onely over those men which have not the marke of

Gods

Gods particular, and gracious protection fer upon them.

And even over them also was the power of these noysome persons so limited, as that they should not utterly destroy them, but oppresse and afflict them for the space of an hundred and sifty yeares after their first seizure upon every severall region which they should insest, at which time their tyranny should abate; the proceedings of which pernicious agents should be at first more easie; and tolerable, and afterwards should grow to extremity, and painfull death.

And therefore in those grievous oppressions, both of body, and of estate, and of soule, men shall be so vexed, that they shall be weary of their lives; and shall wish to be freed from that servitude, even by death it selfe, and shall not be allowed it.

And the forme and deportment of these insernal locusts was altogether martiall; like unto barbed horses, prepared to the battell; carrying all by a cruell and impetuous violence, and bearing downe all oppositions before them; and through their happy successe, they triumphed as Kings; and had the very formes of crownes upon their heads; and they carried themselves, for their owne advantage, friendly and plausibly to those whom they meant to worke upon.

And they were altogether effeminate in their dispositions, being given up to wantonnesse, and lust, and to maintaine their luxurie, they were immoderately ravenous, and cruell; by strong hand invading the domini-

ons, and inheritances of their opposites.

And they were firongly defenced against all hostile attempts: the Easterne locusts by their owne conquests; the VV esterne, by that hand which they had got over the kings and princes of the earth, which were ready prest for their maintenance and supportation; and when they were provoked, their preparations and threats were great and terrible, like to the rathing of many charets, and neighing of horses to the warre.

And these hellish locusts, besides their ordinary effect of wasting and spoyling the earth, had dangerous venome in them, and deadly stings in their tailes, which were like to those of scorpions, and had permission from God to torment and empoyson those with whom they had to deale, for the space of the forenamed hundred and sifty yeares.

And they ranged themselves under one kingdome or government; the Easterne locusts under their Mahomet;

have not the feale of God in their foreheads.

5 And to them it was given, that they should not kill them, but that they should be tonnented five moneths, and their torment was as the forment of a scorpion when he striketh.

6 And in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall see from them.

7 And the shapes of the locusts were like unto horses prepared unto battell, and on their heads were, as it were, crownes like gold: and their faces were as the faces of men.

8 And they had hairs as the haire of women, and their teeth were as the teeth of lyons.

9 And they had brestplates, as it were brestplates of iron, and the sound of their wings was as the found of charets of many horses running to battell.

to And they had tailes like unto fcorpions, and there were flings in their tailes and their power was to hurt men five moneths.

11 And they had a king over them, which is the angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue hath his name Apollyon.

12 One woe is past, and behold, there come two woes more hereaster.

13 And the fixt Angel founded, and I heard a voice from the foure hornes of the golden altar which is before God,

14 Saying to the fixt Angel which had the trumpet, Loofe the foure angels which are bound in the great river Euphrates.

15 And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yeare, for to slay the third part of men.

16 And the number of the armie of the horsemen were two hundred thousand thousand, and I heard the number of them.

not horse in the vision, and them that sate on them, having brestplates of fire, and of jacinet, and brimation, and the horses were as the heads of the horses were as the heads of their mourns issued fire, and smoke, and brimstone.

the Westerne under their universall head; both of them under satan the prince of darknesse, who being a manslayer from the beginning hath his name from destruction.

One great calamity and milery to the Church is already foreshewed, which is in the joynt endeavours of the Easterne, and Westerne locusts; and behold there are two more and more grievous afflictions yet remaining.

And the fixt Angell founded; and as the temple on earth resembles heaven, and the golden altar in the temple, being neare seated to the holy of holics, and the propitiatory, signifies and imports a neare approach to the throne of God, I heard a voice comming as it were from the source corners of that golden altar which is before God.

Saying to that Angell, which had the charge to found the fixt trumper; Hitherto the evill spirits have beene refrained from the extremity of their machinations against my Church which is in the Easterne parts, about the great river Euphrates; but now I doe in my infinite justice and wisdome see it to be time to let them loose to inflict their greatest mischieses upon those coasts.

And those source evill angels, which were to be executioners of Gods wrath, were let loose, which howsoever they were restrained before, yet were ever sorward, and eagerly press to doe mischiese, according to the proportion of the time limited them; if they were allowed but one houres liberty, they were ready prepared to doe their utmost hurt for that houre; if for a day, or a month, or a yeare, they were accordingly addressed for their execution upon the third part of the inhabitants; by the sword of the Turkes, and those bloodie warres which

fhould be raised by their instigation.

And the number of those Turkish armies shall be exceeding great, above the proportion of all those Christian forces, which shall oppose them.

And then I saw their horses, and the riders on them, in my vision; armed strongly, and set forth in a terrible sashion; their brest-plates and targets representing nothing but sire, and sury against their enemies, and their horses were serce, and syon-like, and the riders of them were furnished with such engines of death, as carried sulphur, and sire, and smoke in the mouths of them. And by these instruments of death a great part of the Europeans were slaine; the mains force of the Turkes consisting in their troups of horses, and the military preparations of this kinde.

CAP.10.

Such power and successe shall they have in their battailes, and open assaults; but withall, they shall underhand worke much secret mischiese by their serpentine plots, and devices; whereby they shall withdraw many from their Christian religion to accursed Mahometisme.

And the rest of those European Christians and neighbouring nations, which have yet escaped those plagues of Turkish ernelty, have not beene warned by so severe an hand of God to repent of their wicked workes, and especially of their idolatry; wherein they have (under a pretence of holy devotion) worshipped the devill; and salne downe before Idols of gold, and silver, and brasse, and stone, and of wood, which neither can see, nor heare, nor walke.

CAP. X.

Which should befall the world, it might appeare that God had special respect to his Church; behold, the great Angell of the Covenant, even Christ the Sonne of God, appeared, as comming downe from heaven, in a very glorious fashion; having, as it were, a bright rainbow upon his head, smining with variety of excellent colours; and his face was resplendent, and beamie, like to the Sunne, and his feet were as pillars of fire, to shew the certaine and powerfull revenge that he will take of his enemies.

And he had in his hand a little booke, open; whether to fignific that abundance of knowledge of Gods word, which should be after the barbarismes of superstition, and Turkish ignorance; or whether to signific the clearnesse of those sew prophesies, which yet remained after these fore-mentioned events, to be sulfilled: and he put one of his seet upon the sea, and the other upon the earth, to signific that he had the power and command of both; and that the things which hee was to speake, concerned all, both continent, and Ilands, and all that lived either on sea or land.

And hee spake aloud, with a strong, and mighty, and dreadfull

18 By these three was the third part of menkilled, by the fire, and by the smoke, and by the brimstone which issued our of their mouther.

their mouthes.

19 For their power is in their mouth, and in their tailes: for their tailes were like unto ferpents and had heads, and with them they doe hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold, and silver, and brasse, and stone, and of wood, which neither can see, nor heare, nor walks.

I And I saw another mighty Angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his sace was as it were the Sun, and his feet as pillars of fire.

a And he had in his hand a little booke open and he for his right foot upon the fea, and his left foot on the earth.

3 And cried with a loud voice, as when a lyon roareth: and when he had cryed, feven thunders uttered their voices.

4. And when the feven thunders had uttered their voices, I was about to write: and I heard a voice from heaven faying unto me, Seale up those things which the seaven thunders uttered: and write them

5 And the Angel which I faw frand upon the fea, and upon the earth, lifted up his hands to heaven.

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and these and things which are therein, that there should be time no longer.

7 But in the dayes of the voice of the feventh Angell when hee shall begin to found, the mystery of God should be finished, as hee bath declared to his fervants the Prophets.

8 And the voice which I heard from heaven spake unto mee againe, and said, Goe and take the little booke which is open in the hand of the Angel,

&c.

9 And I went unto the Angel, and faid unto him, Give me the little booke: and he faid unto me, Take it and eate it up, and it shall make thy belly bitter, but it shall be in thy mouth sweets hony.

dreadfull voice; as when a lyon roareth; and when hee had spoken that which hee would say; seven thunders, as the each of that speech of his, were heard to resound with a very searcfull noyse; expressing what he had delivered.

And when the fever thunders had finished their sound; I was about to write that which was delivered by them; but presently I heard a voice from heaven charging me to the contrary, saying, Keepe unto thy selfe those things which the seven thunders have uttered; and doe not publish them to the world.

And this glorious Angell of the Covenant, whom I faw stand upon the sea with one foot, and on the land with the other, did in the solemne forme of an oath, lift up his hand to heaven, as calling God the Father, and the holy Ghost to record of that serious truth which hee would speake.

And fwore by that eternall, and infinite God who created heaven, and all that is therein, and the earth with all the things that are in, and upon it; & the fea, & all the things therein, that the time, and world were now drawing to an end and (after thefe things should be fulfilled) should be no more.

But that in the dayes of the found of the seaventh trumper, by which the seventh Angelshould blow forth the plague of Gods last wrath; Antichrist should be destroyed, the kingdome of Christ should be crected; and the mystery of Gods finall judgement, (wherein all prophesies shall end) should be accomplished and performed.

Then the voice, which I heard from heaven, spake unto me, againe, and charged mee that I should goe, and receive the full and cleare instructions of those mysteries, contained in that booke, which was open in the hand of Christ.

And I went unto Christ the Mediator, and humbly befought him that hee would be pleased to give mee the cleare, and perfect understanding of the mysteries therin contained; who graciously condescending to my request, did not onely give mee the booke, but power to comprehend it; charging mee to take in, and speedily to digest the contents of it; and withall, fore-admonished me, that the matter comprised therein, howsoever it should

be very sweet and pleasant to mee in the knowledge thereof: yet in regard of the trouble and opposition, which will follow upon the publishing thereof, and conveighing of it forth to the use of others, it should be found very bitter, and unpleasing.

So also verse 10.

And he faid unto mee, As I have under these former visions, shewed thee the state of my Church, and revealed it unto thee, for the surther manifestation thereof, to others; So doe I now againe renew unto thee the representation of the same truths, under other formes of expression; Thou therefore having taken in, and digested rise contents of this booke, must prophesic againe of the same things before many peoples, and nations, and tongues, and kings.

CAP. XI;

And now to expresse the state of the Church under the first opening of those seaven seales; there was given unto mee a reed like unro a rod, wherewith to measure the temple and the altar; signifying in effect, that I was enjoyed to take sull notice of the condition of the Church of God, under the Gospell, and those that did faithfully, and truly make profession thereof.

But I was commanded to neglect and passe over the measure of the outer court; in token that I should make no reckoning of those that did salfely, and unjustly challenge to themselves the title of a christian profession, for that they should in Gods just judgement be given over to hereticks and mis-believers in opinion, and mensuperstitious and profane in practise; who should prevaile against the more syncere and sound part of the Church; and hold them under their tyranny, for the space of one

thousand, two hundred, and fixty yeares

Yet in the meane time I will raise up some sew faithfull witnesses against them, and for my oppressed truth; and they shall in their severall successions continue to speake against the errours, and corruptions of the times, for that whole space of a thousand two hundred, and threescore yeares, howsoever with much opposition on the part of their enemies, and trouble and sorrow on their part.

11 And hee faid unto mee, Thou must prophesse againe before many people, and nations, & tongues, and kings.

and there was given mee a reed like unto a rod, and the Angell flood, faying. Rife, and measure the Temple of God, and the Altar, and them that worship therein.

a But the Court which is without the Temple leave oney and measure is not: for it is given unto the Gentiles, and the holy city shall they tread under foot

forty and two moneths.

3 And I will give power unto my two witnesses, and they shall prophesse, a thousand two hundred and three score dayes clothed in sackcloth.

Thefe

4 These are the two olive trees, and the two candlestickes standing befere the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt

them, he must in this manner be killed.

6 These have power to shut heaven that iteraine not in the dayes of their prophesic, and have power over waters to turne them to blood, and to smitet he earth with all plagues, as often as they will.

7 And when they shall have suisshed their testimony, the bealt that ascendeth out of the bottom-lesse pit shall make warre against them, and shall overcome them, and kill them.

& And their dead bodies shall lie in the street of the great city; which spiritually is called Sodome, & Egypt, where also our Lord was crucified. And they of the people, and kinreds, and rongues,

and kaireds, and rongues, and nations shall feetheir dead bodies three dayes, and ar haife, and shall nor fuffer their dead bodies to be put in graves, her into

upon the earth shall rejoyce over them, and
make merry, and shall
fend gifts one to another,
because these two prophets cormenced them
that dwelt on the earth;

11 And after three dayes and an halfe, the Spirit of life from God entred into

These are they, whom I will raise up, as the n o ble, an profitable instruments, and meanes of much grace, illumination, holinesse to my Church, in a continued succession of times.

And if any hereticke or profane person, shall rise up against them, and oppose their holy doctrine, the power and evidence of that spirit, which is in these messens of God, shall convince them; and shall bring judgements

upon them.

These holy men shall prevaile so farre with God, as that upon their prayers (so as it was in the case of Elias) the heavens shall be shut up that no raine shall fall upon the earth during the time of their interdiction; and (according to the power given unto Moses) they shall be able to turne the waters into blood, and to bring much variety of plagues upon the earth; and God shall shew that hee beares great respect unto them.

And when they have finished their testimony, which is after a thousand, two hundred and fixty yeares, the Antichristian power shall be more vehemently bent against them; and shall strongly labour to suppresse them, by putting some of them to death.

And that great and wicked city, which is spiritually resembled by Sodome for uncleannesse, and by Egypt for cruelty, oppression, and superstition; even that, under whose power and jurisdiction the Lord was crucified, thall be notoriously knowne for her guiltinesse of their increases blood that

innocent blood shed.

And those that are savourers of errour, and supershition, in all the kingdomes, and the countries of the world

shall gladly heare and see the crucity, which shall be offered to these faithfull messengers of God; and shall partake in persecuting them, both alive, and dead; denying them the rights of Christian buriall; and suffering their

carcaffes to lye openly in their streets, so long as till there

sught be danger of their owne annoyance.

And all carnal men, which are superstitiously assected, and who watertroubled with their bold and conscionable reprocess. Hall rejoyce and be glad at the death of their holy men, and in a congratulation of their rildante, shall fond presents to each other. For these are they who by preaching downe their wicked courses, and erroneous doctrines, did much vexe, and disquiet those favourers of idolatrie, and errone.

But after they have beene for a short sime thus suppressed, persecuted and slaine, the Spirit of God, who is the author of life, shall raise up like minded successours

nuto

unto them, who, as if they had beene animated with the fame foule, shall maintaine the fame boly quarrell; and their insulting enemies shall be much dismayed, and affrighted therewith.

But as for them, who have beene thus perfecuted, and martyred, they shall be received triumphantly into heaven, and shall heare the gracious invitation of God, calling them up to their crowne, and glora and their very enemies shall be witnesses of their biessed exaltation.

And at the same time, when these revived abetters of Gods truth shall bestirre themselves, there shall be very great commotions, and stirres in the Church; and a great part of the Romane adherencie shall fall off from her; and many thousands of them, who have, against the light of their owne consciences, upheld the errours, and abuses of the times, shall be swept away, with the just judgements of God; and the remnant shall be asraid of the like measure, and shall give glory to the God of heaven, and embrace his holy truth.

The fift and fixt trumpet have their feverall founds of fearefull plagues that shall be fall to the Christian world; the fecond of those woes, denounced by the fixt Angell, is now so past, as that the maine force of ir, is abated; and now the third woe which the seventh trumpet shall

proclaime is neare at hand.

And the seventh Angel, who sounds an utter and finall destruction to all the enemies of God, and his Church, blew the trumpet; and immediately there were heard joyfull acclamations in heaven, of the Saints and Angels; which said; Now the enemies of God are quite vanquished; and the kingdome of God, and his Sonne Christ is advanced, and submitted unto, by all the nations of the world, and established for ever.

Therethole foure and twenty Elders which represented the Patriarchs and prophets of the ancient Church of God, fitting before the throne of God in glorious seats, fell downe upon their faces, and worshipped God.

Saging, & c. verf. 17.

And those prophane enemies of thine, which were exasperated against thy Church, and offered all manner of affionts, and violences unto it; shall now finde that the time of thy wrath's comne; and the season of thy last L12 judgement,

them: & they stood upon their feet, and grear feare fell apon them, which saw them.

12 And they heard a great voyce from heaven, faying unto them, Come up hither, and they aftended up to heaven in a cloud, and their enemies beheld them.

Mas there a great earthquake, and the tenth partof the city fell, and in the earthquake were flaine of men feaven thouland, and the remnant were affrighted, and gave glory to the God of heaven.

14 The feeded woe is palt, and behold the third woe commeth quickly.

15 And the seventh Angell sounded, and there were great voyces in heaven, saying, The kingdomes of this world are become the kingdomes of our Lord, & of his Christ, and hee shall raigne for ever and ever.

16 And the foure and twenty Elders, which fate before God on their feats, fell upon their faces, and worshipped God.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be

judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and them that seare thy Name, small and great, and shouldest destroy them which destroy the carth.

To And the Temple of God was opened in heaven, and there was feene in his Temple the Arke of his Testament, and there were lightnings, and voices, and thundrings, and an earthquake, and great haile.

a great wonder in heaven, a woman clothed with the Sunne, and the Moone under her feet, and upon her head a crowne of twelve

Cures.

2 And shee being with childe cried, travelling in birth, and pained to bee delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon having feven heads, and ten hornes and feven crownes upon his heads.

judgement, wherein all that were formerly dead shalappeare before thee; and receive their retribution, according to their workes; wherein thy servants the Prophets, and thy Saints, and those that feare thy name, both small and great shal receive an happy reward of life and glory; and the persecutors of thy Chutch shall be recompensed with everlasting destruction.

Then was an open way fet forth (to the world) not onely to the true Evangelicall Church, figured by the Temple, but also to the very holy of Holies, and therein to Christ the Saviour, figured by the Arke of the new Testament, and withall there was thereupon a terrible execution of judgment upon those wicked enemies of the Church, and Gospell of Christ, in all variety of plagues, and punishments.

CAP. XII.

I Titherto hath the estate of the Church beene repre-sented in two severall visions; now it pleased God to thew the fame unto me, more at large, in a third vision; beginning at the primitive times thereof, and continuing rill the end of all things. The primitive Church was therefore represented unto me, as a woman resplendent and glorious; though of herfelfe, in respect of her nature and fexe, weake and feeble, yet made pure, and majesticall by the perfect beames of Christs righteousnesse shining upon her, the Moone was under her feet, to fignific her treading upon all the transitory, and changeable things of this life, now in the times of her first simplicity; and upon her head was a crowne, not of gold, but of heavenly matter, even of starres; to signific that she is honoured as a Queene in heaven; of twelve starres, to signifie the heavenly doctrine of the twelve Apostles, the maintenance whereof is the onely glory of her.

And the that had been formerly barren, was now fruitfull, and great with child, ready to bee delivered of her happy burden, longing to bring forth children unto God.

And there appeared another wonder in heaven, for there was represented to me a fearefull image of that opposition which should be made to the Church, viz. that the devill (which was resembled by a great red dragon, cruell and bloody) whose chiefe seat and city standeth upon seven hills, being crowned with the command, and government of the world, and having under it many consederated Kingdomes, wherein the strength thereof consisteth

confishesh) should shirre up the tyrans of the Roman Empire, to set themselves against it in all violent courses.

And the issue of this tyrannicall persecution, raised by Satan, was such, as that, by this meanes, very many who were, and might have beene lights to others, were miscarried from their Christian profession; and drawn backe to Pagan Idolatry, And these bloody persecutors (agents for the then-Roman Empire) stood ready to watch for any that would, or durst professe the name of Christ, and, so soone as any man did but offer to stand out for the maintenance of the Christian saith, were ready to seize upon him, and to proceed cruelly against him.

But in spight of all the malice and opposition of enemies, the Church brought forth, through the power of the Gospell, a masculine issue of true and faithfull professors; in whom Christ was truly formed anew; even Christ mysticall, that Son of God who should rule over the nations; and in whose right his members partake of the same giory; And this blessed issue of hers was taken into the special protection of God, and in their severall times glorified with him.

And the Church, viz. the faithfull professors of Christs name, being after this, persecuted, were glad to retire themselves into deserts, and solitary places, where the providence of God had prepared maintenance, and safe protection for them, where they continued during the seat of that persecution.

And the Devill, the arch-enemie of mans falvation, raised up watte against Christ and his Church, and there was a very great and fore consist betwint Christ, and his faithfull servants on the one part, and Satan, and his complices on the other.

But Sagan, notwithstanding all his power and malice, prevailed not against the Church, neither was permitted to atchive anything against the salvation of Godselect.

And the greedragon the devill, and Satan, even that old ferpent; which hore a deadly and perpetual enmitte to Christ, and his holy feed; and who is the great deceiver and tempter of the Sonnes of men, was utterly defeated of all power to prevaile against Gods Church; and was put over, and limited to the exercise of his tyranny upon those earthly and carnall men whom he prevailes over.

And I heard a loud voice of Saints and Angells, tryumphing in heaven, at this victory of Christ, and deseat of Satan, saying; Now, is salvation without all impeachment prepared for Gods chosen, and the strength

4 And his taile drew the third part of the stars, of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devoure her child afsoone as it was borne.

5 And she brought foorth a manchild, who was to rule all nations with a rod of yeon: and her child was caught up unto God, and to his Throne.

6 And the woman fled into the wildernes, where the hath a place prepared of God, that they should feed her there a thousand two hundred and three-score dayes.

7 And there was warre in heaven, Michael and his Angells fought against the dragon, and the dragon fought and his Angells,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old Serpent called the devill and Satan, which deceiveth the whole world; he was cast out into the earth and his Angells were cast out with him.

10 And I heard a loud voice, faying in heaven, Now is come falvatio and strength, & the Kingdome of our God & the power of his Christ: for the accuser of our brethren is cast downe, which accused the before our God, day and night.

him by the blood of the Lambe, and by the word of their teltimony, and they loved not their lives unto the death.

heavens, and ye that dwell in them; Woe to the inhabiters of the earth, and of the sea; for the devill is come downe unto you, having great wrath, because he knoweth that hee hath but a short time.

13 And when the dragon faw that he was cast unto the earth, he perfecuted the woman which brought forth the man childe.

14 And to the woman were given two wings of a great Eagle, that thee might fiee into the wildernesse into her place, where she is nourished, for a time, and times, and halfe a time, from the face of the serpent.

east And the Serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth hel-

and the Kingdome of our God, and the power of Christ his Sonne, is enlarged; for Satan, who is the great tempter, and accorder of Gods children, urging their sinnes against them, and pleading for revenge of their miss deeds, and raising calumnies, and slanders against them, before God and men, is foyled, and dejected.

And these cless children of God have overcomme him; not by any power of their owne, but by the blood of Christ, that immaculate Lambe, applyed to them by a lively faith; and by the power of that mighty word of truth, which they have given their consession and by their resolute, and patient suffering, and yeelding up their lives to a most bitter death for the maintenance of the Gospell.

Therefore rejoyce, O ye heavens, and ye bleffed Angells and Saints, that dwell therein; for this your happy victory in Christ your Redeemer. But woe bee to you, earthly and carnall minded men, whose affections are wholly set upon worldly things; for, since Satarcannot have his will of Gods faithfull ones, hee will bee sure to tyrannize over you; and for that purpose, is he labouring in his extreme rage against mankinde, to execute his wrath upon you; wherein he is so much the more eager, and vehement, because he knowes his kingdomedraweth peare to an end.

And when this malicious dragon faw that he was defeated of his purposes, of hindring the salvation of Gods Saints, her turned all his rage against the Church militant on earth, raysing up by his wicked inflamments all manner of persecutions against her, who had brought forth that masculine issue of faithfull professors.

But unto the Church were given by the wife and gracious providence of the Almighty, many both forcible, and speedy meanes of her delivery, that the might retire, and betake her selfe to a place of more obscure safety, where he tooke order for her preservation and nourishment during all the time of her persecution.

And the Serpent, when he saw that the speed of her rescue, was such, as that he could not overtake, and surprise her; he cast forth, after her, whole stoods of kies, slanders, and reproches, by the mouthernand pennes of her blasshemous enemies; and broached store of erroreous, and hetericall doctrines; whose with it is were possible, he might draw herseither into detestation or apossaic.

But this attempt of his was alle towning for the pro-

vidence of God foordered it, as that all these salse reproches, and attempts of insection prevailed nor, but vanished away, even as a stood of land-water is swallowed up of the earth, and is seene no more.

And the devili was so much the more exasperated against the Church, for that he saw himselfe disappointed in all his projects, and therefore hee ceased not to stirre up warre against those children of the Church, which professed the truth of the Gospell, and indevoured to keepe sincerely the commandements of God, and the onely-true religion of Jesus Christ.

CAP. XIII.

And I frood upon the shore of the Hand Pathmos; and behold, there was a surther vision presented to me. For I saw out of the ambitious stirres, and tumbles of the world, there arose the great Roman Empire, in the sornie of a beast, by reason of the brutish conditions of the sent swayed it; whose chiefe seare was placed upon seven hills; and whose government was managed by seaven severall formes of soverainty; and whose strength consisted in ten severall Kingdomes, which were under the command of that Empire; and divers prophane & wicked governors of that Monarchy made protession

lenged to be flisted and addred as gods.

And the heaft which I faw, representing the Roman Empire, was, as it were, coposed of the qualities of those other three former Monarchies which were past; for in fiercenesses and speed of conquest it was like the Leopard of the Greeke Monarchy, and for ravening, like the Persian Beare; and for hautinesse and cruelty, like to the Babylonian Lion? And the devill did by all meanes for

of horrible blasphemics and impleties, in that they cha-

forward the power and authority of this Empire, advancing it by frauds, and cruelties, that it might ferve for

his owne purpoles.

And I saw one of his heads wounded deadly, in the cutting off of the Cefars line in Nero; and in the intercision of the Empire, for some time, by the Hunnes, and Gothes, and Vandalls, but this wound was soone healed up; and the flowrishing condition of that Empirewas such, as all the world wondred at it, and were glad to doe their homage and fealty to it.

And men were so beforted with the admiration ther-

ped the woman, and the earth opened her mouth, and fwallowed up the flood which the dragon caffour of his mouth.

17 And the dragon was wroth with the woman, and went to make warre with the remnant of her feed, which keepe the Commandements of God, and have the teffimonic of Jefus Christ.

And I stood upon the fand of the sea; and saw a beast rise up our of the sea, having seven heads, and tenne homes, and upon his homes ten crownes, and upon his heads the name of blasphemie.

And the beat which I saw was like unto a Leopard, and his feet were as the feet of a Beare, and his mouth as the mouth of a Lion; and the dragon gave him his power, and his feat, and great authority.

3 And I faw one of his heades as it were withinded to death, and his deadly wound was healed; and all the world wondred after the beaft.

5 And they worldiped

of

the dragon which gave power unto the beaft, and they worshipped the beaft, saying, Who is like unto the beaft? who is able to make warre with him?

5 And there was given unto him a mouth speaking great things, and blasphemie, and power was given unto him to continue forty and two months.

6 And hee opened his mouth in blasphemie against God, to blaspheme his name, and his Tabercle and them that dwelt in heaven.

7 And it was givenume to him to make warre with the Saints, and to overcome them; and power was given him over all kinreds, and tongues, and nations.

8 And all that dwell upon the earth shall worthip him, whose names are not written in the Book of life of the Lamb, slaine from the foundation of the world.

9 If any man have an eare, let him heare.

ro He that leadeth into captivity shall goe into captivitie: he that killeth with the sword, must bee killed with the sword; here is the patience and the faith of the Saints.

it And I beheld another beatt coming up out of the earth, and hee had two homes like a Lambe.

of; that they were ready to adore those hellish powers, by whose meanes, and furtherance, this Empire was so advanced; and to dote upon the honour, and greatnesse of this, which they called a sacred and perpetual! Monarchy; Saying, what Empire was ever so great and large as this, and what nation or Kingdome is able to stand out against it?

And Satanhad so prevailed with divers of these Cesars, that in the pride of their heart, they spake horrible blasphemies against God, proclaiming their owne deity, and calling for adoration from the people; and through the permission of God, power was given unto this Empire to prevaile, and execute tyranny and cruelty for the space of a thousand, two hundred, and fixty yeares.

And these proud and Atheous governors opened their mouthes against God, to blaspheme his name, and to arrogate his title to themselves, as also to slander and traduce his Church, raysing wicked calumniations against his Saints and servants.

And besides their blashhemies, they were permitted in the just judgement of God, to raise cruell perfecutions, against those that professed the name of Christ, and to put them to death, and this power was yeelded to them universally, in all kingdomes, and countries, under their dominion.

And all that dwell upon the earth, under the Roman dition, shall be forced to burne incense to their Cesars; and to worship them as gods, even all they, whom God hath not by his especiall tavour, decreed, and designed to eternall life, from eternity, purchased by the death of his Sonne Jesus Christ.

If God have given to any man an understanding heart, and an hearing care, let him well consider of these great, and mysticall things which are spoken of this Empire.

For as this Roman Empire shall long tyrangize over the world, and lead many thousands into captivity, so it selfe shall be dealt with, at the last, And as it hath beene guilty of much innocent bloodshed, so it shall accordingly be served againe; and shall perish by the swood of an enemie. But in the meane time, there is much patience required of Gods Saints, and much shift to expect, and attend the accomplishment of these things; which must (though late) yet in their just rime be sulfilled.

And besides this secular, I beheld a spiritual tyrannie arising from small and weake beginnings, to a great height of pride, and impiety; the semblance and outward shew whereof was meeke and lamb-like; as tending to

the

the advancement of the name of Christ, but the doctrine

and practice of it was proud, and cruell.

And hee taketh upon him to exercise all imperiall powers making indeed but a mere shadow of the Empire; yet outwardly pretends to draw all the earth to the subjection and obedience of that Monarchy whose deadly wound was healed.

See verse 3.

And this spirituall tyranny doth advance it selfe continually by boasting of great miracles, that are daily done by the abettors thereof; so that as Elias in his time, by calling downe fire from heaven, did approve the truth of his doctrine, and mission from God, so doth this tyrannicall state goe about to justifie their teaching and usurpation by strange and wonderfull miracles.

And this spiritual tyran deceived the inhabitants of the earth by those miracles which hee had power to doe in the presence of the subjects of that great Empire; and caused the people to renew, and receive a new restored forme, and image of that long vacant Empire of the West, which had received that deadly wound by the

fword of the Hunnes, and Gothes, and Vandalis.

And he had power to put a new life into that new reflored image, or shadow of the ancient Empire; that it should bee able to doe the wonted actions of life; and make Lawes for its owne government, and the establishment thereof; and joyning the force of his decrees with the edicts of that meanly-revived Empire, should constraine all men under paine of death to yeeld their homage and subjection to that Monarchy of his owne erecting.

And he caused all both small and great, rich & poore, to make open profession of themselves, to be the subjects and vassals of the Romane Empire; and both in their countenance to declare it, and with their hands to sight

for ir.

And he excommunicated all that would not subject themselves unto it; inhibiting them from all liberty of trade and traffique, or any affaires of secular commerce; which did not professe their reverence and obedience to that his Latine Empire, and the honourable titles given thereunto.

Here is a proofe of the wifedome, and fagacity of any reader; let him therefore that hath skill, and knowledge,

and he spake as a Dragon;

12 And hee exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doth great wonders, so that hee maketh fire come down from heaven on the earth in the sight of men.

14 And deceiveth them that dwell on the earth, by the meanes of those miracles, which he had power to doe in the sight of the bealts, saying to them that dwell on the earth, &cc.

15 And he had power to give life unto the image of the beaft, that the image of the beaft should both speake, and cause that as many as would not worship the image of the beaft, should be killed.

16 And hee caufeth all, both small and great, rich and poore, free and bond, to receive a marke in their right hand, and in their foreheads.

17 And that no man might buy or fell, fave hee that had the marke, or the name of the beaft, or the number of his name.

18 Here is wifedome. Let him that hath underflanding count the number

reckon

of the beaft: for it is the number of a man, and his number is, fixe hundred three score and fixe. reckon the number of the numerall letters, which are in the name of this Empire; for they make up the name of a man, even of one of the first princes (viz. Latinus) which swayed this government; and the numerall letters of his name make up the number of sixe hundred sixty and sixe.

CAP. XIV.

Now after that I had seene these searchest representations of the two great enemies of Gods Church; I had a comfortable sight shewed unto mee of Christ the blessed protector thereof; who was represented to mee, as a lambe standing upon his holy mount Sion; and with him those his chosen servants (in infinite numbers) which had formerly received the marke of his gracious protection; and who had faithfully prosessed the truth of his religion.

And I heard the heavenly voice of Gods Church unanimously praising, and magnifying the name of God, forhis wonderfull mercies to them, with such loudnesse, and strength, as if it had beene the sound of many waters, or of a mighty thunder; and I heard the joyfull melodie that they made in the expressing of their thanksgivings unto God.

And these holy choristers sing, not the old song of their foresathers, which praised God for the redemption which was to come; but sung new songs of thanks-giving for their redemption, already archieved, in the presence of God and his Angels, and gloristed Sainus, and none of the carnall, and unregenerate men of the worldcould know what that joyfull song meant; none having ever sound the sweetnesse and comfort of these mercies of God in Christ, but onely his chosen, and redeemed ones whom they concerne.

These are they, who are neither defiled with bodily fornication with women, nor with spiritual fornication with idols, but have kept themselves chast, and cleane from both those pollutions, these are wholly addicted to the sincere worship and service of Christ; these are bought with a price, even that inestimable price of his blood, being specially dedicated (as the holy first fruits of mankinde) to God and to Jesus Christ his Sonne.

These are so justified from their sinnes, by the blood of Christ, and so sanctified from their corruptions, by his Spirit;

a Lambe stood on the mount Sion, and with him an hundred forty and foure thousand, having his Fathers name written in their foreheads.

2 And I looked, and loc

from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harpes.

3 And they fung as it were a new fong before the throne, and before the foure bealts, and the Elders, and no man could learne that fong, but the hundred and forry and foure thousand which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins; these are they which sollow the Lambe whitherso ever he goeth; these were redeemed fro among men; being the first suito God and to the Lambe.

y And in their mouth

Spirit; as that there is no wickednesse, nor falthood in them; and that being cloathed with Christs righteousnesse, they appeare without spot or blemish, before the throne of God.

Then I saw another mighty and glorious messenger of God; who for the more speed of delivery, and safety from all danger of oppugnation, slew with the message of that true and sincere Gospell of Christ, which had beene long suppressed, and opposed by men, the truth whereof is everlasting; having charge that it should be broached, and published to all nations, and kinreds, and tongues, and people, by the saithfull dispensers thereof.

Teaching them all the world over, that for faking all their superstitions, and sinful wilworships, they should seare God onely, and give glory to him, &c.

Then upon the free, and fincere preaching of the Gospell, there soliowed another messenger, from God,
which cryed saying; It is fallen, it is fallen, the mysticall
Babylon, the great city of the world; because she hath
drawne all nations, to drinke of the cup of her spirituall
fornications, and thereby hath caused them to drinke of
that cup of Gods wrath, and vengeance, which belongs
to those grievous offences.

Then followed a third messenger from God, with further tidings of judgements, upon those, which doe wilfully maintain the pride & tyranny, and wicked errors of the Antichristian state: saying, I sany man doe after these cleare publications of the Gospell give divine worship to any created power whether civil or spirituall; and shall make profession of his service and idolatrous prostitution thereunto:

See Chap. 13. verfe 8.

The fame man shall drinke of that unconceiveably bitter cup of Gods wrath, and vengeance, without any mixture at all of mercy and remission; and hee shall bee infinitely, and eternally romented with that fire and brimsione of hell; and both the holy Angels of God, and Christ, the meeke and merciful Saviour of men, shall see them without pitty, so tormented for ever.

So allo verse 11.

And now upon the light of these torments inflicted upon wicked and idolatrous men, Gods children shall well

they are without fault: before the throne of God,

6 And I faw another Angell flie in the midft of heaven, having the everlasting Gospell to preach unto them that dwell on the carth, and to every nation, and kinred, & tongue, and people.

7 Saying with a loud voice, Feare God, and give glory to him.

8 And there followed another Angell (aving Ba-

another Angell, faying, Babylon is fallen, is fallen, that great city, because shee made all nations drinke of the wine of the wrath of her fornication,

o And the third Angelt followed them, faying with a loud voyce, If any man worthip the beaft, and his image, and receive his marke in his forehead, or in his hand:

of the wine of the wrath of Cod, which is powred out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels,&c.

of the Saints: here are they

that keepe the Commandements of God, and the faith of Jefus.

13 And I heard a voice from heaven, faying unto me, write, Bleffed are the dead which die in the Lord, from henceforth, yea faith the Spirit, that they may rest from their labours, and their workes do follow them.

14 And Hooked, and behold, a white cloud, and upon the cloud one fate like unto the Sonne of man having on his head a golden crowne, and in his hand a

tharp fickle.

And the Angell thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepresse of

the wrath of God.

20 And the winepreffe was troden without the city, and blood came out of the winepreffe, even unto the horfe bridles, by the fpace of a thouland and fix hundred furlongs

f And I faw another figne in heaven, great and maryeilous, ieven Angels, having the feaven last well finde the fruit of their patience, and conflant profession of the true faith of Jesus Christ; and their conscionable obedience to the Commandements of God; in that they see themselves free from this grievous vengeance, and possessed of joy and happinesse.

And I heard a voice from heaven bidding me to write these words sollowing, as worthy of perpetuall remembrance and consideration; Blessed are the dead, which have now laid downe their life for Christ, and such as are found in Christ, when they goe hence; no lesse blessed are they then those holy martyrs of the Primitive times; yea, saith the holy Spirit, they are doubtlesse blessed, because they both are freed from those calamities which attended their life; and do likewise receive the comfort and benefit of all the good workes which they did here below.

And I looked, and I beheld a prefent reprefentation of addresse unto a terrible judgement; for these appeared Christ the eternals Sonne of God, as in his glorious humanity, sitting upon a white cloud, to shew the integrity, and glory of his presence; having on his head a golden crowne representing his Majesty, and power, and a sharp sickle in his hand; implying his readinesse to cut downe the ripe sinness of the world; and to execute his just severity upon them.

So also verse 15,16,17,18.

Then the Angell did, accordingly, by the fickle of his powerfull execution, cut downe the finfull generation of mankinde; and did cast them downe into hell, the place of torment appointed for all the wicked enemies of God.

And the execution was wonderfully great, & fearfull, in to much as the blood of the flain was so deepe, as that it reached up to the very bridles of the horses, for the space of two hundred miles in length; so great and generall was the destruction of those who did wilfully follow the enemies of Christ.

CAP. XV.

And I saw another wonder in heaven, great and marvelous; for in way of preparation to that last judgement, and execution, I saw seaven Angels which had power to instict the seven last plagues upon the enemics of Chieff; in which is the accomplishment of all those judgements which he meant to bring upon the kingdome of Antichrist, before his utmost consuston.

And I isw, as it were, a lea of chrystall, mixed with some tincture of rednesse, as of the colour of fire (by reason of the persecutions attending the profession of Christ) and I saw them that had couragiously, and constantly stood out both against the impious edicis, for idolatrie, which proceeded from the heathenish simple-rours, and against the wicked and sinful decrees of their successions, and the tyranny nsurped by them, standing joyfully upon that glasse sea, (as having escaped all the billowes of their late persecutions) and testifying their joy in outward expressions of a melodious thanks.

And they, in acknowledgement of the benefit of their deliverance from these fiery waves of persecution, song the same song, that Moses the servant of God uttered upon his deliverance from the red sea, Let us sing to the Lord, so thee hath triumphed gloriously; and together with it, sung a most sweet and pleasant ditty, which was taught them by the Lambe himselfe, Christ their redeemer, &c.

And after this I looked, and beheld the very inward part of heaven (which was as the Holy of holies, wherein the Arke of the Testimony was placed) having been formerly thur, was now opened.

And from thence, even from that more inward and reserved place of glory, came those seven Angels which had the seven last plagues to instict; and they (to signific their purity, and faithfull diligence in their executions) were clothed in pure and white sinnen, and had their breasts girded with golden girdles.

And one of those prime Angels, which were next to the Throne, delivered unto the seven messengers of Gods wrath, seven golden vials, wherein were contained those deadly liquors of just vengeance, which the everliving God had decreed and appointed to be poured out severally upon his enemies, on earth.

And as it was of old in the material Temple, that when God would show his presence therein, the smoke filled the roome, so as the ministers of that holy place could not stand in it; So it was now in the giving of this commission for these seven last plagues; the glory of God did so show it selfe, as that no man was able to Min compre-

plagues, foods them is file led up the which of God.

a And I faw as it were a fea of glasse, mingled with fire, and them that had got the victory over the beast, and over his image, and over this marke, suid over the number of his name, stand out the sea of glasse, having the harpes of God.

of Moses the fervant of God, and the fong of the Lambe, saying, Great and merveilous are thy workes, Lord God Almighty, just and true are thy wayes, thou King of Saints.

And after that 1 tooked, and behold the Temple of the Tabernacle of the teltimony in heaven was opened.

6 And the feven Angels

6 And the feven Angels came out of the Temple having the feven plagues, cloathed in pure and white liment, and having their breafts girded with golden girdles.

den girdles.

"y And one of the foure beafts gave unto the feven Angels, feven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the Temple was filled with finoake from the glory of God, and from his power, and no man was able to enter into the Temple, till the feven plagues of the feven Angels were fidfilled.

comprehend the majesty thereof; untill this so important a businesse was dispatched.

CAP. XVI.

And I heard a great voice as proceeding from God, out of his Temple in heaven; faying to those seven Angels, which were designed to be the executioners of this vengeance of God; Goe your wayes, and poure out the severall plagues upon the people of the earth.

And the first Angell went, and poured out his viall upon those regions of the earth, which are under the Roman Empire, and there sells noysome, and grievous fore, and botch, (like to the fixt plague of Egypt) upon the idolatrous clients of that bestiall government, and the successours therein; and (spiritually) great exasperation of minde, through envie and malice, against those which preached the sincere Gospell of Christ.

And that no part might be free, the second Angell poured his appointed plagues upon the sea, to the estusion of the blood of those that dwelt by, or upon it; in so large quantity, as that the waters seemed as the congealed blood of a dead man; so as the corrupted moissure thereof could not but kill all that lived therein; which was literally fulfilled in those bloody battailes, betwist the Turkes and Christians; and those of hostilely affected Christians among themselves.

Yea that nothing might remaine pure, and whosses;

as the earth, and the sea were smitten with plagues, so the rivers and sountaines also were by the vials of the third Angell turned into blood (as it was done in the sirst plague of Egypt,) through that extreme bloodshed, which the avenging hand of God should justly cause amongst men, by their owne cruell divisions.

And I heard that Angell which had speciall charge given him over the waters, confesse, how just the proceedings of God were in this vengeance of his, saying, O thou eternall God, who art of thy selfe, and hadst thy being from thy selfe before all beginning of time, and shalt be everlastingly, thou art just and righteous in thus plaguing these wicked persecuters of thy servants.

For they have not stuck to shed the blood of thy Saints in their horrible, and frequent sensifiacres; and now thou hast

And I heard a great voice out of the Temple, faying to the feven Angels, Goe your wayes and poure out the vials of the

wrath of God upon the

carth.

2 And the first went and poured out his viall upon the earth, and there fell a noyfome, and grievous fore upon the men which had the marke of the beast, and upon them which

WOLLDOOD HIS IMAGE.

3 And the fecond Angelpoured on his vial upon the fea, and it became as the blood of a dead man; and every living foule died in the fea.

4 And the third Angell poured out his viall upon the rivers, and fountaines of waters, and they became blood.

5 And I heard the Angel of the waters fay, Thou art righteous, O Lord, which art, and wast, and shake be, because thou hast judged thus.

6. For shey have shed the blood of Sainer, and Prophets, and thou hast gihast given them blood to drinke; neither are they worthy of any other potion, who tooke delight to spill it.

And I heard a voice of one of those marryrs, which had cryed formerly for revenge from under the altar (Chap. 6.) now applauding the justice of this vengeance; saying, Even so Lord God Almighty, thou hast heard our prayers, and hast approved thy judgements to be most

true and righteous.

And yet further, that even the very heavens, (whose influence had wont to be wholsome, and beneficial to mankinde) might now be turned harmfull, and deadly to wicked men; the fourth Angell poured out his viall upon the Sunne; and thereupon, that goodly planet which was wont to bring comfort, by the light thereof, to the inhabitants of the earth, became so fiery and scorching, that the beames thereof were intolerable; breeding extreme plagues, and calentures, and other

deadly maladies amongst men.

And men being broyled (as it were) with the extremity of heate, and tormented with the diseases which followed thereupon, in stead of humbling themselves, under the just, and powerfull hand of God, wickedly blasphemed his name; who had the power to instict these plagues, and they repented not of their sinnes, nor gave

him the glory of his justice.

And the fifth Angell poured out his viall on the prime feat, and metropolis of the Empire, and the power and government thereof, both spirituall and temporall began to be obscured, and abased, and the followers and abettors thereof gnawed their very tongues for indignation:

And instead of acknowledging their errour, they blasphemed the God of heaven, because of their deepe discontent, and vexation; and repented not of their

wickednesse.

And the fixt Angell poured out his viall upon the great river Euphrates, which was the defence of the easterne Babylon; and as Cyrus, when hee went about to take that city, first drained the channell of Euphrates, and derived the streames another way; so shall it be now ordered, by the providence of God, that this great river shall be made passable to the kings of the East, that so those of the Turkish Empire may have way and oportunity for their armies against the VVest.

And I saw a resolute conspiracie, and combination of Satan, and his two powerfull instruments, the secular and spirituall powers, who agreed to send forth their Mm 2 most

ven them blood to drinke: for they are worthy.

7 And I heard another our of the Altar fay, even fo, Lord God Almighty, true and righteons are thy judgements.

8 And the fourth Angell poured out his viall upon the Sunne, and power was given unto him to foorth men with fire.

9 And men were feorched with great heat, and blafphemed, &c.

poured our his viall upoured our his viall upon the feate of the beaft, and his kingdome was full of darknelle, and they gnawed their tongues for paine;

as And biasphemed the God of heaven because of their paines, & their sores, and repented not of their deeds.

poured out his viall upon the great river Euphrates, and the water thereof was dryed up, that the way of the kings of the Ealt might be prepared.

13 And I faw three uncleane spirits like frogges come out of the mouth the battle.

shame,

of the dragon, and out of the mouth of the bealt, &c.

14 For they are the ipirits of devills working miracles, which goe forth unto the Kings of the earth and of the whole world, to gather them to

a threefer bieffed is he that watcherh and keepeth his garments, left hee walke naked, and they fee his

16 And hee gathered them together into a place, called in the Hebrew tongue Armageddon.

17 And the seventh Angelf poured out his viall into the aire, and there came a great voice out of the temple of heaven, from the throne, faying, It is done.

18 And there were voices, and thunders, and lightnings, and there was a great earthquake, fuch as was not fince men were mon the earth, fo mighty an earthquake.

yas divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give into her the cup of the wine of the fiercenes of his wrath.

ao And every Island fled away, and the mountaines were not found. 27 And there fell-upon

most forcible agents for the making of a strong party on their behalfe.

For they are the emissaries of Satan, and for the effeding of their purpose, doe, and pretend strange miracles; stirring up the Kings of the earth, to arme all their powers, and to bring them forth to that great battell, wherein Almighty God hath determined to give that notorious foile unto the enemies of his Church.

Behold, this which I intend to doe, I will doe it finddealy, and inexpectedly: Bleffed is he that abideth in prayer, and watching, keeping about him the garments of true righteoulneffe, and innocence; left being-faripped thereof, he be put to just shame and confusion.

And these people were gathered together by the providence of the Almighty, through the instigation of their husic emissaries, into a place designed by God for their destruction; as Silera and his army were brought into the vally of Megiddo for their overthrow.

And the seventh Angell powered out his last, and most universall plague, into the very aire, wherein the enemies of his Church doe breath; and there came a great voice out of the heavenly Temple, even from the throne of the Almighty, saying. The overthrow of mine enemies is now comne to a very speedy execution.

And in a kinde of heavenly applause, to this sentence,

and decree: of the Almighty; and as an effect of those plagues, which were powred out of the seventh viall, for the consustion of the enemies of God, there were voices, and thunders, and lightnings, and there was a great earthquake and strange commotions, and alterations of the states of the world, such as were never formerly seen, or knowne.

And the great city, which was the Empresse of the world by the force of that commotion, was divided into three parts; whiles some adhered unto their old superstitions, and errors, others professed dislike & detestation of them; and a third fort carried them in a neutrality betwixt both; and the cities of the Paganish, Jewish, Mahumetan professon fell off from their wonted mis-religion; and that great city the mysticall Babylon came in remembrance (for her speedy revenge) before God; who now was ready to poure upon her the siercenesse of his wrath and indignation.

And every Island fell off, and revolted from her, and those firms flayes which the thought to be most assured, were no more found to stand out for her maintenance.

And as it was in the dayes of Joshua, that God sought against

ageinst his enemies from heaven, by casting downe great and weighty hailstones upon their heads, to shall he confound his Antichristian enemies at the last, and men in the bitternesse of their anguished soules shall bee ready to blaspheme the name of God which sendeth this judg. ment upon them.

CAP. XVII.

And there came one of those seven Angells which had the charge of the seven last plagues to be powredupon the world, and talked with me, faying; Come hither, and I will show thee the judgement of that great citie, who is infamous for her spirituall fornications, and who ruleth over many nations.

By whom the Kings of the earth have beene drawne into abhominable Idolatries, and the inhabitants of the earth have beene decrived, and bewitched with the plealing doctrine, and practice of her superstitions.

So he ravished me away, in an holy extaste of spirit, into the wildernesse; and there, for the more free and fulfcontemplation of these matters, by the oportunity of the folitarinesse of the place, he represented unto me the Antichristian state, in the forme of a woman sitting upon that great and glorious feat of the Empire, which was distained with horrible and great blasphemies, being fittiated upon feven hills, and having the command of ten Kings.

And the woman was very gorgeoully let forth in all manner of rich ornaments, that the earth or lea could afford, and the had in her hand a golden cup, specious in thew but full of errour and abhomination; which was that poylohom and intoxicating doctrine of herefie and idolatry, wherewith the hath feduced the people of the éa mhi

And in the open hew and carriage of her, any indifferencinan might read thus much. This is that mysticall Babylon, the great city of the world, the most insamous author and parteme of all both spirituall, and bodily fornications, and all outrageous wickednosic.

And I saw the cruelty of this state and government fish as that it was even over laid with the excelle of that innocent blood of Gods Saints, and hely Martyrs '

men a great haile out of heaven, every flone about the weight of a talent, and men blasphemed God because of the plague of the haile: for the plague thereof was exceeding great.

s. And there came one of the feven Angels, which had the feven vailes, and talked with me, faying unto me, Come hither, I will thew unto thee the judgment of the,&c.

2 With whom the Kings of the earth have committed fornitation, and the inhabiters of the earth, have beene made dranke with the wine of her fornication.

3 So hee carried mee away in the spirit into the wildernesse, and I saw a woman lit upon a learlet coloured bealt, full of names of blatphemie, having seven heads and ten hornes;

A And the Woman was arayed in purple and fcarlet colour, and decked with gold and precious stone, and pearles, having a golden cup in her hand, full of abhominations, and filthineffe of her fornication.

5 And upon her forehead was a name written, Mystery, Babylon the great, the Mother of har-lots, and abhominations of the earth.

5 And I taw the woman drunken with the blood of the Saints, and

Mmз

with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the Angell faid unto me, Wherefore didft thou marveile? I will tell thee the mysterie of the woman, and of the beast that carrieth her.

8 The beak that then fawest, was and is not, and shall ascend out of the bottomlesse pit, and goe into perdition, and they that dwell on the earth shall wonder (whose names were not written in the Booke of life, from the soundation of the world) when they behold the beast that was and is not, and yet is.

And here is the mind which hath wifedome. The feven heads are feven momentumer, on which the woman fitteth:
To And there are feven

ro And there are feven Kings, five are fallen, and one is, and the other is not yet come: and when hee commeth he must contimue a short space.

11 And the neaft fair was, and is not, even he is the eight, and is of the feven, and goeth lift perdition.

which thou, fawer are

tyrs which it had causelessly shed. And when I saw this sight, I stood marvelling, with great associations and admiration.

And the Angell feeing me thus amazed, said unto me; Why wert thou thus aftonished at this sight? I will shew thee the true and plaine meaning of this vision; and the signification both of the woman, and of the beast that carrieth her, &c.

fignification both of the woman, and of the beaft that carrieth her, &c. The beaft then, which thou fawest, is no other then the Roman Empire; the port and magnificence whereof was very great in the dayes both of their former governors, and especially in the raigne of their late Emperours, Julius; Augustus, Tiberius, and Claudius; but now in the following times of Nero, Galba, Otho, Vitellius, and Domitian, is much abated of the former glory, and greatnesse; and is now void by the death of the late governour; but shall be supplyed againe by much varietie of usurpers (as it were) out of hell it selse; into which place of perdition they shall soone returne; and those that doe not belong to the election of God, nor are acquainted with the course of his providence, shall wonder at the strange, and uncouth alterations of this vast Monarchy, which was once to glorious, and powerfull, and

now is not fo great as it was, yet fill hathan entirent being among fi men.

This is the interpretation of this wifer according to

This is the interpretation of this vision, according to true understanding, and wisedome. The seven heads are seven hills, whereon that city is built.

And withall, they fignific feven formes of government, or rule, which that flate both beene, and mult be fwayed by, viz. Kings, Confuls, Dictators, Decemuit, Tribunes, Emperours, Ecclefiasticall Princes, whereof the five first are past, and gone; and the fixt of them is now in being, and the seventh is not yet come, and when it doth come, it shall not hold long before it be wasted, and for the time suppressed by the inundation of barbarous nations.

And that last forme of government, which I faid should be for a time suppressed, & yet is not comment to being even that is the eighth in respect of that spirituall power and jurisdiction which it shall challenge and usurpe, and yet is one of the seven in respect of this time porall dominion, which it claimeth, and shall in due time be destroyed.

And the ten hornes which thou faweth, are tenifely verall Kings, but such as are not yet, in being, nor have

their |

their Kingdomes as yet erected; but shall be fet up after- ten Kings, which have rewards, even at the same time, that the second beast shall arife to greatnesse, out of the ruines of the Empire.

These are all agreed to give their utmost strength, and affiftance to that fecond beaft, which is the falle Propher; and shall joyne both their counsells, and forces to that purpole.

These shall oppose the government, and doctrine of Christ; and at the last, the truth of the Gospell, and the

power of Christ shall overcome them, &c.

And he faith unto me; The waters which thou fawest, where this Antichristian state beareth rule, doe signifie, people, and multitudes, and nations, and tongues.

And the ten Kingdomes which thou fawest, represented by the ten hornes; shall fall off from that Antichristian state, and shall hate it, and leave it utterly destitute, and forfaken, and shall both professe, and execute all manner of hostile violence against it.

For God hath so over-ruled them by his secret and powerfull providence, as that they have unwittingly done that, which his most wise counsell had determined, in that they yeelded up their Kingdomes unto that fecond beait, untill the time should come, wherein the decree of God should be accomplished.

And that woman which thou fawest sitting as Soveraigne, in this Antichristian state, is that great city, which is the mistresse of the world, and raigneth over all

the Kings of the earth.

CAP. XVIII.

The mystical Babylon, the great city and state, is false and utterly mined; and is become a defert habitation of devills, a place haunted with uncleane spirits, and a defolate wildernelle, for Scrich-Owles, and other ominous birds to abide in.

For the hath poyloned all nations with the infections of her spirituall fornications, and hath thereupon drawn them into the partnership of her judgements: and the Kings of the earth have beene feduced by her, to her palpable

ccived no kingdome as yet: but receive power as Kings one boure with the beaft.

12 Thefe have one minde, and shall give their power and frength unto the beaft.

14 These shall make warre with the Lamber and the Lambe shall overcome them.

15 And he faith unto me. The waters which thou fawest, where the whore fitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten homes which thou faweft upon the beaft, these shall hate the whore, and shall make her desolate and naked, and shall eate her flesh

and burne her with fire. 17 For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdome unto the beaft, untill the words of God shall be tulfilled.

18 And the woman which thou fawest, is that great citie which raigneth over the Kings of the earth,

2 Babylou the great is tallen, is fallen, and is become the habitation of devills, and the hold of every toule ipirit, and a cage of every uncleane and hatefull bird.

3 For all mations have drunke of the wine of the wrath of her fornication, and the Kings of the earth

have committed fornication with her, and the merchants of the carth are waxed rich thorough the abundance of her delicacies.

4 And I heard another voice from heaven, faying, Come out of her, my people, that ye benot partakers of her finnes, and that yee

receive not of her plagues.

7 For the faith in her heart, I fit a Queene, and am no widow, and thall fee no forrow.

9 And the Kings of the earth, who have committed fornication, and lived deliciously with her shall bewaile her.

11 And the merchants of the earth shall weepe and mourne over her.

gell tooke up a stone like a great militone, and cast it into the fea, saying, Thus with violence shall that great citie Babylon bee throwne downe, and shall be found no more at alk.

23 For thy merchants were the great men of the earth: for by thy forceries were all hadions deceived.

24 And in her was found the blood of Prophetsy and of Saints, and of all that were flaine upon the earth.

pable Idolatries; and the Merchants of the earth, both spirituall, and temporall, are growne rich through the trafique of her voluptuous, and curious delicacies.

And I heard another voice from heaven, charging all that with well to their foules, to depart from the supersitions, and abominations of that city, and state, and warning them to avoid the partaking of her sinnes, upon paine of partaking of her plagues.

For the faith in the pride of her heart, (as that type of her, the old Chaldean Babylon did (Efa.47.8.) I fit as a Queene over all the earth; I am not as a foliarry widow, but am full of lovers; the great Princes of the world are glad to court me, with their best observances, neither is it possible that I should faile, and miscarry of my greatnesse, or be in any danger of distresse.

And those Kings, and princes of the earth, which have beene drawne into the partnership of her Idolatries,

shall bewaile her, &c.

And those spirituall, and temporall merchants which were wont to enrich themselves which the costly wares, appertaining to her glorious superstitions, shall weepe and mourne, &c.

. So verse 12.4nd 13.600.

And a mighty Appell (to represent unto me the irrecoverabluesse of this mystical Babylon) tooke up a great stone, like a mil-stone, and cast it into the Sea; saying. Looke how impossible it is, that this weighty stone thus violently cast into the sea should rise up from the bottom thereofagaine; so impossible is it, that this Babylon thus dejected by the just hand of God, should ever recover it selfe from this small consusion.

Those that traded in thy spiritual merchandises, were great, and mighty men, and heaped up very great treatures, by that trassique of theirs; for by the inchantments of thy sale doctrines, and Idolatries were all nations deceived.

For flic is found full of blood, and cruelty; as being guilty of the effusion of the blood of Gods faithfull Prophets, and Apostles, and of all his Saints and holy Martyrs uponearth.

CAP. XIX.

And after these things I heard a very great applause in heaven, given by all the Saints and Angelis; and a joyfull acclamation of all the hosts thereof, praising God for the just defirmation of this mystical Babylon.

And the smoke which ariseth up from the fire of her defination, shall ever ascend; and remaine as an assured witnesse of that her burning, and utter comsumption.

Let us rejoyce and be glad, and give glory to God; for whereas Christ Jesus of old betrothed himselfe to the Spouse, his Church, now the marriage shall be fully solemnized, & consummated; and the Bride his Church, hath decked and raimmed her selfe, with those spirituall ornaments, that are fit for the Spouse of so glorious an husband.

And this her heavenly Bridegroome hath granted to her, for that purpole, the shining and precious rayments of purity, and integrity; which is the dresse that he hath prepared for the soules of his Saints.

And the Angell said unto me; Write thou, and make an everlasting record of this, which I shall now say unto thee; Blessed are they which are essecually called by God, to bee partakers of the mariage supper of Christ their Saviour; and are therein united unto him; And he said unto me; These things which I have spoken unto thee are the undoubted truths of God himselse, and shall nost certainly be sulfilled.

And I, seeing the glory of that Angell, and hearing him to mention the name of God, sell downe toworship him; But he forbad this my adoration, and checked me for it, saying; Beware of offering any such kinde of reverence to me; I am thy sellow creature and thy sellow servant, and one of thy brethren in office, bearing (as thou dost) the testimony of Christ our Lord; worship thou God onely; as for me, I am one of those ministring spirits, whom God doth use in the revealing of his mysteries to his Prophets; that they may testifie and declare them to men: and the office of testifying Jesus to men, is of the same ranke with that of revealing him by way of prophesic unto the teachers.

And now, after these representations of the bloody oppositions, which should be made to his Church, and the discomsiture of his proud enemies, I saw heaven opened, and there was showd me a representation both

I And after thefethings
I heard a great voice of
much people in heaven,
faying, Allcluia: falvation,
and glory, and honour,
and power unto the Lord
our God.

3. And her fmoke role up for ever and ever.

7 Let us bee glad and rejoyce, and give honor to him: for the marriage of the Lambe is come, and his wife hath made har felfe ready.

8 And to her was granted that shee should be araied in fine linnen, cleane and white; for the fine linnen is the righteousnesse of Salats.

o And he faith unto me, Write, Bleffed are they which are called unto the marriage supper of the Lambe, and hee faith unto me, These are the true layings of God.

10 And I fell at his feet to worship him, and he said unto me. See thou doe it not: I am thy fellow servant, and of thy brethren, that have the testimony of Jesus; Worship God: for the testimony of Jesus is the spirit of prophecy.

opened, and behold a white horseand he that sat upon him was called faith-

of

full and true, and in righteoutnesse he doth judge and make warre.

na His eyes were as a flame of fire, and on his head were many crownes, and hee had a name written, that no man knew but he himfelfe.

13 And hee was clothed with a vefture dipt in blood, and his name is called the Word of God.

y 4 And the armies which were in heaven, followed him upon white horses, clothed in fine linnen, white and cleane.

goetha sharpe sword, that with it hee should sinite the nations: and hee shall tule them with a rod of iron, and hee treadeth the winepresse of the siercenesse and wrath of Almighty God.

16 And he hath on his vesture, and on his thigh a name written; King of kings; and Lord of lords.

It And I faw an Angell flanding in the Sunne, and hee cryed with a lond voice, faying to all the fowles that flie in the middeft of heaven, come and gather your felves together unto the supper of the great God;

18. That yee may eare the fielh of Kings, and the fielh of Cincines.

of the happy triumph of Christ Jesus, and his blessed Gospell, and of a preparation for a further victory: And behold there was shewed to mee a white horse; and a glorious rider sate upon him; whose name was the saithfull and true God, who doth judge justly, and revengeth righteously.

Whose eyes are as sharpe, and as searching as fire, making passage into the very innermost, and deepest secrets of the heart; and upon whose head were many crownes; to signific his soveraigne command over all the kingdomes of the earth, both hee and his name are infinite, and incomprehensible; neither is any sinite creature capable of the perfect knowledge thereof.

And hee was clothed with a vesture dipt in blood, to shew that hee had already victoriously steeped his garments in the blood of his enemies, and triumphed in their consustion, and so should doe againe; and his name is called. The eternal and incarnate Word of his Father.

And the armies of the Saints in beaven followed him, in a triumphant, and warlike manner, upon white horses, clothed in persection of purity, and righteous nesse.

And out of his mouth proceedeth that sharp two edged sword of his mighty word; whereby hee pierceth, and subdueth the hearts of all pations; and by the powerfull scepter of that kingdome of his, he swayeth, and governeth them; and hee most justly, and yet terribly executeth the fierce, and finall vengeance of God, upon his enemies.

And in the demonstration of his power, he hath given open markes and proofes of his glorious soveraignty over all creatures; so as he is publiquely proclaimed, and acknowledged, the King of kings, and Lord of lords.

And I saw an Argell stand in the Sunne (the most conspicuous place in heaven) to execute the office of the great Herald of God, who with a loud voice, cryed to all the sowles that flye in the aire; saying, Behold there is a wonderfull slaughter rowards, of all the enemies of Christ; there will be infinite numbers of carcases strewed upon the earth; come therefore, Oall ye sowles of prey, and addresse your selves to this great banquer that the great God hath provided for you;

That yee may feed upon the delicate fieth of Kings,

and great commanders of the earth, &c.,

And I saw the great Roman Monarch, and his confederated princes, and their armies gathered together to make warreagainst Christ, and his Gospell; and against the saithfull professors thereof.

And that same presumptions Monarch, was overcomn, and taken, and together with him that salse propher, the man of sinne, who had by pretence of many miracles deceived both him, and those that professed their homage to his idolatrous government; and ascribed divine worship to his shadow, or image, that came in his roome. These both, after their grievous seducements and abominations, were cast downe into hell.

As for the remnant of their followers, which out of ignorance, or simplicity maintained their errors and tyrannies, they were flaine by the powerfull command of Christ, and upon their bodily death, all the sowles were filled with their slesh.

CAP. XX.

And whereas in my former vision I had feene the dragon, perfecuting the Church under the tyranticall rule of the heathen Emperours, now I faw an Angell come downe from heaven, having power and commission from God, to chaine up and imprison the dragon, that old serpent the devill, and to restrain his power during the space of a thousand yeares, after Constantines restoring of peace to the Church; who did accordingly lay hold on him, and shorten and restraine his power, and malice, from his wonted violent, and subtle machinations against the Church; that hee should not in so prevalent manner deceive the nations of the earth, untill that thousand yeares were accomplished; and after that he must be let loofe for some surther exercise of Gods children, and seducement and destruction of his enemies; but that liberty of his shall be but for a short time.

And now I faw fuch glory and majefly put upon the faithfull ones, in the time that Satan was flut up, as that they fate upon thrones; and the power of judgement was committed unto them; to manage the affaires of Gods Church, and to execute due censures upon the offenders,

19: And I faw the beaft, and the kings of the earth, and their armies gathered together to make warre against him that fare on the horse.

20 And the beaft was taken, and with him the falle prophet, that wrought mirates before him, with which hee deceived them that had received the marke of the beaft, and them that worthiped his image, these both were cast alive into a take of fire burning with brimstone.

as And the remnant were flaine with the fword of him that fate upon the horse, which sword proceeded out of his month, &c.

1,2,3. And I faw an Angell come downe from heaven, having the key of the bottom leffe pit, and a great chaine in his hand, and hee laid hold on the dragon, that old ferpent, which is the deviil and fatan and bound him a thoufand yeares, and cast him into the bottomicse pit, and thut him up, and fer a feale upon him, that hee should deceive the nations no more till the thousand yeares should be fulfilled: and after that her must be loofed a little feafon.

4 And I faw Thrones, and they fate upon them, and judgement was given unto them, and I faw the foules of them that were beheaded for the witnesse.

and

of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his marke upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand yeares.

5 But the rest of the dead lived not agains untill the thousand years were finished. This is the first resurrection.

6 Bleffed and holy is hee that hath part in the first refurrection; on such the second death hath no power, but they shall bee priests of God, and of Christ, and shall raigne with him a thousand yeares.

7 And when the thoufand yeares are expired, fatan shall be loosed out of his prison,

8 And shall goe out to deceive the nations, which are in the foure quarters of the earth, Gog and Magog, to gather them together to

9 And they went up on the bredth of the earth, and compassed the campe of the Saints about, and the beloved city, and fire came downer from God out of heaven, and devoured them.

battle.

to And the devill that deceived hhen was cast into the lake of fire and bimistone, where the beast tions.

and I faw those faithfull and holy martyrs, which were ready to lay downe their lives for the testimony of Jesus Christ, and his Gospell; and those which refrained from, and abhorred the idolatry of the times; and they lived and raigned with Christ, in a fanctified and comfortable estate here upon earth, framing themselves to all godly courses, during all this time of the thousand year to start for farans restraint.

But for the rest, which lay dead in their sinnes and impieries, they did not at all recover, at the last, this spiritual happinesse and life, and attains to the true knowledge and stuition of God. This, which we now speake of, viz. the abandoning of the corruptions of the times, and attaining to the true knowledge, and love of the saving truth of God, and a conscionable obedience to him, is the first resurrection.

Bleffed and holy is hee that thus hath his part in this first resurrection; for certainly on such, the second death, which is eternall damnation, and separation of the soule from God, neither hath, nor can have any power; but they shall be wholly conscrated to the service of God, and his Christ, and shall here raigne, with him in their severall times, all the whole space of the thousand yeares, wherein satan is shut up; they shall triumph in God, and themselves, whiles the rest of the world is in vexation and bondage.

And when those thousand yeares shall be expired, satan shall for the time be let loose; and suffered to raise great tumults, and troubles in the world,

And shall upon faire pretences stirre up all the enemies of Gods Church, which are in all the regions of the earth, both Scythians, Turks, and misbeleeving Christians; and shall gather them together to battle against the little flock of Christ, &c.

And they went up into all the coasts of the earth, and by their great number encompassed the small handfull of Gods Saints round about; and taking advantage of their paucity, hemm'd them in, as enclosing the true beleeving Church, for the slaughter; But the fire of Gods wrath did, as i were, fall from heaven upon their heads, and consume them, and frustrate all their cruell inten-

And I faw a great, and glorious throng, creded for the last judgement, and the Sonne of God fitting thereon in great majestic, and heavenly magnificence; at

whole

whose presence, the heavens and earth did meltaway, and were so suddainly changed, as that they appeared in their former estate, no more.

There shall be now no more dying, nor graves, all these things are at an end; and nothing shall remaine, but a finall damnation of the devils and reprobate soules for ever; and this is the second death.

And whofoever was not found registred in Gods eternall election to life, was cast into hell fire.

CAP. XXI.

Hen I faw an happy renovation of all things; even the heaven and earth refined to their utmost perfection; for this imperfect condition of the heavens and earth, that now are, passed away; neither was this sea, as it now is, but freed from that impurity and corruption which it now bath.

And now in this univerfall revolution of the world, I John law the celeftiall city, the purified and glorious Church of God, comming downe as it were from God out of heaven, decked with all kinde of fpirituall ornaments, and prepared with all riches of grace, and glory, as a fit bride for her gracious husband.

And I heard a great voice our of heaven, saying, Behold now, God shall settle his eternal habitation with men, so dwelling with, and in his Saints, that hee shall neverbe removed from them, but shall in a sull and perfect manner injoy and possesse them as his people, and they him as their God.

Behold, now I will remove away all the impurity and imperfection of my creature; and make all things abfolute, and glorious.

And kee said unto mee; It is as surely done as if it were pastalready; I am the first and the last; even the sirst before all beginning, and the last, after all endings, eternall, without beginning or ending; To him that hath hungred and thirsted after righteousnesse, will I freely give out of the lively sountaine of my grace, and mercy, everlasting life.

and the falte prophets are and thair be romented day and night forever and ever.

14 And death and hell were cast into the lake of fire: this is the feeond death.

15 And who foever was not found written in the booke of life, was calt into the lake of fire.

r And I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away and there was no more sea.

2 And I John faw the holy city new Jerufalem comming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven; faying, Behold; the tabernacle of God is with men, and hee will dwell with them, and they shall bee his people, and God himfelfe shall bee with them, and be their God.

5 Behold, I make all things new, and hee faid unto mee, Write, for these words are true and faithfull.

6 And hee faid unto mee, It is done, I am Alpha and Omega, the beginning and the end, I will give unto him that is a thirst of the fountaine of the water of life freely.

Nο

He

7 Hee that overcomment fhall inherit all things, and I will be his God, and hee shall bee my forme.

8 But the fearefull & unbeleeving, and the abominable, and murderers, and whoremongers, and forcefers, and Idolaters, and all liers shall have their part in the lake which burneth with fire and brimflone: which is the second death.

away in the spirit to a great and high mountaine, and shewed mee that great city, the holy Jerusalem descending out of heaven from God.

11. Having the glory of God: and her light was like unto a frome most pretious, even like a Jasper some clearess christall.

12 And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the childrep of Ifiael.

13 On the East three gates, on the South three gates, on the South three gates, and on the West three gates.

He that overcommeth the tentations of fatan, and the world, shall be possessed of this heavenly inheritance of glory; and I will be his God and Father, and he shall be my deare sonne for ever.

But those which have cowardly, for seare of paine, or danger, shrunke from the truth, and the unbeleeving, and those which have lived in abominable singles, cruels murtherers, who remongers, &c. shall have their portion in the everlasting torments of hell size; which is the second death.

And hee ravished mee away in an extalic of spirit, and (as it were) upon an high mountaine, shewed mee the excellent beauty of his now remed, and purified Church, the holy and spirituall Jerusalem; which God from heaven, had put upon that blessed Bride of his.

Which was fet forth with all heavenly glory; even the glory of Gods eternall prefence, and the thining brightnesse thereof was like unto the lustre of the most pretious and glittering stones.

And (to fet forth the magnificence thereof by the refemblance of a city built of the most pleasing and precious matter that the earth can afford) the wals thereof (which are wont to be for defence and ornament) were firong and high, impregnable by any enemy, and perfeelly fafe for the inhabitants; and as it is the praise of a city, that the fituation and forme of it gives both fecurity from enemies, and easie entrance to the citizens. To it was here, as there was a firong and high wall to keepe out the enemie, so there were twelve gates, to admit of the convenient, and free passage of the inhabitants, that every tribe of Israel might have a gate of his owne. And for the more fure guard of those twelve gates, there were twelve heavenly Angels to keepe them; and eve-Ty feverall gate, had the name of a feverall tribe ingraven upon it of the children of Israel.

For the elect of God which should come from the East coasts, there were three gares appointed, and set open, ready to receive them; For those likewise which should come from the North, three gates; for those which should come from the South, three gates also, and three gates in like manner, for rhose which should come

from the West.

The wall of the ciry, which encompasseth, and fortisieth it on every side (which is that facred bond of unity, wherewith the whole Church is knit together, and is defended from the danger of all errour and ignorance) is built upon the foundation of the Prophets and Apostles, Jesus Christ being the chiefe corner stone.

And the Angell, who was employed to reveale these things unto mee, represented unto mee a golden metwand, which hee sind in his hand, as thereby importing that hee was to make manifest unto mee the excellent symmetric and proportion of this heavenly city, and the

gates and wall thereof.

And the city is so built and contrived, that nothing is wanting to the exquisite perfection thereof; it is every way square, and in all the parts and measures thereof framed by the line and levell of Gods infinite wisedome, and power; able for the largenesse thereof, to containe all those happy soules, that appertaine thereunto.

The wall or bulwarke of this city is infinitely strong; being for the bredth of it raised up in twelve severall courses of the firme and invincible doctrine of the twelve Apostles; and thereupon arising up to twelve times twelve cubits; according to the measure, not of an ordinary man, but of the Angell, which appeared in a larger shape.

As for the matter, both of the wall and of the city, it is so pure, and rich, and precious, as no earthly sub-stance can possibly expresse it; but if ought be more excellent, and of higher estimation then other, as gold, pearles, and precious stones of all exquisite varieties, let these serve to resemble the beauty, and unconceive able glory of this heavenly city.

So dso verse 19, 20, 21.

And whereas in the old Jerusalem, Salomons goodly Temple was the glory of that city, now here, in this heavenly Jerusalem, there is no one roome set apart for the Temple; but the whole city is the consecrated Temple to God, and to his Christ, neither shall there need any signes or Sacraments of Gods presence, and grace, but the Lord God shall be there really, and essentially exhibited to all his Saints, and God the Father shall there clearly manifest himselfe in his Some Christ Jesus to his elect.

n4 And the wall of the city had twelve foundations, and in them the names of the twelve Apollies.

as And hee that talked with mee had a golden reed to measure the city, and the gates thereof, and the wall-thereof.

to And the city lyeth foure square, and the length is as large as the bredth: and hee measured the city with the reed, twelve thousand furlongs: the length and the bredth, and the height of it are equals.

17 And he measured the wall thereof an hundred and forty and foure cubits, according to the measure of a man, that is, of the Angell.

18 And the building of the wall of it was of Jafper, and the city was pure gold, like unto cleare glaffe.

22 And I faw no Temple therein: for the Lord God Almighty, and the Lambe, are the Temple of it,

Nna

And

23 And the city had no need of the Sunne, weither of the Moone to shine in it; for the glory of God did lighten it, and the Lambe is the light thereof.

24 And the nations of them which are swed, shall walke in the light of it and the kings of the earth do bring their glory and honour into it.

25 And the gate of it. shannor be thus stall by day: for there shall be no night there.

26 And they shall bring the giory and honour of the nations into it.

27 And there shall in no wife enter into it any thing that desileth, neither whatsoever workerh abomination, or maketh a lie; but they which are written in the Lambes booke of life.

i And he shewed me a pure river of water of life cleare as chrystall proceeding out of the throne of God and of the Lambe. And this glorious city had no need of any outward, and adventitious light, from the Sunne, or Moone, or flars, which are but the conveiances of this created light to the inferiour world; for the glory of God, the Creator, doth perfectly inlighten it, more then many thousand Sunnes can doe; and the Lambe, Ghaift Jesus; is the full and bright luminary, which sendeth forth perfect beames of heavenly knowledge & blessednesse realishing.

And whereas the earthly Jerusalem: was the recopiantle of none but her owner feedle, abbarring the country.

And whereas the earthly Jerufalem was the receptacle of none but her owne people, abhoring the communion of the Gentiles, now here, all the elect of all the nations of the world, (hall be received into one bleffed fociety, and shall injoy the glorious light of Gods prefence, and the Kings of the earth shall be admitted into it, and shall here so lay downe their glory, as that they shall fee and confesseall their earthly pompe and magnificence to be nothing in comparison of this.

And in this citie there shall be such fafety, and such

And in this citie there shall be such fafery, and such freedome, as that the gates thereof shall not bee shut at all; but ever shand open for the receit and admittance of the blessed Sainrs of God; even the materiall, and earthly cities are wont to be open by day, but shut by night; but here there shall be no night at all, but a perpetuall day of continuing and comfant blessedsies.

And if there be any one amongst the Gentiles, more

excellent then other, it shall be his happinesse to be admitted hither; and here shall he be glad to lay downeall his former glory.

And yet though the gates shall be alwaies open, shall there be no entrance here, for any impure, and polluted soule; nor for any that liveth in abhominable wickednes, and practiceth lying and salshood, but onely the elect Saints of God, which are ordained to this blessed and sanctified by the blood of Christ their. Savient.

CAP. XXII.

And to shew that there can be no pleasure wanting in chis city of God, the Angell shewed the a pure river of water of life, cleare as Chrystall, free from those mode dy impurities, which were meet with here below; proceeding, not out of the Temple. (as that which Ezekiel saw) but out of the throne of: God, and of the Lambe, The Lord himselfe being that inexhault found ine, from which these everlasting refreshments doe proceed.

Whereas:

Whereas in the earthly paradice there was one onely eree of life, which grew in the midft of the garden, as a factament and pledge of that eternall life, which man frould upon his obedience enjoy; of the tafte whereof man was deprived upon his sinne; now in the midst of the fireers of this new Jerusalem, and on either fide of this cleare river, there is growing this tree of life in a free and plentifull manner; fo as there is open accesse thereunto for all commers.

And that there may be no danger of either cloying, or fading; this tree of life shall yeeld all pleasing variety of fruits; and shall perpenually flourish, without all interchange of Winter, and Summer; every moneth shall be an autumne to yeeld her ripe increase; And this ever-florishing tree of life, Christ Jesus, by the soveraine leaves of his merits shall be effectuall to heale all the maladies of the beleeving Gentiles.

And whereas after mans first placing in paradice, there soone followed a curse, now in this heavenly city, there is no danger, or feare of a curfe; but the glorious throne of God, and of his Sonne Christ shall be erected in it for ever, and his servants shall celebrate his name with perpetuall fongs of praise

and thankfgiving.

And they shall have the blessed vision of him; and shall be owned for his before all Saints and Angels.

And in that presence of God, there shall bee no shadowing of that bright giory and resplendence, no changable course of day, and night; but the Sunne of righteoufnesse ever shinets there; so as there can be no need of candle, or materiall Sunne, to inlighten them; for in Gods light they shall fee light, and they shall raigne for ever and ever.

Christ himselfe spake in my hearing, saying, Behold I come quickly, neither will delay my returne; but in the meane time bleffed is he that carefully thinkes upon. and duly observes that which is contained in the prophelie of this booke.

See Chap. 19. verf. 10.

Doe not seale up this booke but let the words of the prophesie thereof beopen for all men to read, and know; for there is present use of them, and the time is at hand wherein some part of them shall be fulfilled. Now

Nng

2 In the midft of the threetofit, and of either fide of the river, was there the tree of life, which bare twelve manner of fruits. and yeelded her finit every moneth: and the leaves of the tree were for the healing of the nations:

3 And there shall be no more curle, but the throne of God and of the Lambe. shall be in it, and his fervants shall serve him.

4 And they thall fee his face, and his name shall be in their foreheads.

5 And there shall be no night there, and they need no candle, neither light of the Sunne, for the Lord God giveth them light, and they that raigne for ever and ever.

7 Behold I come quickly; bleffed is hee that keepeth the fayings of the prophesie of this booke.

9 Then faith he unto me, See thou do it not, for I am thy fellow fervant.&c.

ro And hee Seithunto mee. Seale nor the fayings of the phophelie of this booke: for the time is at band.

him be unjust still: and hee which is fitthy, let him be fitthy still: and hee that is righteous, let him be trepteous still; and hee that is

holy, let him be holy still.

12 And behold, I come
quickly, and my reward is
with mee, to give every
man according as his
worke shall be.

23 I am Alpha, and Omega, the beginning, and the end,&c.

do his Commandements, that they may have right to the tree of life, and may enter in thorough the

gares into the city-15 For without are dogs, and forcerers, and whoremongers.

i 6 I am the root and the of-spring of David, & the bright and morning starre,

17 And the Spirit and the bride fay, Come, and let him that heareth fay, come, and let him that is a thirst come, and who foever will, let him take the water of life freely.

all For I testifie unto every man that heareth the monds of the prophesie of this booke if any shall adde unto these things, God shall adde unto him

Now hee that deales unjustly, let him (if hee thinke good) dare to doe unjustly still; and hee which is filthy, let him (if hee list) be filthy still; and contrarily, let the righteous man hold on the course of his righteousnesse, and let the holy man continue in his holinesse.

For behold, I am now thortly comming; and will not come empty handed, but will bring with me due retributions to every man according to his worke, whether it be good or evill.

See Chap. 21. verf. 6. and ch. 1. verf. 8.

Bleffed are they which walke holily, and confcionably according to his will, that they may have their part, and portion in Christ, who is the tree of life; and may enter in, through him, which is the way, and the doore, into the possession of the heavenly Jerusalem.

Out of the precincts whereof are justly excluded all fifthy and wicked persons; all currish and spightfull sharlers at goodnesse, and contemners of holy counsell, who remongers, &c.

I am both the root of David, whence hee had his being, according to my Deity; and the branch, that is used from David, according to my humane nature; and I am that cleare light of the world, which inlighteneth it with the beames of knowledge and grace; and all true light, both of understanding and comfort, is derived from mee alone.

And the Spirit of God moveth the hearts of his faithful ones, and they (which are his spiritual? bride) being therewith moved, are ready to second his holy motions; and say in a servent defire, Come Lord, and let him that heareth or readeth this prophesie, breakesforth into the same holy defire, and say, Come Lord; and in the meane time, let him that hungreth and thirsteth after grace, come to him; and who soever is by this Spirit moved and inabled to defire grace from him, let him abundantly receive of that plentifull grace and mercy comfortably, and

freely.

And now, that I may feale up this prophetie with a just and vehement ratification, for as much as I know the devill will be apt to raife questions, and stirre up indeavours, for the disparaging of the authority of this booke, I do protest, and testifie to every man that heareth, or readeth the words of this holy Revelation; if any man

fhall, l

shall, upon pretence of defect, and imperfection, adde the plagues that are writany thing unto these things which are here written, God flialiplague him with an addition of all those scarefull plagues, of death and hell, which are contained in this booke.

And if any man (upon pretence of the superfluity, and needlessensite, or improbability of any passage thereof) shall diminish any part of the words of this prophesic; God shall so wipe his name out of the booke of life, and fo thrust him out of the holy city, his new Jerusalem. as that hee will make it manifest to the world, that the fame man neither hath beene, nor shall ever be recorded amongst the electones, nor had, nor shall have any portion in heaven.

And loe, that Some of GOD, which makes this powerfull ratification, faith, Surely, I come quickly. Amen. Even fo, Come LORD JESU.

SOLI TRINVNI DEO. LAYS, HONOR, GLORIA.



ten in this booke.

19 And if any man (hall take away from the words of the booke of this prophefie, God shall take away his part out of the booke of life, and out of the holy city, and from the things which are written in this booke.

20 He which testifieth the fe things faith, Surely I come quickly. Amen. Even to Come Lord Jefus.

ERRATA.

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